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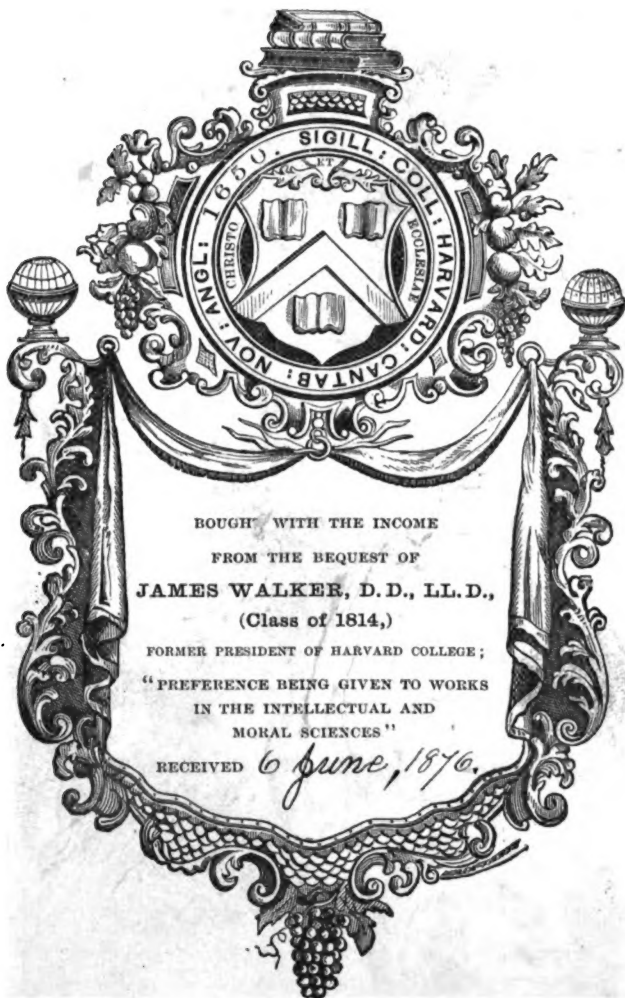
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Recensio Synoptica
ANNOTATIONIS SACRÆ;
BRING A
CRITICAL DIGEST
AND
SYNOPTICAL ARRANGEMENT
OF THE MOST IMPORTANT
ANNOTATIONS ON THE NEW TESTAMENT,
EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:
CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,
BOTH ANCIENT AND MODERN,
AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,
In which
Each Portion is systematically attributed to its respective Author,
AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;
The whole accompanied with
A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

BY THE REV. S. T. BLOOMFIELD, M. A.
OF SIDNEY COLLEGE, CAMBRIDGE, VICAR OF BISBROOKE IN RUTLAND, AND RESIDENT
CURATE OF TUGBY, LEICESTERSHIRE.

*Οὐ σοφισταὶ ἤκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν
γεγραμμένων, ἐξετάζομεν τὴν Γραφήν.*

Philostr. Jun. Icon. 1, 24.

*"Οπου οὐκ ἔστι πίστις, ἅπαντα νοσεῖ, καὶ οὐδὲν ἄλλο ἢ μάχαι τίκονται
λόγων, τοῦ πιθανοτέρου τὸν ἕτερον ἀνατρέπειν δοκοῦντος· ἼΙ πίστις
ὀφθαλμός ἐστιν· ὃ μὴ ἔχων ὀφθαλμοὺς οὐδὲν εὕρισκει, ἀλλὰ μόνον
ζητεῖ.*

Theophylact, from Chrysostom.

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EPISTLE TO THE ROMANS.

CHAP. X.

THE Apostle proceeds, in this Chapter, to detail the *causes why* such a multitude of Jews should be now excluded from the Messiah's kingdom: and he again lays down the following, as the primary one: "That the Jews, priding themselves on their zeal for the law, as if that were a high merit, refused to repose their hope and trust for salvation in the grace of God through Christ, obtained for them by the Lord Jesus. (Rosenm.)

In this Chapter is especially considered the difference between the justification that is by the law, and that which is by faith in Christ. And here (Mackn. observes) the Apostle answers to two chief objections, whereby the Jews justified their opposition to the Gospel. The first objection was, that by teaching the justification of the Jews by faith without the works of law, the expiations of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the Church and covenant of God without circumcision, the covenant with Abraham was made void." Koppe well remarks on the mildness of the Apostle, with which (though he was going to declare the Jews as the authors of their own ruin), yet, as far as was possible, he excuses their unbelief (ver. 2.), and professes his love towards them, and his ardent desire that they should be saved."

1. ἀδελφοί. Grotius and Koppe rightly think this

is especially meant for the Jewish Christians, who would doubtless grieve at the fate of their countrymen.

1. ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, scil. ἐστὶ, "it is the anxious wish of my heart." The expression is explained by Theophyl.: σφόδρα ἐπιθυμία. It properly signifies *will*, or *wish*: so that the intensive force rests in the καρδίας. In the Sept. it answers to the Hebrew יִצְרָא.

Crellius and Paræus remark on the use of μὲν without a δέ, which they think indicates the omission of a sentence, such as: "yet speak the truth I must." But I cannot agree with them on the words omitted. The μὲν is sometimes used alone, especially after the personal pronouns; in which case it usually may be expressed by "*part*." So ἐγὼ μὲν, "for my part," σοι μὲν, of which see examples in Matth. Gr. Gr., who has, however, not discerned the full force of the idiom. The same sense is sometimes found, even when the personal pronoun is *omitted*; as in the passage of Plato cited by Matthiæ. But as the μὲν is so used with *personal* pronouns, so there is no wonder that it should be used with *possessive* pronouns, which *include* the personal ones. The sense, then, is: "*For my part*, the wish of my heart is," &c. It is true that in these cases there is always a sentence *omitted*: but it is one which must exactly correspond to that which *is expressed*. In the present case it will be as follows: "whatever others may wish, or impute to me." Theophyl. supplies: "How can I be ill affected to you?" which is approaching very near to the truth.

1. καὶ ἡ δέησις ἡ πρὸς τὸν Θεόν. Here there seems a climax, q. d. "nay it is also the subject of my prayers to God," i. e. I offer up prayers to God. Ὑπέρ, *for them*, on their *behalf*.

1. εἰς σωτηρίαν. One should have expected the *article*. The sense, however, must be the same, viz. "for *their* salvation, that they may be saved." The Commentators dispute whether this designates *tem-*

poral (as Hammond and Whitby suppose), or *eternal* welfare. Grotius and Doddridge understand *both*. Most Commentators, however, take it to mean "that they may be converted to Christianity." But this is only *indirectly* adverted to. The force of the word, especially in this connexion and context, suggests the idea only of preservation from the wrath of God, and acceptance with him. Now *this* the Jews sought and expected by the law. Thus far the Apostle means to say, that he prays they may attain the *object* of all religious observances; though he knows this can in no other way be done but by the justification that is in Christ Jesus. *This σωτηρία*, then, included temporal welfare, and preservation from the impending ruin which awaited their obstinate rejection of the Messiah.

2. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, "I bear them witness," i. e. in their favour. For μαρτυρεῖν, with a dative, signifies to bear witness *for* a person, i. e. in favour of him. See the examples in Schleus. Lex. Wets. renders ἔχουσι, "they *think* they have." But there is no need to resort to any such stretching of the sense.

2. ζῆλον Θεοῦ. I am surprised that some of our best Commentators should take the words to mean a *great* zeal. (See Wolf's *Curæ* and Schleus.) For though this Hebraism of Θεός, to denote greatness, has place elsewhere, yet here it is unnecessary, nay inadmissible. For (as Koppe observes) it takes away the *object* of the zeal mentioned, which cannot well be supposed to be left *understood*. The old Commentators discuss the force of the genitive, which has been most distinctly seen by Grotius. "All nouns of this kind (says he) have a genitive sometimes of *subject*, sometimes of *object*; as here." And he might have given as an example, ἡ οὐκ ἔχει ἐξουσίαν τοῦ πηλοῦ, supra 9, 21., where see the note. Moreover, the expression is taken from Ps. 69, 9. (cited in Joh. 2, 17.), and we may here compare Acts 21, 20. 22, 3. 2 Cor. 12, 2. The sense, then, is: "they have a

zeal, the object of which is *God* and his approbation, and consequently the Mosaic law, his revelation: and this zeal was enkindled by a supposed neglect of it on the part of the Jews." But this, the Apostle adds, is οὐ κατ' ἐπίγνωσιν, which Koppe renders "non sapienter et intelligenter." And so Casaubon, *in-scitè*. Which, however, does not express the force of the phrase. Doddridge explains: "not directed into a right channel." But this is wandering too far. *Επίγνωσις* is supposed by Grotius to be here synonymous with *γνώσις*, and like the Heb. נִוְנָה. But it seems a stronger expression, and means well founded knowledge, accurate judgment, at least not knowledge in *general*, as *Erasm.* and *Menoch.* take it.* Now the zeal of the Jews was not under such a sure guidance, but (as Koppe observes) proceeded upon ignorance of the nature and intent of the law, and of the real value to be set upon those good works on which they so prided themselves. The words are thus paraphrased by Theophyl.: οὐ κατ' ἐπίγνωσιν ἐστὶν ὁ ζῆλος αὐτοῖς, μὴ βουλομένοις γινώ- ναι, ὅτι ὁ νόμος οὗτος πέπαυται καὶ κατήρηται.

To this tenaciousness of the Jews with respect to the law (*Carpzov* observes), the works of *Josephus* bear frequent testimony. And the learned Commentator illustrates this from several passages of *Philo*.†

* An interpretation also adopted by *Ammon*, who hence deduces the philosophical notion, that our *religious faith* must rest on just conceptions, and *knowledge of truth*. It is needless for me to point out the erroneousness of the opinion, and it is my duty to caution the student against the writings of this heterodox, though erudite, Theologian, who, however (as I learn), is now singing the *παλι-νωδία*.

† *Ex. gr.* 1008 c. (ἔθνος) εἰωθὸς ἐκουσίους ἀναδέχεσθαι θανάτους ὥσπερ ἀθανασίαν, ὑπὲρ τοῦ μηδὲν τῶν πατριῶν περιδεῖν ἀναιρούμε- νον, εἰ καὶ βραχύτατον εἴη & 1022 d & f. "Ἀπαντες γὰρ ἄνθρωποι φυλακτικοὶ τῶν ἰδίων ἐθῶν εἰσιν, διαφερόντως δὲ τὸ Ἰουδαῖον ἔθνος. —Τοῖς γὰρ ἤδη καθαιρούσιν, ἢ χλευάζουσιν, ὥς πολεμίοις ἀνέχ- θονται, καὶ πεφρίκασιν μὲν ἕκαστον τῶν διηγορευμένων αὐτῶς, ὥς ἅπασαν τὴν παρ' ἄνθρωποις εἴτε εὐτυχίαν, εἴτε εὐδαιμονίαν χρή καλεῖν, μηδέποτε ἂν ὑπὲρ παραβάσεως καὶ τοῦ τυχόντος ἂν ὑπαλλα- ξασθαι· περιττοτέρα δὲ καὶ ἐξαιρετός ἐστιν ἅπασιν ἡ περὶ τὸ ἱερὸν σπουδή.

3. ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην. This clause seems meant as an illustration of the preceding words οὐ κατ' ἐπίγνωσιν. The δικαιοσ. must signify "the mode by which God is pleased that justification and salvation should be attained." Being ignorant, then, or not sufficiently acquainted with, and not caring to know this δικαιοσ. (for the term seems to include all these notions), they sought, it is said, στήσαι τὴν ἰδίαν δικαιοσύνην, i. e. (says Wets.) "to the exclusion of the other nations." This, however, is not agreeable to the scope of the Apostle. By ἰδίαν δικαιοσ. is meant a justification of *their own*, resting on the works of the law. And the Apostle so terms it, because, being a law of works, it made every one's salvation depend upon his *own merits*; and thus such a law might, in a certain sense, be called a justification of his own. So Theophyl.: τὴν ἐκ ἐργῶν ἰδίων καὶ πόνων κατορθουμένην. And in the same manner the ἰδίαν is understood by Hardy, who renders it: "ut ipsis excogitatam;" and also by Rosenm., who observes that ἰδ. δικ. (by the force of the antithesis) denotes that mode of obtaining the Divine favour, which the Jews held to be alone the true one, and pleasing to God." So also Carpzov. "Externa quippe obedientia est; sunt opera bona, ex propriis naturæ viribus Legi præstanda, per quæ justos se reddi posse existimabant."

Στήσαι. Koppe explains it as the opposite to καταργεῖν, or ἀναιρεῖν, i. e. "not to suffer it (viz. the Mosaic Law) to be taken from them." In this, however, there seems something too formal and harsh. The force of the στήσαι is well illustrated by Theophyl. (from Chrys.) as follows: ἥτις καὶ πέπτωκε καὶ οὐ δύναται στήναι. The idea, then, intended seems to be, the propping and *buttressing up* of a weak structure.* It is

* So Doddridge. "The Pharisees certainly inculcated the external duties of morality, how much soever they might themselves fail in observing them, or rest merely in outward acts; but they trusted in legal expiations to procure the pardon of those evils which might happen; and the composition of these, if I may be

rightly remarked by Grotius : “ *Judæi plerique pro causâ salutis æternæ constituere volebant justitiam illam externam quæ per frequentes actiones paratur, et in societate humanâ aliquid valet.*”

3. τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. Grotius has rightly noticed that the passive has here (as often) a reciprocal force (as Niphal for Hithpael). It is not, however, a mere Hebraism, but is often found in the Classical writers. The sense is : “ they have not submitted, accommodated themselves to, yielded obedience to, and accepted, the mode of justification held out by God, namely, in the Gospel.” Koppe observes that the aorist is for the present. But to this principle it is unnecessary here to resort. We may render, “ they have not submitted, and do not submit themselves.”

It is shrewdly remarked by Grotius (I think from Diog. Laert.) that many would have attained unto wisdom, if they had not thought they had already attained it. And, in conjunction with Carpzov, he compares a similar sentiment of Philo 912 D. Εἰς δὲ οἱ καὶ δόξαντες ἐπιμελείσθαι (scil. σπερμάτων ἐλπίδος), φιλαυτίαν πρὸ εὐσεβείας ἀσπασάμενοι, τὰς αἰτίας τῶν κατορθωμάτων ἀνέθηκαν ἑαυτοῖς. Ὑπαίτιοι δὲ πάντες οὗτοι. Μόνος δ' ἀποδοχῆς ἄξιος, ὁ ἀναθεὶς τὴν ἐλπίδα Θεῷ.

4. τέλος γὰρ νόμου Χριστὸς. Here is more plainly declared the *mode* by which God is pleased that men should be brought to salvation by Christ.

The sense of this passage is not very easy to determine; owing to the brevity with which the Apostle expresses himself, and the extensiveness of the term τέλος, which admits of two or three senses equally applicable in a general way. The most favourite opinion, at present, is that of Cyprian, Crellius, and Koppe, who regard τέλος νόμου X. as a popular expression for τέλος ἔφερε τῷ νόμῳ, “ Christ has put an end to the law.” And Koppe takes εἰς δίκαιος. πιστ. for εἰς τὸ συμβαίνειν δικαιοσύνην τῷ πισ-

allowed the expression, constituted the righteousness which they went about στήσαι, *to establish or prop up, decrepit as it was.*”

τεύσονται. He then lays down the sense of the passage as follows: καταργηθέντος γὰρ νόμου διὰ Χριστοῦ, δικαιούμεθα πάντες ἐκ πίστεως. And in the same view Ammon renders: "Desinit lex in Christum, ut salus nunc offeratur credenti." But this mode of interpretation, though it yields a sense by no means inapposite, is not agreeable to the context.

Other interpretations may be seen in Pole and Wolf. The most simple and satisfactory one seems to be that of Chrysost. Theophyl., Œcumen., Photius, and Theodoret (also adopted by Carpzov). "The words (say they) are meant for the Jews, and Jewish Christians, to assure them that nothing is lost by abandoning the Law. The Apostle shews that there is only one justification, and that what the Law attempted, the Gospel fulfils; and therefore he who chuses the one by faith, fulfils the other; whereas he who aims at the other, must miss of this; q. d. 'The intent and end of the law, namely, justification, is fulfilled and perfected in Christ.' For what the law would have effected, but could not, this Christ perfected, namely, to justify men."*

5—11. Koppe would closely connect together these verses; and he lays down the sense as follows. "While the authority of the Mosaic Law lasted, it was by a careful observance of it that men obtained salvation; but now, since the abrogation of that law by Christ, the sole condition of salvation is *this*, to believe in the Messiahship of Jesus, and in his resurrection from the dead." Koppe then pro-

* Chrysost. offers the following popular illustration, and able exposition of the sense; Καὶ γὰρ τέλος ἱατρικῆς ὑγεία· ὥσπερ οὖν ὁ δυνάμενος ὑγιᾶ ποιεῖν, κἄν μὴ τὸν ἱατρικὴν ἔχῃ, τὸ πᾶν ἔχει, ὁ δὲ μὴ εἰδὼς θεραπεύειν, κἄν μετιέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεσαν· οὕτω καὶ ἐπὶ τοῦ νόμου καὶ τῆς πίστεως· ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκεῖνον τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἐστὶν ἀλλότριος· τί γὰρ ἐβούλετο ὁ νόμος; δίκαιον ποιῆσαι τὸν ἄνθρωπον· ἀλλ' οὐκ ἴσχυσεν· οὐδεὶς γὰρ αὐτὸν ἐπλήρωσε· τοῦτο οὖν τέλος ἦν τοῦ νόμου, καὶ εἰς τοῦτο πάντα ἐβλεπε, καὶ διὰ τοῦτο πάντα ἐγένετο, καὶ αἱ ἐορταί, καὶ αἱ ἐντολαί, καὶ αἱ θυσίαι, καὶ τὰ λοιπὰ πάντα, ἵνα δικαιωθῇ ὁ ἄνθρωπος· ἀλλὰ τοῦτο τὸ τέλος ἤνυσεν ὁ Χριστὸς μεσιζόνως διὰ τῆς πίστεως.

ceeds to illustrate the design of the Apostle. But his whole reasoning appears to be sophistical and unsound. Indeed it is *at variance* with that design, which is, to show that *justification never was, and never could be attained by the law*, since the law never could be thoroughly observed. And it is rightly remarked by Theophyl. (from Chrysost.) “that the words of ver. 5. are meant to confirm what was just before said; namely, that what the law did not accomplish, this Christ completed. For Moses, indeed, says a man is justified by the works of the law. But these works no one was found able to fulfil. So that it is not possible to be so justified.” The above is, I think, a just view of the sense; and it must be remembered, that by *law* is meant the moral as well as the ceremonial.

Now the *ζήσεται* (Wets. says) is explained by the Jewish interpreters of life *eternal*. And he subjoins several references to the Rabbinical writers; as does also Carpzov. Yet some of our best modern Commentators and Theologians, as Warburton, Whitby, and Macknight, and, of the antient ones, Origen, confine the sense of the expression solely to the *present* existence, so as to denote a prosperous and happy life in the land of Canaan. “And if (adds Whitby) eternal life was obscurely hinted at as the reward of their obedience to the law of Moses, it related not to their obedience to the *ceremonial* but to the *moral* law, of which our Saviour speaks in Matt. 19, 8. ‘If thou wilt enter into life (i. e. life eternal, as in ver. 16.) keep the commandments. And Macknight observes, that though this is generally thought to be a promise of *eternal* life to those who obeyed the law of Moses perfectly, yet any one who reads the chapter of Levit. 18, 5. from whence these words are taken, will be sensible, that though *the doing of these things* means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the *life* promised to the Israelites. as a reward of that general

obedience, is only their living long and happily as a nation in Canaan." (See Dr. Hammond.) As to Whitby's distinction respecting the moral and ceremonial law, it seems to be void of foundation.

I must not omit to observe that in *γράφει δικαιοσύνην* there is a popular ellipsis, in which two clauses have coalesced into one; q. d. "Moses, treating of the justification to be had from the law, thus writes or speaks of it."

The *αὐτὰ*, Koppe says, refers to the *προστάγματα* before recited in that chapter. And so Blackwall, who observes, that it must be taken from the context. But such a subaudition is precarious, and here (I think) unnecessary. The common ellipsis is *πράγματα*, which, however, must be accommodated to the case in hand, and must here mean *commandments*. Moreover, *ταῦτα*, I think, plainly includes *καὶ τοιαῦτα*, namely such as had been commanded in the foregoing part of the law.

6. *ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, &c.* These words, indeed, have a mystical air, and seem very obscure; yet when the Oriental phraseology, and Jewish modes of expression, are taken into the account, they become sufficiently clear.

The expression *ἡ ἐκ πίστεως δικαιοσύνη οὕτω λέγει* involves a *prosopopœia* familiar to our own language, as when we speak of the law *directing, ordering, &c.*

Ἡ ἐκ πίστεως δικαιοσύνη is put, by metonymy, for "the religion which offers them justification by faith, viz. the Gospel." *Οὕτως*, "to this effect." But in order to understand the force of the following words, we must bear in mind the scope of the Apostle. Now the antient Commentators, and some modern ones, as Carpzov, have rightly seen, that *justification by faith* forms the subject of this and the three following verses, in reference to which the Apostle inculcates this requisition, "Believe, do not doubt." And the fruits of this are detailed in ver. 9, 10, & 11.

Here two things are contained: "Do not doubt,

but believe." * This the Apostle expresses in words borrowed from Deut. 30, 11—14., which are there used to denote a great difficulty, and meant to inculcate, that the commandments of God were by no means hard of fulfilment. Now there is reason to think that the expression of *ascending to heaven*, and *descending to hell*, was a proverbial mode of denoting great difficulty, nay impossibility.† The words, then, are accommodated by Paul to his present purpose, and applied to the Gospel, by means of the phrases *τούτεστι Χριστὸν καταγαγεῖν* and *τοῦτ' ἐστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν*.

The admonition not to doubt is couched in the words *μὴ εἴπῃς ἐν τῇ καρδίᾳ σου*, which aptly express that sort of self-conference in which unbelief usually originates. So Theophyl. *Μὴ εἴπῃς, φησιν, ἐν τῇ καρδίᾳ σου τάδε καὶ τάδε, τούτεστι, μὴ ἐννόησῃς ὅλως ἀμφιβολίας τι νοῖμα*. The scope of the passage is well illustrated by Mr. Turner, as follows: "Moses means to tell the Israelites, that it is neither impracticable, nor indeed hard, to attain a knowledge of God's laws, and to obey them: St. Paul applies a part of what he says (altering it so as to make it suit his antithesis) to the subject before him, the facility of exercising faith, and consequently of obtaining justification. As if he had said, "The system of the Gospel demands faith, which is comparatively easy of acquisition; it does not require from you any thing of vast difficulty, as if the heaven were to be

* So Schoettg. "Vera hic indoles fidei verbis Mosis describitur, quæ in eo consistit, ut non de ratione et modo rei prolixè quæramus, sed Deo ejusque verbis credamus."

† To which purpose Wetstein cites Gen. Sota 7, 9. edit. Wagen-seil. Annon eduxit nos ex Ægypto, et diffidit mare nobis, et manna nobis cœlitus demisit? Si diceret: conficite scalas, et conscendite æthera, non audiremus eum. Imo adscendamus, ut possideamus terram illam. Num. 13, 31. Bava Mezia, fol. 94, 1. Si quis dixerit mulieri, si adscenderis in firmamentum, aut descenderis in abyssum, eris mihi desponsata—hæc conditio frustanea est. Nasir 9, 2. Immundities, quæ cognosci potest, opponitur immunditiei abyssi, i. e. occultæ, quæ cognosci non potest.

scaled to bring down Christ, or the abyss to be fathomed to bring him up; but it asks only what is within the reach of every one, what cannot be withheld without obstinate prejudice, that is, a belief in its divinity."

One thing is omitted by almost all modern Commentators, though it is noticed by the antient ones, namely, that the words *τις ἀναβήσεται—ἀναγυγείν* are not only a formula expressive of great difficulty, but were meant to advert to the points at which the faith of the unbeliever chiefly staggered. So Theophylact: "Do not doubt, nor say in thine heart, *how* did Christ descend from heaven and become flesh? or, how after death did he rise from the grave: for *God* raised him: only *believe* that he descended incarnate, and again, after being buried, rose and ascended up to heaven: for *God* raised him. So that from the dignity of the raiser thou mayest without difficulty believe."*

Surely nothing can be clearer than that this involves the prior existence of Christ before his incarnation.

* The words are thus paraphrased by Schoettg. "*Quis consilia Dei perscrutabitur? aut novam revelationem habebit. Omnia vobis revelata habetis, quæ ad salutem vestram necessaria sunt.*" And by Carpzov, thus: 1. "Who can be certain whether Christ appeared in the flesh, as God-man? And whether God be entirely reconciled? No one can ascend to heaven, no one can account for the thing, or comprehend the manner of it.—2. Who can be certain whether Christ really rose again? whether he has really obtained the victory over his enemies, death, the Devil, and sin? No one can descend into the abyss, and find it out, or trace out the manner of it." (See more in his note.) This view of the sense (which is confirmed by Theophyl. just cited) is also taken by every Commentator of note, and amongst the rest by Macknight, who rightly observes, "that by the *ἄβυσσος* is meant Hades, the place of departed souls, so called because it was supposed by the Jews to be as far *below* the surface of earth as heaven was thought to be *above* it. See Ps. 139, 8. Ammon, however, contends that the Mosaic *עבר רים* does not denote regions far separated from each other, but the *veiara* *πεῖραρα γαίης καὶ πόντου* of Hom. II. 8, 244., and thus designates the vicinity of the Orcus, from the notions of the early ages. And he refers to Ps. 9, 10. Job 11, 17. Od. 10, 508. Joseph. B. 2, 8, 11. But such speculations merit little attention from the Christian Theologian.

8. ἐγγύς σου τὸ ῥῆμά ἐστιν — σου. 'The sentiment (expressed, as before, in the words of Moses) is this: "So certain and indubitable is the doctrine of Jesus, the true Messiah, that faith must necessarily be due to him." (Koppe.) The words and the sense are diligently compared by Koppe with those of Deut. 3, 14. (see Surenhus. p. 476. and Horne's Introd.): but the meaning is so clear as to require no laboured explanation. One may render: "The word (i. e. the doctrine of faith) is familiar, easy to be understood, believed, and expressed."

On the *easiness* of the religious observances enjoined, Philo (cited by Grot. and Carpzov) says, 853 A. Αἰτεῖται γὰρ, ὡ διάνοια, πάρα σου ὁ Θεὸς οὐδὲν βαρὺ καὶ ποικίλον ἢ δύσεργον, ἀλλὰ ἀπλοῦν πάλιν καὶ ῥαδίον. Ταῦτα δὲ ἐστίν, ἀγαπᾶν αὐτὸν ὡς εὐεργέτην. On which Carpzov truly remarks, that *theological faith* is not *contained* in moral and philosophical love, still less *consummated* in it.

9. ὅτι ἐὰν ὁμιλογήσῃς ἐν τῷ στόματι, &c. Koppe has here much subtle discussion on the parallelism which subsists in this passage. Taken out of the rhetorical form, the words would run thus: "If thou confess with thy mouth, and believe with thy heart, that Jesus is the Lord, and that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth, and with the mouth confesseth,* unto justification and salvation."

Similar sentiments are found in Mark 16, 16. 1 Joh. 4, 15. compared with 5, 1.

Paræus and Koppe think that confession with the mouth is mentioned first, since it so occurs in the passage of Moses. Other reasons, indeed, may easily be imagined. The confession with the mouth is of more consequence, as regards *men*, and the be-

* It is a strange notion of Grotius, that the mouth and breast are put, by synecdoche, for all the members of the body. It would be truer to say that belief in the resurrection is so put, as being that article of belief which is of the most importance, since it includes the rest. See Tolet., Menoch., and Paræus ap. Pole.

lief with the heart as respects *God*.* It is observed by Theophyl. ἡ μὲν κατὰ διανοίαν πίστις δικαιοὶ ἡ δὲ παντελὴς σωτηρία ἐν τῇ ὁμιλίᾳ κείται. And in the same Mr. Turner paraphrases: "Justifying faith must be sincere, and saving confession must be open." The same view is also taken by Mackn. But this seems a too refined distinction, and is, I think, unfounded in Scripture. For though the *εἰς δικαιοσύνην* and the *εἰς σωτηρίαν* are placed separately by the Apostle, yet it is for the sake of the parallelism, not that they are separated in *rerum naturâ*; and yet neither are they properly *synonymous*, as Koppe calls them.

Here it is well remarked by Grotius: "Facta non æstimat Deus ut ea in æternum remuneretur, nisi quæ ex corde mundato proficiscuntur. Mundatur autem cor per fidem, et eam maximè quæ creditur Jesus a Deo resuscitatus; in hoc scilicet ut et præcepta ejus noscamus esse divina, et promissa certa, tum propter auctoritatem ei datam, tum propter vitæ redditæ conspicuum exemplum." By this *belief* it is plain we are not to understand a mere historical and dead faith, but a living and active one, such as shall carry with it a practical obedience to the precepts of Christ.

Jaspis rightly remarks on the great weight there is in the word Κύριος; adding, "Ita enim, ut constat, Christus dicitur, quod divina est ejus natura et legislatio, et quod imperium exercet, nominatim in ecclesiam Christianam."

11. λέγει γὰρ, &c. See the passage explained supra, 9, 17 & 33.

12. οὐ γὰρ ἐστὶ διαστολὴ. Compare 3, 22. Τε καὶ

* To which purpose the following passage of Origen, Exhort. ad Mart. sub init. (cited by Bulkley,) is very apposite: "Ἔστι γε εἰπεῖν, ὅτι μᾶλλον ἔστι τοῖς χεῖλεσι τιμᾶν τὴν καρδίαν πόρρω ἔχοντα ἀπὸ Θεοῦ, ἢ περὶ τῇ καρδίᾳ τιμᾶν αὐτὸν τοῦ στόματος μὴ ὁμολογούντος. "We may better talk of honouring God with our lips, while the heart is far from him, than of honouring him with the heart, while the mouth does not confess him to salvation."

is here employed in a manner different from the usage of the Classical writers, by which the *τε* has place only in conjunctive, not disjunctive sentences. Hence in the MSS. D. and E. we read *Ἰουδαίῳ καὶ Ἑλληνι*. But that is evidently *ex emendatione*.

12. ὁ γὰρ αὐτὸς Κύριος πάντων. Carpzov contends that here ὁ αὐτὸς, like the Hebr. יהוה, denotes the great HE, Jehovah, which was one among the other cognomina of God; as indeed he has proved in his Obs. Philon. on Hebr. 1, 12. But I cannot think it applicable here, nor perhaps in the passage of Hebr. Nay, the article seems adverse to *this* interpretation; while it exceedingly confirms the common one. Koppe takes ὁ αὐτὸς, &c. for εἰς ὁ Κύριος. But, without resorting to this principle, the sense will be: "the same person, one and the same person, is Lord of all (both Jews and Gentiles)." It is rightly remarked by Grot., that Κύριος must here mean Θεός, *Jehovah*.

12. πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτὸν. The antient Commentators strangely understand this, as if God considered those that invoke his aid as his riches and treasures; which is very harsh and far-fetched. The sense plainly is, that He is rich, i. e. abundant, εἰς, in respect to some quality which those that invoke him need, i. e. (as Grotius rightly understands) χάριτι, or χρηστότητι: which is confirmed by Eph. 1, 7. πλοῦτος χάριτος and Rom. 2, 4. πλουτός χρηστότητος, *benignity*. The same expression, too, occurs in Philostr. V. Ap. 4, 8. s. f. εἰς τὸ κοινὸν πλουτεῖν. Koppe urges the harshness of supplying χάριτι, and would take πλουτῶν for δυνατός ὢν, or δύναμιν ἔχων. But this can only be done by supplying δυνάμει, which would be a harsher subaudition than χάριτι; since it is evident, from the preceding words οὐ ἐστὶ διαστολή, that not *power*, but *benignity*, is here considered. Ammon would take πλουτῶν in an active sense, to denote *imparting his wealth*. But however this signification may have place in πλουτίζω, yet in πλουτέω it is no where found; and as χάριτι

must *then* be understood, a very harsh subaudition would be thus occasioned.

Ἐπικαλεῖσθαι may here be understood, not of invocation properly so-called, but every kind of precatory address to God.*

13. πᾶς γὰρ, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. The words are taken from Joel 3, 5. By πᾶς is meant every one, whether Jew, or Gentile. It has been doubted whether Κύριος here refers to *Christ*, or to *Jehovah*. Most recent Commentators suppose the *latter*; while the antient Commentators, more rightly, I think, understand the *former*. Even Koppe, however, admits that it is doubtful. The word is treated at large by Whitby in the following masterly annotation. "The original for this is *Jehovah*, whence it is certain that the prophet speaks these words of the true and only God, and yet it is as certain that the Apostle here ascribes them to our Lord Jesus Christ, both from the following words, *How shall they call on him in whom they have not believed?* For the Apostle in this whole chapter discourseth of faith in Christ, and from the words foregoing, of which these are a proof, and to which they are connected with the particle γὰρ, for those words, *whosoever believeth in him shall not be ashamed*, are spoken by the Prophet Isaiah of Jesus Christ the Cornerstone, Isaiah, 28, 16. And so they are interpreted by St. Peter, 1 Peter, 2, 6, 7. And in the Prophet Joel these words follow, *εὐαγγελιζόμενοι οὗς Κύριος προσκεκληται*, and *the evangelised, whom the Lord shall call shall be saved*. Here then we have two arguments for the Divinity of Christ.—1. That what is spoken of Jehovah is ascribed to him.—

* So Bp. Bull, Harm. Apost. C. 5. § 1. (cited by Slade.) "Invocationem divini nominis hic, ut alibi sæpe (conf. Psalm. 14, 4. 53, 4. Isaiah 43, 22. Jer. 10. ult. 1 Cor. 1, 2.) totum atque integrum divini numinis cultum significare manifestum est: ut Paulus, cum *fidei salutem* tribuit, fidem eam velit, qua cultum Dei (in Christo sc. atque ex præscripto Evangelii ejus) sibi conjunctum habeat."

2. That he is made the object of our religious invocation."

This opinion, too, is also ably supported by Bishop Pearson on the Creed, p. 149; who there argues at large, that if Christ be not here called Jéhovah, the Apostle's argument is quite inconclusive."

14. On the construction and scope of this and several following verses Commentators are at issue. Grotius and Hammond suppose ver. 14 and 15 to contain an *objection* on the part of the Jews, that they have not had sufficient opportunities of knowing the truth, and that to this the Apostle replies in ver. 16 and 17. But to this it has been justly objected by Koppe and Wells, that the answer would not be adapted to the doubt proposed; and moreover the same objection is proposed in ver. 18. by the Apostle himself, and then more suitably and fully refuted." Locke, however, and Taylor (after Crellius) suppose that ver. 16. contains the Jewish objection, namely, that a *Divine* mission would have been attended with success. Which interpretation has been adopted by Koppe and most Interpreters since his time, and is supported by the authority of the antient Commentators. The sense will be most clearly ascertained on examining the verses in detail. In the mean time the following general view of it by Mr. Slade may be acceptable: "The Apostle is shewing, that the rejection of the Jews, and admission of the Gentiles, are consonant to Scripture, and adduces this verse as a proof, "*whosoever* shall call on the name of the Lord, shall be saved." How then, continues the Apostle, shall they call on him without having believed? And how shall they believe in him, of whom they have not heard, &c.? On this the Jew remarks, "But they have not all (see on ver. 16.) obeyed the Gospel, for Esaias saith, Lord, who hath believed our report?" (From this very quotation then, says the Apostle, it appears that) faith cometh by hearing, and hearing by the word of God. Yet why should the Jew conclude, that the Gentiles have

not the privilege of hearing, for I say, have they not already heard, are not the words of the Psalmist, concerning the heavenly bodies, applicable to *them*? Psalm 19. And have not the people of Israel been made acquainted with this admission of the Gentiles, and their own rejection, by the words both of Moses and Isaiah? ver. 19 to the end."

14, 15. "Since, therefore, the *worship* of God cannot be thought of apart from *faith* in God, but to the production and confirmation of this faith there is need of teaching and instruction; there is surely no reason why the Jews should pursue me with hatred, when I teach that even the Gentiles have this faith, especially since it was long ago predicted by Isaiah (52, 7.) that this would happen." A sentiment expressed by an elegant *sorites*, proceeding from effects to causes, by the aid of four questions, to be explained negatively. These are as follows: 1. No one will call upon Christ, nor acknowledge him to be his Saviour and Lord, if he does not believe in him. 2. No one will believe in Christ, if he has not heard of him. 3. No one will hear of Christ, unless there be some one to preach Christ. (Luke 24, 47.) 4. No one will preach Christ (*cum ἰκανότητι et ἐνεργείᾳ*, (2 Cor. 3, 5,) except he be regularly called and sent. (Carpzov.) The Apostle, after saying whosoever shall call upon the Lord Jesus shall be saved, now reprehends the Jews because they have not called upon him; but wherefore have they not called upon him? because they believed not. Wherefore have they not believed? was it because they have heard not? but they *have* heard. Then comes the objection. How could they hear without a preacher? To this is subjoined the solution: and yet many preached and were sent to them. Now hence is it clear that they are the sent? Then the Apostle finally brings in the prophet's saying: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" For the Apostles went about announcing good

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things, and the peace of God towards men. (Theophyl.) See Chrysost., Theodoret, Œcumen., and Photius.

The δὲ is here for ἀλλὰ. (See Schl. Lex.) Ὅου is for ὅν, by a common Greek idiom. Οὐκ ἤκουσαν is an idiotical expression for αὐτὸ περὶ οὗ οὐδὲν ἤκουσαν, "how shall they believe in him of whom they have heard *and known* nothing." For here, and just after, in ἀκούσουσι *knowing* is supposed to accompany the hearing.

15. αἷς αἰραῖσι, &c. Taken from Is. 52, 7. The passage is by many recent Interpreters supposed to have no reference to the times of the Messiah, but (as Rosenm. thinks) treats of those Jews who, after the decree of Cyrus in favour of the restoration, returned first to Judea, and announced the liberation of their countrymen, to those who had continued in the land." And Bp. Lowth thinks it a poetical description of the messengers who first brought the good news of Cyrus's decree for the people's return home. But from the Rabbinical citations in Wets.* there is no reason to doubt but that the Jews understood it as referring to the times of the Messiah; and therefore it may justly be supposed that the Prophet here, as in innumerable other passages, couches under the primary and exoteric a secondary and exoteric, or mystical, sense.

It is singular that the words of the Apostle here differ considerably from the Sept., but are agreeable to the Hebrew; except that the מִשְׁמַע and מְשִׁיחִים are omitted. The other Greek versions, however, and the Vulg., render in nearly the same manner. Aquila, τὶ αἰραιώθησαν; Symmachus, τὶ εὐπερεῖς; Theodoret, αἷς εὐπερεῖς; and Vulg. *quam pulchri super montes*. Whence Koppe, with much ingenuity, con-

* Ex. gr. Pesikta R. 53, 3. Jalkut Schimoni in Es. fol. 53, 3. No. 337. Quo tempore Deus S. B. Israellem liberabit, triduo ante adventum Messie Elias stabit in montibus Israelis, dicetque: O montes terræ Israelis! quam diu statis in terra deserta. Tunc dicet iis: Pax venit in Mundum S. D. Es. 52. quam formosi sunt super montes pedes nuncii, &c.

jectures that in the Sept. was formerly read, not *ὡς* *ᾠρα*—*ὡς*, but *ᾠραῖοι*—*οἱ*.*

At the expression *ὡς ᾠραῖοι*, &c. some tasteless Commentators have unnecessarily stumbled. There is surely nothing but what may very well be understood, and tolerated. By *beautiful* is, I think, here meant *grateful, pleasant, acceptable*; and by the *feet* is meant, not (as Doddr. supposes) the *footsteps*, but the *approach*; and *this* is especially mentioned, since at their *approach* such messengers of good news are especially acceptable. Crellius, with his accustomed good taste, was, I believe, the first who saw the true ratio metaphoræ, which has, after him, been treated on by Bos,† and is especially illustrated from Soph. Elect. 1358., cited by Wets. (which I had also myself noted down), *ὦ φίλταται μὲν χεῖρες, ἡδιστον δ' ἔχων ποδῶν ὑπηρετήμα* where the Schol. on the words *ποδῶν ὑπηρετήμα* well remarks: *διὰ γὰρ τούτων τὰ πρὸς σωτηρίαν ἡμῖν ὑπηρετήσας. Πόδες*, in the sense of *approach* is an Oriental metaphor. So Acts 5, 9. "Behold the feet of those who" &c., where see the note, in which is cited a similar passage of Eurip. Or. 1217. *παρθένου δέχου πόδα*, where the Schol. explains: *τὴν ἔλευσιν καὶ παρουσίαν τῆς παρθένου*. Finally, this passage of the Apostle is beautifully alluded to by Zonaras in his Hist. 3, 6, 23. *τοὺς τόπους οὓς οἱ ᾠραῖοι πόδες Χριστοῦ, ὡς εἰρήνην εὐαγγελισαμένους, διώδυσαν*.

The words *εἰρήνην* and *τὰ ἀγαθὰ* are, by the parallelism, synonymous.

* I cannot but suspect that the letters were eaten away by a worm, or had faded away, in some very antient archetype. Indeed I remember to have met with many instances of these lacunulæ in the Classical writers, and especially in those of which we have few MSS., as Hesych., Dio Cass. &c. Some of these have scarcely been perceived, others, filled up, more or less successfully, by the Critics.

† "The hands and feet (says he) of those who come upon a kind errand are represented as beautiful to those who received benefit by their arrival." So Wetstein: "The feet of those who bring a joyful message, even though dirty, yet seem beautiful." This, however, seems too fanciful.

16. ἀλλ' οὐ πάντες ὑπήκουσαν. This may be either an objection of a Jew, or the writer's acknowledgment. If the former, the answer is to be considered as implied in the words of Isaiah immediately following, which are applied to meet the objection, although relating principally to Jewish unbelief. See 58, 1. If the latter, the quotation illustrates its propriety. (Turner.) See the note *supra* ver. 14. The sense is thus laid down by Koppe. "But the reason why many are not saved is solely to be ascribed to the neglect of the doctrine declared to them; which very thing the prophets of old, especially Isaiah, had predicted.

The scope of the verse is thus illustrated by Theophyl. (from Chrysost.) After having said that the preachers had testimony borne to them by the prophets as being from God, lest any one should say: "And yet, if they were from God, ἔδει πάντας αὐτῶν ὑπακούσαι (I emend partly from the margin ἔδει πάντως πάντας α. υ.), the Apostle replies that, in fact, all did not hearken to the Gospel; but the truth is not at all injured from that; for this very thing was also spoken of by Isaiah, many years before: "Who hath believed," &c. This confirms the mode of interpretation adopted by Locke and Taylor.

To me it seems that the words ἀλλ' οὐ—εὐαγγελίῳ are a supposed objection of a Jew; q. d. "But not all, nay, very few have hearkened to this good news from God; which is strange." Thus the following words will be the Apostle's answer, in which something from the preceding clause must be repeated; q. d. True, very few have hearkened to the Gospel; insomuch that we may say, in the words of Isaiah, "who hath believed," &c.

Ἀκοή, *report*, or any thing heard, הוֹרָא, preaching, doctrine. Koppe compares a passage of Philo 131 c. οὐδὲ γὰρ ὀλίγος ἐστὶν ἀριθμὸς τῶν ἐξ ἀκοῆς καὶ ὑφηγίσεως μανθανόντων.

17. ἄρα ἡ πίστις ἐξ ἀκοῆς, &c. Most ancient and modern Interpreters regard the ἄρα as conclusive.

Koppe renders it *atqui igitur*. It is seldom by the Classical writers placed, as here, at the beginning of a sentence.

This passage is regarded by Koppe and Rosenm. as similar to that of ver. 14 & 15., and meant to inculcate the necessity of the Apostolical or Evangelical office, and to vindicate the divine authority of the Christian doctrine against the Jews. It is very well paraphrased by Mr. Locke as follows: "That which we may learn from thence is, that faith cometh by hearing, and hearing from the word of God." I assent to Mr. Turner, that this observation is made to intimate the necessity that the Gentiles should hear the Gospel in order to believe it; and that there is a reference to ἀκοή in the former verse.

The above seems to be the most probable interpretation of the whole passage, in ascertaining the true sense of which Dr. Macknight perplexes himself and his readers to no purpose. It is plain that some *verb* is left to be understood. Many supply ἐστι: others γίνεται, which seems preferable. The authors of our Common Version supply ἔρχεται; which is supported by a similar passage of Max. Tyr. Diss. 31, 4. δι' ἀγγέλων ἡ ἱστορία ἔχεται. On the Theological doctrine contained in these words see Carpzov.

Here it is remarked by Wetstein: "Ut sol omnibus lucet, et cælum omnes tegit: ita Evangelium omnibus debet annunciari."

18. ἀλλὰ λέγω, Μὴ οὐκ ᾔκουσαν; On the scope of these words Commentators are not agreed. Some, as Hammond, Koppe, and Rosenm., refer them to the Jews exclusively. Others, as Vatabl., Grot., and Whitby, to the Gentiles. And Locke to both Jews and Gentiles. Chrysostom and the Greek Commentators support the *first* of these opinions. It is thought by Chrysost. that the Apostle is supposing an objection; q. d. "But what say you, if preachers were sent to them, and yet they heard not at all." The reply to which is: "What say you: have they not heard? Why the very farthest parts

of the earth have been evangelized ; and have not you, among whom the preachers so long remained, heard of the Gospel."*

18. ἀλλὰ λέγω is a formula dubitantis novaque objicientis. Μενουνγε repels the doubt, and may be rendered *nay but*. The passage which follows is from Ps. 19, 5.:† and most Commentators are agreed that the primary intent of that sublime composition is the illustration of God's glory from the works of the creation ; but that it is here accommodated by the Apostle to the illustration of God's glory by the dissemination of the Gospel. And this is also the opinion of the learned and orthodox Schoettg., whose words are these: "Negari non potest, verba hæc Psalmi XIX. propriè agere de sermone creaturarum naturali, ex quo omnes homines, quacunque linguâ utantur, majestatem Numinis supremi agnoscunt. Apostolus autem ea sic adducit, ut a pari argumentetur : Si sermo Dei naturalis tam latè se extendit, ut omnes homines illum intelligere, Deumque ex operibus suis glorificare queant, quanto magis Deo, ejusque in genus humanum propensione dignum est, ut verbum Evangelii per omnem terram audiat." He adds that almost the very same sense is ascribed to the words in Sohar Genes. fol. 9. Et in omnem terram exivit linea eorum : מלך עברי

* The Apostle had shown in a *general* way, that because faith cometh of hearing and obeying (ἀκοῇ) the divine word, it was necessary for the Gospel to be preached to all. (ver. 14—17.) Now he shows *specially*, that the heavenly truths had been preached both to all the *Gentiles* (ver. 18.), and also the *Jews* (ver. 19.) : but with unequal success. For many Gentiles believed in the Gospel. (ver. 20.) But the Jews, for the most part, remained obdurate. (ver. 21.) (Carpzov.)

† The words of this quotation (Koppe observes) agree with the Sept., and are not at variance with the Hebrew ; since קול (which it has been conjectured that Paul read) is never by the Sept. rendered φθογγός, but φωνή : whereas קול (the present reading) may very well signify φθογγός αὐτῶν, since קל comes from קרה, to stretch, and signifies, 1st, a chord in full tension ; 2d, the sound emitted from it when thrummed. Nay, in Arabic (as Schoettgen says) קול signifies to sound, call, &c.

חַבְדֵּי מַלְאָכָא, *Ille verba sunt servi Messiae, et permittuntur superna et inferna.* See also Sohar Exod. fol. 56. col. 224.

It is probable that the Psalm was meant by its author to carry a primary or popular, and a secondary or mystical, sense. The phrase *πάσα γῆ* and *πέρατα τῆς οἰκουμένης* are not to be too much pressed; merely denoting *the habitable world*.* But I cannot agree with Koppe, that no more can be elicited from the words than this sense; "*that the Jews and Gentiles who then rejected the Gospel, might have known it if they would.*" Carpzov here compares a passage from Philo 654., where the Mosaic law is thus eulogized: *Τῶν νόμων τὸ κλέος οὗς ἀπολέλοιπε διὰ πάσης τῆς οἰκουμένης πεφοιτηκός, ἄχει καὶ τῶν γῆς τερμάτων ἐφθακεν.*

It is evident that the sense of *αὐτῶν* will vary, according as the natural or mystical acceptation be adopted. In the former case it will refer to the *hearers*: in the latter to the *preachers*, or the *things preached*.

19. *μη οὐκ ἔγνω Ἰσραήλ*; Here again we have a sentence which, from its extreme brevity, is susceptible of more than one meaning. Certain it is that it cannot be taken *declaratively*; as some have supposed;† but must be taken *interrogatively*. The question, however, is, what is meant by *ἔγνω*? Chrysost., and the Greek Commentators, as also Beza, interpret it *understand*, comprehend; q. d. "But suppose these did preach, and these did not comprehend, are they not excusable for their ignorance." This, however, requires too much to be supplied, and is not agreeable to what follows. Grot. understands by *ἔγνω* "hear of it;" q. d. "It was impossible but they must have heard of it; and therefore with them rested the blame." But this sense cannot

* In Aristid. 1, 415 c, we have the very rare form *ἅπαντα ἡ πλοιομὸς*, i. e. the suitable world, and in 1, 433 d. *ἐν μέσῳ τῆς οἰκουμένης τε καὶ θαλάσσης*.

† So Dr. Macknight, who treats *μη οὐκ* as a double negation. A strange ignorance this of the Greek idiom.

be elicited from the words; for (as Koppe remarks) οὐκ ἔγνω is not synonymous with οὐκ ἤκουσαν; nor could the passages of Moses and the Prophets above cited, be of any avail to the removal of that doubt. The truth is (I conceive) that after ἔγνω must be understood τοῦτο, which is to be referred to what went before; namely (as is suggested by Locke, Doddr., Koppe, Rosenm., Piscat., Paræus, Solet, Menochius, and Hardy), the promulgation of the Gospel not only to the Jews, but to all nations. Thus the words following will be very apt. For the Apostle meets this objection by showing that something similar had been declared by the Prophets.

19. *πρῶτος Μωσῆς λέγει.* It is not very clear what is the exact sense of *πρῶτος*. Grot. takes it to mean first in *time*; q. d. "who preceded the other Prophets in time:" and he thinks it has reference especially to Daniel and Isaiah, from whom quotations are brought forward *supra* and *infra*. Semler, however, thinks it has reference to the *Apostles*; q. d. "prior nobis Apostolis." But this seems harsh; though the Apostles may be *included*. Wetstein and Storr join the *πρῶτος* with Ἰσραήλ; q. d. "before the nations were called, nay, before they knew they were to be called, this was predicted to the Jews." But (as Koppe observes) though the sense is apposite, yet the construction is too harsh to be admitted. It is plain that *πρῶτος* is for *πρότερος*. The interpretation, then, of Grot., &c. seems to deserve the preference.

The words here quoted are from Deut. 32, 21., and agree with both the Hebrew and Sept., except that *ὑμᾶς* is put for *αὐτοὺς*; which, in the *accommodation* of the passage to the present purpose, was convenient. Grot. and Koppe remark on the Oxymoron in ἐπ' οὐκ ἔθνει: and the latter compares Eurip. Orest. 902. Ἀργεῖον οὐκ Ἀργεῖον. Plut. 2, 1811. Χρυσὸς ἐκ μὴ χρυσοῦ, λίθος ἐκ μὴ λίθου. Drisius, too, compares other Classical Oxymorons; as ἄδωρα δῶρα, ἀγάμους γάμους. Cic. *insepulta sepultura*. Ovid. *injusta justa*. Catull. *funera non funera*. But these

are not quite all of the same kind. By *not a people* is meant not peculiarly so by any covenant or revelation.

19. ἔθνεϊ ἀσυνέτῳ. Grotius observes that ἀσυνετ. does not simply mean *foolish*, but infected with the folly of idolatry, and therefore *impious*; since the knowledge of God is alone true wisdom. The *nation* meant by Moses is that of the *Philistines*; but in the application must be understood the Greeks, or Gentiles in general. So Theophyl. 105. Τί γὰρ Ἑλλήνων ἀσυνετώτερον, ξύλοις καὶ λίθοις προσκεχηγόταν; It is observed, too, by Wetstein, that the Jews themselves (as Salomo, Bechai, and Abarbabel) understand by *foolish nation*, the Christians, whom they call Idumæans or Romans, as we learn from Altingius in Schilo p. 344."

The words παραζηλώσω and παροργιῶ, which occur in the two members of the parallelism, are synonymous; and the sense is, "excite your envy by conferring on them benefits which you thought belonged exclusively to you." The ἐπὶ signifies *respecting*. The sense of the passage, both in its natural and accommodated sense, is sufficiently clear.

Rosenm. observes, that St. Paul does not cite the above passage as a prophecy of the calling of the Gentiles, but merely to show, that it had been long ago predicted that the Israelites were not the chosen people of God, in such a sense as to exclude other nations also from receiving his benefits. Mr. Turner, however, thinks it probable, from the severity of the punishment immediately afterwards denounced, that the prophecy has in view the rejection of the Israelites, and the admission of the Gentiles to be God's covenant people.

20. Ὡσαύτως δὲ ἀποτολμᾷ, &c. Koppe would render the δὲ *similiter seriore tempore*. But this is too arbitrary an interpretation. It merely signifies *imo vero*. Ἀποτολμᾷ, "is very bold;" for the ἀπὸ has an intensive force. The word is also used by the Classical writers, as Lysias, Æschines, Plut., and Philo, from whom examples are adduced by Wets. and others. Ἀποτολμᾷ καὶ λέγει is put, by hendi-

dis, for ἀποτολμῶς λέγει. The ἀπὸ refers to the anger of the Jews, which such a speech would be sure to excite.

The words are from Is. 65, 1 & 2. (with this alteration, that the two members of the sentence are taken in inverse order), and treat of the rejection of the Jews, into whose place the other nations should pass.

The aorists εὐρέθεν and ἐγενόμην Koppe takes for presents used by the Prophet in a future sense. But this is an exceedingly harsh mode of interpretation. It is sufficient to suppose that the Prophet, *more prophetico*, pronounces what was in futurity as if it were already done.

The sense of the two parts of the parallelism will become plainer by mutual comparison. For, as Koppe and Rosenm. observe, (from the antient Commentators,) God is said εὐρίσκεισθαι and ἐμφανῇ γένεσθαι, when he by his benefits excites men to worship and obey him: and the terms ζητεῖν and ἐπερωτᾶν, like the Hebrew שׁוּב and שׁוּב, are synonymes used to denote devout worship of God. In illustration of the force of ἐπερωτ., Crellius observes, that they who seek anything are accustomed to make inquiries after it.

21. πρὸς δὲ τὸν Ἰσραὴλ, &c. The connection is thus pointed out by Theophylact: "That the Jews might not have to say, Thou wert found by the Heathen, but with us thou didst not choose to have intercourse, there follows, All day long I have stretched forth," &c.

The Commentators are not agreed whether πρὸς should be taken in the sense of *de*, or *adversus*. The former interpretation seems to have been adopted by the Greek Commentators, and is preferred by many modern ones, as Grotius, Estius, Doddridge, &c.: but the latter is supported by Beza, Erasmus, Piscator, Koppe, and others. *Either*, indeed, may have place; but the former seems to deserve the preference. Certainly that of the Vulg. and our Common Version (*ad, to*) cannot be admitted.

The words (except with a slight transposition) agree with those of the Sept. : but the words ἀπειθ-
 οῦντα, and ἀντιλέγοντα have only *one* term correspond-
 ing to them in the Hebrew, namely כָּוַר. Hence
 some critics suspect that they represent a double in-
 terpretation. But it is more probable that the
 Translators used *two* words, to more accurately re-
 present the force of the Hebrew term ; though ἀντι-
 λέγειν does, in the Scriptures, often denote *rebellion*
 as well as contradiction. It is observed by Grotius,
 that the words refer, in their *primary* sense, to those
 Jews who followed the party of Antiochus ; adding :
 “ Si nunc tales esse potuere in Judæis, quid mirum si
 et nunc inveniantur.”

“Ολην τὴν ἡμέραν Theophyl. rightly explains by
 πάντα τὸν χρόνον, *perpetually*. On the ἐξεπέτασα
 τὰς χεῖρας, Paræus well remarks : “ Metaphora a ma-
 tribus, quæ petulantes pueros passis ulnis ad se revo-
 cant, venientes complecti parata.”* There is ano-
 ther example of the metaphor in Prov. 1, 24. to
 which I add Plut. Dionys. 29. ὀρέγων τὰς χεῖρας τοῖς
 Συρακουσίοις. Theophyl. and Vatabl. supply, “ and
 yet it refuses to come to me.” But such a subaudi-
 tion is not necessary ; since that sense is *included* in
 the words ἀπειθοῦντα and ἀντιλέγοντα. Theophyl.,
 however, seems justified in supplying the following :
 “Ὡστε δῆλον ὅτι καὶ ἤκουσαν οἱ ἐξ Ἰσραὴλ, καὶ ἔγνωσαν,
 οὐκ ἐβέλησαν δὲ ὑπάκουσαι.

Koppe concludes his commentary on this Chapter
 with the following judicious observations, which are
 highly deserving of attention.

Et hic quidem locus, imprimis inde a versu 18., si
 diligenter attenditur, non apparet profecto, quid

* So Kypke. “ Est hic gestus benignè et peramanter invitantis,
 qui alios expansis ambabus manibus excipere gestit atque amplecti.
 Sic enim aptè respondent sequentia apud Jesaiam C. 65, 2. be-
 nignæ a Deo factæ invitationi, ut ad se venirent Judæi, opponitur,
 illos potius, ut rebelles, viam longè aliam, a Deo magis magisque
 abducentem ingressus esse.” Simillimè Dion. Hal. p. 408. ἀλλ’
 αὐτὴ καλεῖ καὶ ἀντιβυλεῖ, καὶ τὰς χεῖρας ὑμῖν ἅμα ταῖς πύλαις
 ἀναπετάσασα ὑποδέχεται.

amplius postulari aut expectari possit, ut ab omni cupiditatis culpâ Deus vindicetur, causâ vero incredulitatis humanæ, cùm eaque conjunctæ miseræ in solâ hominum ipsorum pravâ voluntate quærat. Unde ad Capitis 9. ni loca aliquanto obscuriora ritè interpretenda, et ab omni *absoluti cujusdam decreti divini*, quod firmari iisdem dicunt, crimine vindicanda, hunc imprimis locum diligenter conferendum esse censeo.

CHAP. XI.

HAVING shewn why the Jews in general were excluded from the kingdom of the Messiah, St. Paul now proceeds to console those of his nation who had embraced the faith of Christ, under the affliction which a consideration of the lamentable state of their countrymen must have produced, and to discourage, in the Gentile converts, any disposition to inordinate self-complacency, and any tendency to treat the Jews with contempt. He states that, in fact, many Jews had become converts to Christianity, that the unbelief of those who remained obstinately prejudiced against the truth, was only made illustrative of God's wisdom and kindness to the Gentiles; and lastly, that the time should come, when the Jewish nation would acknowledge Jesus as the true Messiah, and receive his Gospel. (Turner, from Koppe.)

In this Chapter the Apostle studiously inculcates that the Jews are not *all, wholly, or perpetually* to be excluded from the favour and mercy of God, *if*, excited by the example of the Gentiles, they took unto themselves the same confidence, as consisting in faith in Christ. It is, moreover, carefully to be borne in mind, that in the whole of this Chapter the Apostle does not simply say that the Jews *shall*, at some future time, have faith in Christ, but with the adjunct, *if* they shall repose faith in Christ; as is plain from ver. 11, 23, 26, 31. (Carpzov.)

1. *μὲ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;* Locke takes

this to be a question on the part of the Jew who made the objections to the former Chapter. It may, however, be regarded as an anticipation of an objection founded on a misunderstanding of the Apostle's words ; q. d. " understand me not as intending to assert that God has rejected his people."

The term ἀπάσατο is a very strong one ; and, literally, means to *reject with abhorrence* as a nauseous potion, and, from the adjunct, to push away, cast off. But it is often metaphorically employed by the Classical writers with more or less of emphasis, according to the subject and purpose of application. Several examples are adduced by Wetstein. *Here* it must have great force, and imply absolute and perpetual rejection and abandonment. Koppe aptly compares ἀποδοκιμάζειν in Ps. 94, 14., and Hesych. ἀπάσατο, μακρὰν ἐρρίψεν. The lexicographer, doubtless, has reference to the present passage. The sense, then, is : " Hath God cast off Israel from being his people : μὴ γένοιτο, by no means."

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Grotius and others have seen that between the μὴ γένοιτο and ἐγὼ γὰρ, &c. there is a sentence left to be supplied ; viz. " For how, then, would it fare with myself ? For otherwise I should pronounce reprobation on myself, since I am an Israelite." Now this ellipsis is indicated by the γὰρ, which carries with it an ἄλλως.

The words ἐκ σπέρματος Ἀβραὰμ are equivalent to " with all the privileges of a descendant of Abraham." I assent to Grotius that in φυλῆς Βενιαμιν there is no particular emphasis to be sought, but that the words are solely to be referred to a certain custom among the Jews, which is, when speaking of their origin, to

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derive it not only from the nation generally, but the tribe in particular; as in Phil. 3, 5. *Σπέρματος* is for *γένους*.

2. οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ δ. π. The Apostle solemnly repeats his affirmation. Here Jaspis explains: "omni occasione et spe veræ felicitatis adipiscendæ Deum Judæos privasse non dici potest." Koppe takes the aorist for the present. But the common interpretation "hath not rejected," comes to the same thing. The sentiment (he observes) is frequent in the Old Testament; as 1 Sam. 12, 22. Judg. 6, 13.

2. ὃν προέγνω, Rosenm. renders: "quem ab æterno cognitum habuit:" Locke and Jaspis: "*amavit, favit*." Wetstein thus: "Quem ad Christum convertendum esse per Prophetas prædixit." This cannot (as Dr. Mackn. observes) relate to God's fore-knowing his people to be heirs of eternal life; for, in that case, the supposition of his casting them off could not possibly be made: but it is God's fore-knowledge of the Jews to be his visible church and people on earth." Thus Koppe very well renders: "Quem quidem semel æterno sapientique consilio populum suum constituerat." The sense must necessarily follow out of the parallel passage supra 8, 29., where see the note.

2. ἣ οὐκ οἶδατε ἐν Ἑλίᾳ τί λέγει ἡ γραφή; The Critics and Commentators are divided in opinion, whether ἐν signifies *of* Elijah, or *in* Elijah, or in the book of Elijah, that part of the book of Kings which treats of the actions of Elijah. The earlier Commentators adopt the *former* mode of interpretation; the more modern ones the *latter*, which is supported by the examples of the idiom occurring in the Classical writers. Thus Koppe instances *Sueton. in Nerone*. And (I must add) the ancient Critics refer to various parts of Homer in a similar manner; as the κατάλογος, the Ταφὸς Πατρόκλου, the Νεκρομαντεία. Nay, even Thucydides himself, L. 1, 8., refers to Homer ἐν τοῦ σκήπτρου τῇ παραδόσει. And

of this we have an example in Mark 12, 26. ἐπὶ τῆς βαύτου, where see the note. This, then, is proof sufficient to establish the interpretation: nor can we reasonably require (as is done by Ammon) a positive example of the idiom as applied to some portion of the book of Kings. Besides, the jest of the argument does not turn upon any thing that happened to *Elijah*, but upon what was spoken by the Almighty; whether to *Elijah* or not, were of little moment.

2. αὖς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰ. The verb ἐντυγχάνειν is here used in an uncommon manner. It properly signifies, with the dative of the person, to meet any one, have an interview with, hold conference, and converse with any one; as in Acts 25, 24. Now as this is a sort of action usually done on the part of, or in behalf of another, so the verb often takes an ὑπὲρ with a genitive; as in Rom. 8, 27 & 34. Heb. 7, 25. 5, 4., &c. But it is also applied to a *representation made against* any one; as here and in 1 Macc. 8, 32. ἐντ. κατὰ σοῦ. 1 Macc. 10, 61 & 63. 11, 25., and without the κατὰ in 1 Macc. 10, 64. In all such cases it denotes to complain against, criminate, accuse.

2, 3. λέγων, i. e. in 1 Kings 19, 10. The words of the Apostle differ from those of the Sept. only in construction. (See Surenhus, or Mr. Horne's Introd. vol. 2.) Koppe remarks that κατασκάπτειν is here used for καταβάλλειν. It is certainly a more exact as well as elegant term than καταλείδω of the Sept.; though I cannot assent to Mr. Slade's assertion that it is a more apposite one, "the altars being built of earth:" for the word is applied, both in the Scriptures and the Classical writers, to the destruction of edifices built of the most solid materials, nay whole cities. So Eurip. Phæn. 1170. βοᾷ Πῦρ καὶ δικάλλας, ὡς κατασκάψων πόλιν. Agam. 527. Τροίαν κατασκάψαντα τοῦ δικηφόρου Διὸς μακέλλῃ, τῇ κατείργασται πέδον. Choeph. 46. ἰὸ κατασκαφαὶ δόμων.

3. καὶ γὰρ ὑπελείφθη μόνος, "I alone of the Prophets

am left." Theodoret paraphrases : ὁ προφήτης ἐν αὐτῷ μόνῳ τὰ λείψανα σεσωσθαι τῆς εὐσεβείας νόμιζεν. I would compare a similar sentiment found in Arist. Plut. 1060. οὐ γὰρ εὐρήσεις ἐμοῦ ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. Μα τὸν Δι' οὐ γὰρ ἔστιν ἄλλος, πλὴν ἐγώ.

3. ζητοῦσι τὴν ψυχὴν μου, i. e. "seek to take away my life." An Hebrew and idiotical phrase.

4. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; The word χρηματισμός, like χρηματίζειν, is used (as Grot. observes) of every extraordinary method by which God makes his will known to men. But here it has especial reference to that *still small* oracular voice, called by the Hebrews the *לך פה*, as in 1 Kings 19, 12. (See Theophyl. and the Greek Lexicographers.) It is sometimes used in the Classical writers, and the Sept. of the authoritative decrees and edicts of kings and princes.

The passage is taken from 1 Kings 19, 18. Koppe observes that the words agree rather with the Hebrew than the Septuagint.

4. κατέλιπον ἐμαυτῷ ἐ. ἄ. Augustin and his disciples, our modern Calvinists, eagerly catch at this word, in order to borrow some support to their peculiar dogmas of election, and the perseverance of the saints; yet with little reason. It is very properly observed by Grot. and Koppe, that the verb is to have a *future* sense: which is confirmed by the Sept. But for what reason the Critics do not say: It is, I suppose, by the force of the *vau conversive*, on which see the writings of the late venerable Mr. Granville Sharpe. Grotius thinks that the Apostle writes κατέλιπον, either by a too literal version of the Hebrew, or on the authority of some Greek translator of his time. Be that, however, as it may, κατέλιπον may signify, "I have left to me," which is equivalent to "*there are left to me* seven thousand who have not bowed the knee to Baal, and who shall be preserved." The historical circumstances which are

alluded to in these words may be best known by turning to the writings of the Old Testament, and consulting the best Commentators thereon.

Many Commentators, both ancient and modern, take this *seven thousand* as a certain for an uncertain number, though a considerable one. But it should rather, I think, be regarded as a *round number*.

4. οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. The *masculine* form is generally found in the Old Testament; the *feminine* form rarely: yet it does occur in Hos. 2, 8. Jer. 2, 8. Soph. 1, 4., and Job. 1, 5. τῇ βάαλ τῇ δυνάμει, *the power of the goddess Baal*; or, according to the Vulg., τῇ Βάαλ τῇ δαμάλει. Whence it appears that the idol was of *both* sexes. *What* it represented is uncertain: but it is commonly supposed to designate the sun and *moon*. (Koppe.) And this has been, I think, satisfactorily proved by our learned Selden de Diis Syris, who shows that בעל, *Baal*, designates the Phœnician *Apollo*; and עשתרת, *Ashtoreth*, the *moon* (Judg. 2, 13.), כל (he adds) was the contract form for בעל; and therefore signified the same idol." Rosenm., too, remarks that the image was worshipped either under the form of a bull, or of a female calf, or cow, the former designating the sun, the latter the moon. According to the opinion of Abarbanel, the former was worshipped by the men, the latter by the women.*

Some Interpreters, the better to account for the feminine form, suppose an ellipsis of εἰκόνι. But this is too arbitrary a subaudition to be admitted.

5. οὕτως οὖν καὶ—γέγονεν. The example of Elijah is now accommodated to the present case. (Koppe.) The οὕτως may be rendered "thus, *for example*." Λεῖμμα is well explained by Theophylact καταλείμμα: as at 9, 27., where see the note. The reason why the Apostle used the word is (Koppe thinks) to be ascribed to the ὑπελείφθην which just preceded.

* And so Wets. "Jesabel Regina colebat Deam: alii Deum. Unde ὁ Βάαλ and ἡ Βάαλ, Hos. 2, 8. Jerem. 2, 28. 11, 13. 19, 5. 32, 35. Zephan. 1, 4. 1 Sam. 7, 4. Tob. 1, 5. 1 Reg. 19, 18."

He, therefore, would not introduce any notion of *paucity* into *this* passage; though that it elsewhere has place is evident from Wetstein's citations: and the *λείμμα γέγονεν* he considers as put for *ὑπελειφθῆσαν τινες*; and he renders the whole clause thus: "Sunt etiam nunc, quos pro suâ benignitate Deus elegerit."

5. κατ' ἐκλογὴν χάριτος, "by the gratuitous benignity of God."

The sense of the next clause εἰ δὲ χάριτι—ἔργον is too obvious to need explanation. There has, however, been much doubt raised as to its genuineness. It is omitted in four uncial MSS. and a few others, the Vulg., and some recent versions which follow it, as also in Chrysost., Theodoret, and some other Latin Commentators; and is rejected by Erasmus, Grot., Mill, Wets., Semler, and others. I cannot, however, assent to their opinion, and I would remark, that the number of MSS. is far too small to have any sufficient weight. As to the *Versions*, they are of little antiquity and authority: and as to Chrysost. and Theodoret, there is no proof that they did *not* read the clause. It is found in the *text* of both of them; and although they do not treat on that clause, *that* is no proof that they did not read it; since they, not unfrequently, pass by clauses, and especially Theodoret, on account of his *brevity*.* As to Chrysost., he often considers what is suitable to a *Homily* rather than to a Commentary. And certainly this clause does appear to be an excrescence arising out of and suggested by the word *χάριτος*. But of such there are frequent examples in the Epistles of St. Paul. The clause, however, ought to be included in a parenthesis. It is truly observed by Carpzov (see Doddr., who, with his usual good taste, sees the matter in this same light) that the Apostle seizes the occasion offered by the mention of this word, to repeat and press the doctrine of

* Thus in the fuller commentaries of Theophyl. and Œcumen. it is found; as also in Photius.

grace, which he had especially and professedly treated on in the 9th Chapter; namely, that the election of God did not respect the merits and good works of men, but was purely the work of Divine grace. "And hence (continues he) it is apparent that the χάρις κατ' ἐκλογὴν is not opposed, in this Epistle, to *reprobation unto eternal perdition*, but rather to *the works of men, the merits of good works*." "The election here spoken of (says Dr. Macknight) is only to outward privileges, particularly the great privilege of being the visible church, and people of God.* The *remnant according to an election by grace*, are the Jews who believed the Gospel, and who, in the first age, were *many thousands*. This remnant is said to have been elected *according to grace*, because they were made the church and people of God along with the believing Gentiles, through mere grace or favour. Of this kind of *election* Peter speaks, 2 Ep. 1, 10. *Brethren, endeavour to make your calling and election sure; for if ye do these things ye shall never fail*. For how can the election of individuals to eternal life be made more sure than it is by the divine decree? But election to the privileges of God's visible church may be made sure by a right improvement of those privileges. *For if God spared not the natural branches, neither, perhaps, will he spare thee*, Rom. 11, 21."

Acknowledgments like the above (and many such have already appeared in this system of annotation) from the most learned and judicious Calvinists, are surely not a little important; and should make the great body of well-meaning, and truly pious, but

* So Jaspis: "Fundamentum totius loci de electione est Deut. 14, 1, 2. coll. 4, 20. 'Ἐκλογὴ autem dicitur de libero Dei consilio benignissimo, quo ille sibi quemdam in peculium quasi adsciscit, vel populo suo adscribendum curat. Jam sicuti eligere, electio, electi, sub vetere disciplinâ hoc sensu propria vocabula, ita sub initium novæ transferuntur ad eos, qui, ut beneficiis cultorum Christi perficiantur, in societatem Christianorum recipiuntur. 1 Cor. 1, 27. Ephes. 1, 4. 1 Thess. 1, 4. 2 Pet. 1, 10. Cfr. Rom. 8, 30. in notâ subjectâ et Jacob 2, 5 in notâ huic loco additâ."

misjudging religionists, who espouse those opinions, consider on what slight foundations, and those in every age fast decaying away, their doctrines are founded.

On this occasion I will not advert to the opinion of Dr. Taylor; since the soundness of his theological principles on the most important articles of our holy faith diminishes his authority on the rest. But I may be permitted to adduce the judgment of a Prelate, on whose profound learning, great intellectual powers, and sound, yet enlightened orthodoxy, there is but one opinion. "If it be an act of *justice*, in consequence of man's works or uniform obedience, it is not an act of *grace*; and if it be an act of *grace*, it is not in consequence of his works. A claim from works, and grace through faith, are incompatible. A man cannot obtain justification upon both grounds, works and grace; in the one case he would have fulfilled the law, in the other case he would not have fulfilled it." (Bp. Tomline's Ref. Calv. p. 113. ed. 1812.) This view of the subject is perfectly accordant with that taken by Theophylact, who (following the most eminent Fathers) observes: "If we be acceptable to God from works, grace has no longer any place; since if grace have place, works are gone, and exist no longer. For where there is grace, work is not grace; and where there is work grace is not."*

* In the course of his exposition (formed, as usual, on the most judicious Greek Fathers) he compares the *λείμμα* to the wheat left, after the chaff has been separated from it. "Thus (says he) God takes to himself the good, rejecting the bad." "The *κατ' ἐκλογὴν* (continues he) has reference to the exertions and endeavours of men, from which they are *ἄξιοι τοῦ ἐπιλεγῆναι*. The term *χάρις* designates the gift of God. Hence those that were desirous of, and embraced the offers of salvation, were saved, who are also the people of God. God has therefore *not* rejected his people that is worthy of salvation."

On the words *ἐπεὶ ἡ χάρις οὐκ ἐστὶ γίνεσθαι χάρις* Grotius remarks: "Hoc comparativè dictum: potest et in operantis beneficium conferri, sed tunc minus apparet beneficii magnitudo. Et *ὁξύμωρον*. Non est vero idem quod hic tractatur, et quod supra initio capitis 4.

7. *τι οὖν*; This is not to be considered, with Koppe, as a mere formula transitionis. There is a subaudition of *ἐροῦμεν*, or *λεκτέον*. Here, too, we must supply some sentence preceding. Grotius offers the following: "an eos qui olim amati fuerant a Deo, jam despectos? non sane;" Carpzov. "doces tu quidem, Paulle, Judæos non simpliciter, nec omni tempore segregatos esse a Dei justitiâ (ab ecclesiâ sanctâ); et manifestum est autem, ingentem eorum numerum excludi." Then comes the answer, in the interpretation of which Commentators vary. Most of them assign the following as the sense: "What the greater part of the Israelites seek, that it obtains not." By *Ἰσραὴλ* is meant that far greater part of, and, *in a manner*, all Israel, which did not believe in Jesus Christ. Many Commentators make the sentence interrogative, and render thus: "Quid igitur! Israelitis non contigit id quod, tanto studio optabant atque affectabant? Imo vero, nonnullis eorum utique contigit." But there seems no reason to deviate from the common interpretation. By the *τούτου* is meant justification, and acceptance with God. (See 9, 31.) Grot. observes that the cause why they did not obtain it is to be sought for from 9, 32. 10, 3. Theophyl. lays down the connexion and sense thus: "Having shown what is grace, namely, that it is the gift of God, and is separate from works, the Apostle proceeds to say that the Israelites, though they sought to be justified, have not obtained it, because they sought it in the wrong way, and from *works*, in which it is impossible to find it."

For *τούτου*, many MSS. and Editions read *τοῦτο*, which is preferred by most Critics. The *sense*, indeed, will remain the same; but the *construction* is not established on any good authority. For the poetic syntax in Hom. Il. ξ. 450. and ψ. 821. is not to be

Ibi de justitiæ effectibus, hic de causis tractatur: ibi λογίζεται κατὰ χάριν. Hic λείμμα χάριτι γέγονε. Imo et vita æterna ibi χάρισμα 6, 23. ita accipimus χάριν ἀντὶ χάριτος, Joh. 1, 16."

attended to. And as to the passage cited by Wets. from Eurip. Hec. 51. *τούμὸν μὲν οὖν, ὅσον περ ἠθέλεισιν τυχεῖν*, ἐστὶ, there the construction is different. The other passages cited by Wets. are little to the purpose. On the other hand, the syntax of the genitive is supported by the authority of the best Greek writers, and occurs in Heb. 11, 33., and Prov. 9, 27. It is not improbable that the *δ* preceding occasioned the accusative to be adopted.

Carpzov has here cited the following passage of Philo 468. *τοὺς μὲν γὰρ εἰσάγει μηδὲν μήτε ζητοῦντας, μήτε εὐρίσκοντας, τοὺς δὲ ἐν ἐκατέρῃ κατορθοῦντας, ἐνίοις δὲ θάτερον περιποιημένους· ὧν οἱ μὲν ζητοῦντες οὐχ εὐρίσκουσιν, οἱ δὲ εὐρίσκουσιν οὐ ζητήσαντες. Οἱ μὲν οὖν μήτε εὐρέσεως μήτε ζητήσεως ἐφιεμένοι, τὸν λογισμὸν ἀπαιδευσιὰ καὶ ἀμελετησιὰ χαλεπῶς ἠκίσαντο, καὶ δυνάμενοι ὅκνῃ καθορᾶν, ἐπηρώθησαν.*—“Οἱ γὰρ ἂν ὀλιγωρήσας τοῦ διδάσκοντος ὑπὸ ραθυμίας ἐμφύτου τε ὁμοῦ καὶ συνήθους, τὰ μὲν πρόσω καταλίπη, δι’ ὧν ὄραν καὶ ἀκοῦειν, καὶ ταῖς ἄλλαις δυνάμεσιν ἐστὶ χρῆσθαι.—ἀψύχον καὶ κωφῆς λίθου τρόπον στηλιτεύεται. Οὐ γὰρ ἔσχον οἱ τοιοῦτοι τρόποι καρδίαν συνίεναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὅτα ἀκοῦειν, ἀλλὰ τυφλὸν καὶ κωφὸν καὶ ἀνοήτον καὶ πάντα πηρὸν βίον ἀβίωτον ἑαυτοῖς ἐχειργάσαντο, οὐδενὶ τῶν δεόντων ἐφιστάντες.

7. *ἡ ἐκλογὴ*. Abstract for the concrete *οἱ ἐκλεκτοὶ*; as in 2, 25. 3, 30. 15, 8. *ἡ περιτομὴ* and *ἡ ἀκροβυστία*. This has the same sense as the *τὸ λείμμα κατ’ ἐκλογὴν χάριτος* at ver. 5., namely, that very small, but *select* and *choice* portion of the Jews who had faith in Christ, and thus obtained justification and acceptance. For which purpose Grotius compares Dan. 11, 15. *ἐκλογὰς αὐτῶν, their choice men*. And he adds, that we are here to understand the *ἐκλεκτοὶ*, *cum effectu*, as *κλητοὶ* supra; namely, those who have received great benefits from God, and have not neglected to use them. Theophyl. remarks that the term *ἐκλογὴ* displays the greatness of the benefits, and shows that the whole results from the grace of God. “Thus we (adds he) familiarly say *ὁ δεῖνα ἐπέτυχεν*, “such an one has hit the mark, and has been lucky;” by which we mean *ἀπόνως εὐρημα εὑρεν*.

8. *οἱ δὲ λοιποὶ ἐπαρώθησαν*. The best Commentators, both of ancient and modern times, are agreed that this, like many other passive verbs, must have

a reciprocal sense; as in Joh. 12, 40. *ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν*. So Grot. *induruerunt*; “*nempe prejudiciis suis*,” adds Rosenm. The verb *πωρώω*, from *πῶρος*, properly signifies *callo obducere*; and *πωροῦσθαι* is therefore applied to denote being *fat, stupid*, and also *blind*;* and since, in these cases, the natural sense is either lost or weakened, the word comes to denote being (as we say) *callous* to any sense of virtue, hardened in conscience, and consequently vicious in conduct.

8. *ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως*. The above sentiment is now confirmed from passages of the Old Testament, where the Prophets complain of similar hardness and impenitence. See 2 Cor. 3, 14 & 15.

The quotation is made up from Is. 29, 10, 6, 10. and Deut. 29, 3. From the former is taken the *πνεῦμα κατανύξεως*, and from the two latter the *ὀφθαλμοὺς—ἀκούειν*. With respect to the *πνεῦμα κατανύξεως*, it cannot here (notwithstanding what Chrysostom and the Greek Commentators may urge) denote *compunction*; as if from *κατανάτω*, but, by a use confined to the Sept., must be supposed to come from *νόω*, whence *νόζω*, *νόστος*, *νυστάζω*, &c., and to denote *nodding, nystagmus*. (See Dan. 10, 4.) Hence the Sept. render *בְּנִי* (to be dumb), and *בִּי* (to be silent, *dumb*), by *κατανεύεσθαι*: and here Aquila for *κατανύξις* has *καταφορά*. *Πνεῦμα κατανύξεως*, then, denotes *a state of mind stupid, and destitute of all sense of good and evil*. In employing the passage of Isaiah, the Apostle has changed the Greek version *πεπότικεν ὑμᾶς* into *ἔδωκεν αὐτοῖς*, &c.; which, from

* See the note on Mark 6, 52., where I have shown, that it sometimes denotes the scaly substance which grows over the eyes: and hence it is no wonder that the ancient lexicographers should have given the sense, “being blinded.” Quite unnecessary, therefore, is the conjecture of Koppe, that in Hesych. for *ἐπωρώθησαν. ἐτυφλώθησαν* we should read *ἐπηρώθησαν*. The present reading is defended by the *ordo literarum*, and confirmed by Suidas, and another passage of Hesych. *πεπωρωμένοι, ἐσκληρωμένοι, τετυφλωμένοι*.

the genius of antient language, must mean, "God *permitted* them to become such." (Koppe.) On this sense of ἔδωκε the best Commentators, both antient and modern, are agreed. So Chrysost. οὐκ ἐνεργείαν δηλοῖ, ἀλλ' ἀντὶ τοῦ συνεχώρησε. And Theophyl. 108. κατέλειπεν αὐτοὺς ἔχειν, συνεχώρησε, ἀφῆκε.* And so Theodoret and Œcumenius. Grotius and Hammond, too, have well illustrated the force of this κατανόξις, as it respects the Jews in the time of Christ and the Apostles.

* And he explains the κατανόξιν by τὴν πρὸς κακὰ ἐπίμονον καὶ ἀμετάθετον ἔξιν τῆς ψυχῆς : adding, κατανόσσεσθαι γὰρ ἔστι τὸ ἐμ-
πύγνυσθαι πον, καὶ προσηλοῦσθαι. Which, indeed, deserves great attention, and is very applicable to the state of the unregenerate, who, though they have the *os sublime* given them, are, as it were, nailed down to the world and the flesh ; just as, in the beautiful language of Cowper, (Task, l. 5.)

" Brutes graze the mountain-top, with faces prone
And eyes intent upon the scanty herb
It yields them ; or, recumbent on its brow,
Ruminate heedless of the scene outspread
Beneath, beyond, and stretching far away
From inland regions to the distant main."

This passage brings to my mind a parallel one of exquisite beauty in Plato de Repub. l. 9. p. 737 P. & 739 A. οἱ ἄρα, φρονήσεως καὶ ἀρετῆς ἀπειροί, εὐωχίαις δὲ καὶ τοῖς τοιούτοις αἰεὶ ξυνόντες, κάτω, ὡς εἰκοι, καὶ μέχρι πάλιν πρὸς τὸ μεταξὺ φέρονται τε, καὶ ταύτῃ πλάνωνται διὰ βίον· ὑπερβάντες δὲ τοῦτο, πρὸς τὸ ἀληθὲς ἀνω οὔτε ἀνέβλεψαν, πώποτε οὔτε ἤνεχθησαν· οὐδὲ τοῦ ὄντος τῷ ὄντι ἐπληρώθησαν, οὐδὲ βεβαίον τε καὶ καθαρᾷς ἡδονῆς ἐγεύσαντο· ἀλλὰ βοσκημάτων δίκην κατὰ αἰεὶ βλέποντες, καὶ κεκυφότες εἰς γῆν καὶ εἰς τραπέζας, βόσκονται χορταζόμενοι καὶ ὀχεύοντες, καὶ ἕνεκα τῆς τούτων. πλεονεξίας λακτίζοντες καὶ κυρίττοντες ἀλλήλοις σιδηροῖς κέρασι τε καὶ ὀπλαῖς, ἀποκτινύουσι δι' ἀπλησίαν.

On the whole of this subject the following beautiful lines of the above-mentioned Poet (l. 5.) are also very applicable :

" Propense his heart to idols, he is held
In silly dotage on created things,
Careless of his Creator. And that low
And sordid gravitation of his pow'rs
To a vile clod so draws him, with such force,
Resistless from the centre he should seek,
That he at last forgets it. All his hopes
Tend downwards ; his ambition is to sink,
To reach a depth profounder still, and still
Profounder, in the fathomless abyss
Of folly, plunging in pursuit of death."

The words following, ὀφθαλμοὺς τοῦ μὴ βλέπειν, are exegetical of the preceding, and are well explained by Theophyl. "having eyes to see the miracles, and ears to hear the instructions of the Lord and the Apostles, yet so as not to use either of them to the purpose intended." Thus Rosenm. correctly represents the sense as follows: "Neither their eyes nor ears will they use aright. The means of salvation are at hand, but they knowingly, and of their own will reject them." On this *infatuation* Grotius has admirably treated; and he illustrates the sentiment both from the Classical writers, from Josephus and Philo, and from the Fathers. Of his citations the following are the most important. "Ὅταν γὰρ ὀργὴ δαιμόνων βλάβητι τινὰ, Τούτω τὸ πρῶτον ἐξαφαιρεῖται φρενῶν Τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρω τρέπει Γνώμην, ἣν εἰδῆ μηδὲν ὧν ἀμαρτάνει: imitated by Lycurg. Orat. contra Leocrat. Οἱ θεοὶ οὐδὲν πρότερον ποιούσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διανοίαν παράγουσι: followed by Vellej. Paterculus, "Quippe ita se res habet, ut plerumque cui fortunam mutaturus est Deus, consilia corrumpat." Ammian. Marcellin. "Solent manum injectantibus fatis hebetari sensus hominum et obtundi." To which I add, Athen. 516 c. τὸν μὲν ὑπὸ ἀπαιδευσίας κεκωφημένον τῶν αὐτῶν ἐξελκύσας. So the well-known adage: "Quos perdere vult Jupiter prius dementat.

8. ἕως τῆς σήμερον ἡμέρας. It is truly remarked by Koppe, that these words were *added* by the Apostle to those of the Prophet, in order to accommodate them to his own times; (of which we have another example in 2 Cor. 3, 15.) q. d. "and this their obduracy, stupidity, and impenitence, has continued even to the present day."

9. καὶ Δαβὶδ λέγει· Γενθήτω ἡ τράπεζα, &c. In the Psalm to which the Apostle here refers (69, 23.) evils are denounced against those who had inflicted bitter injuries on the sacred writer; ex. gr. "when I would eat, they gave me gall for food; and when I was thirsty, they gave me vinegar to drink." Then

follows the *sentiment*: "Would that *their own* table may be made bitter by misery and misfortune." Which sentiment is *accommodated* by the Apostle to the present purpose. As David (he means to say) denounces evils against wicked men, so also will God award retribution to those Jews for their injurious and contumacious treatment of the Messiah. The expressions, however, need not be too much pressed. They may be understood to convey a notion of Divine punishments of every kind.

It is evident that by *τράπεζα* is meant, by metonymy, the food placed upon the table, the *meat*, also *convictus*.* (Rosenm. and Koppe.) There are many ways by which meals may become *traps* and *snare*s, i. e. productive of evil and misery, both concealed and open. On these see Grotius and other Commentators.

The words *εἰς ἀνταπόδομα αὐτοῖς* ought not to be understood in the same sense with the preceding *παγίδα*, *θήραν*, and *σκάνδαλον*, but in the following sense: "and may such evils be a retribution to them for the injuries they have done me." So Schleus. renders: "ut ob mala facta puniantur:" and he compares Sirach 14, 6. *καὶ τοῦτο ἀνταπόδομα τῆς κακίας αὐτοῦ*. And this mode of taking the words *εἰς ἀνταπόδομα* is, I find, confirmed by Theophyl. 109. *Δεικνὺς δὲ ὅτι ὑπὲρ ἁμαρτημάτων ταῦτα πάσχουσιν, εἶπε τὸ, εἰς ἀνταπόδημα*.

10. *σκοτισθήτωσαν—βλέπειν*, i. e. may they fall, like blind persons, into the evils prepared for them." For this is an expression not unfrequently used of great miseries. Rosenm. and Grotius take the words to denote the darkening of men by affliction. See Lament. 5, 17.

10. *καὶ τὸν ὥτον αὐτῶν διαπαντὸς σύγκαμψω*, i. e. "make them groan under heavy burthens, which bow down the back, and fatigue the body." A figure expressive of the miseries of bondage and slavery.

* In the same sense *τράπεζα* occurs in the passage of Plato de Rep. cited on ver. 8.

All this was *fulfilled* when they were subdued by the Romans.

There are other ways in which both these expressions may be taken. The kinds of punishment are thus ingeniously stated by Carpzov : 1. *Afflictio corporis ; dum cibus potusque, victus, quæstus, eorum exitio cedit.* 2. *Occæcatio animæ et perniciēs ; dum Messiam et beneficiæ ejus gratiosa non vident.* 3. *Damna rerum externarum ; dum servitute perpetuâ, dorso jugitur incurvo, ab Assyriis, Romanis, aliis, premantur.*" He also proposes a more spiritual, but, I think, less solid mode of interpretation.

Mr. Turner thinks it is not to be inferred from the above quotations, that Isaiah and David had both in view the *Jews* who would reject the Messiah ; but that St. Paul merely quotes the passage to shew, that it was undeniable, from the Jewish Scriptures, that persons were thus subjected to God's judicial punishment ; having just asserted in the words *οἱ δὲ λοι. ἔπω.*, that such judgment was predicable of the unbelieving Jews. But I can by no means assent to this position. No one, I think, can tentatively read the 68th Psalm, and compare it with what happened to our Redeemer, without seeing that it was *meant* to be prophetic of his sufferings.

It has been observed by many enlightened Commentators (as Whitby) that the Hebrew words may be rendered in the future instead of the imperative mood. To this, however, objections have been made, (see Jenkinson ap. Slade) and I admit that they are not utterly unfounded ; yet this mode of taking them as futures is confirmed by several ancient Interpreters, and amongst the rest *Theophylact*, who (chiefly from Chrysost) thus ably paraphrases ver. 9 & 10. *Ἀμετάθετοί ὄντες ἐν τῇ κακίᾳ, τὰ ἔσχατα κολασθήσονται. Ἡ γὰρ τράπεζα αὐτῶν, τουτέστι, πάντα τὰ ἀγαθὰ, καὶ ἡ τρυφή, μεταβληθήσεται εἰς τὸν ἄντιον καὶ παγιδευθήσονται καὶ συλληφθήσονται, εὐχέωνται πᾶσι γινόμενοι, καὶ αἱ σκάνδαλα καὶ προσκόμματα ἐν τῇ ζωῇ αὐτῶν ἔχοντες.* Ἄλλὰ καὶ οἱ ὀφθαλμοὶ αὐτῶν ἐσκοτίσθησαν, καὶ οἱ νοητοὶ μὲν πάντως, καὶ οἱ αἰσθητοὶ δὲ, ἀπὸ τῶν συμφορῶν. Καὶ ὁ νῶτος αὐτῶν ἐκάμθη· δουλεύουσι γὰρ τοῖς Ῥωμαίοις ἀτελεύτητον δουλείαν· τοῦτο γὰρ ἐστὶ τὸ, διαπαντός· οὐδέποτε λύσειν ληψόμενοι ταύτης.

11. The Apostle at length concludes his whole disputation on the wisdom and greatness of God, in rejecting the Jews and receiving the Gentiles, with a passage of peculiar beauty, and calculated to excite our highest admiration of the Apostle. The sum of it is : That God had permitted the Jews, for a time, to reject the doctrine of the Messiah, not that he felt

any *satisfaction* at this their unbelief, and the misery consequent upon it, but in order that the doctrine itself might so much the more rapidly be transmitted to the Gentiles; especially since he foresaw that this very salvation which the Jews see bestowed on the Gentiles might excite them to imitate their faith: that therefore the Gentile Christians ought, indeed, to adore the goodness of God towards them, but by no means to boast over, or insult the Jews; since whatever blessings they themselves experienced they ought to ascribe solely to the Divine benignity, and not to their own merits; lastly, that the Jews themselves, if they return to a better mind, may finally experience the same Divine grace; and this will really sometime take place. (Koppe.) See also the plan laid down by Carpzov.

The general meaning of ver. 11 and 12 is thus detailed by Mr. Turner. "Although the Jews have, for a time, been permitted to refuse the Gospel, yet it is, by no means, to be supposed that this is intended to effect their irrevocable rejection and utter rule; it is, that the 'Gentiles may the more readily be induced to receive the Gospel;' or, 'their temporary rejection has been followed by this consequence;' and it is to excite the Jews (*αὐτοὺς*) to emulate their example, by embracing the same faith. But, were this to be the result, how vast would be the benefit to mankind, since their incredulity proves so beneficial.' He then draws the conclusion: "If divine wisdom causes even the unbelief of the Jews to advance his plans, by extending Christianity, much rather will the same wisdom make their submission to the faith of the Gospel illustrate its truth, and promote the best interests of mankind."

11. *μὴ ἔπταισαν, ἵνα πέσωσι*; "have they so stumbled, that they might fall," i. e. "has God suffered them to be unbelieving, in order that he might render them utterly miserable, without a hope of salvation?" *Πταίω* and *πίπτω* differ, as *cause* and *effect*. The former signifies to *trip at*, *stumble*, and

also, by a metaphor common to all the antient languages, to *err*, *delinquere*; the latter, to fall, and also metaphorically to come to ruin, *perish*. And that it must be understood of complete and irreparable misery is clear from the following words. (Koppe.) So Theophyl. *ἵνα πέσῃσι τελείως, μηδέποτε ὀρθωθῆναι δυνάμενοι*. Wets. here compares Ovid. t. 3, 4, 17. Qui cadit in plano (vix hoc tamen evenit ipsum) sic cadit, ut tactâ surgere possit humo: et miser Elpenor tecto delapsus ab alto occurrit regi debilis umbra suo.

It is well remarked by Carpzov, that as the impiety of the Gentiles was the cause of the Jews having formerly been put into possession of Palestine, so by the obstinacy of these, the holy inheritance came to fall unto the Gentiles." Wets. here cites from an antient *Glossator* the following quaint, but apt illustration of the subject. "Quando bos currit et cadit, in ejus locum equus statuitur ad præsepe, quod non fuisset factum, nisi bos, qui carissimus erat, cecidisset. Illo autem senato grave est hero remove equum in gratiam bovis, postquam semel locum ejus occupavit. Ita Deus S. B. lapsis Judæis eorum dignitatem concessit gentibus, converso autem Israele ad Deum, grave est ei perdere gentes in gratiam Israelitarum."

Ἀλλὰ τῷ αὐτῶν παραπτώματι, sub. ἐπὶ, "but (only) by their fall." Παραπ., Koppe observes, either signifies their *offence*, namely unbelief; or the *misery* arising from it, ἀπωλεία; (since πταίειν and πέσειν had preceded. Schleus. decidedly adopts the *latter* interpretation, since the word, he says *nihil aliud significare potest*. Yet I cannot be induced to *abandon* the former.

At σωτηρία must be supplied ἐγένετο, taken from γένοιτο.

The sentence is thus excellently explained by Grotius (as translated by Turner) "The unbelief of the Jews benefits the Gentiles in two ways: first, because it is thus made evident, that God does the Jews

no injustice, in calling the Gentiles to those benefits which they had rejected (comp. Matt. 24, 14); and secondly, because, if the greatest part of the Jews had believed in Christ, they would have opposed the admission of the Gentiles into the Church, unless they submitted to circumcision and the Mosaic law, as is plain from Acts 15, 1. 21, 20. But since they were much the smaller body, they were not able to give laws to the others. Thus has God, by a wisdom truly admirable, brought light out of darkness."

On the *sentiment* here contained Koppe refers to Matt. 21, 32. Luke 15, 17. 18, 30 and 32. And he cites Midrasch Tehillim 25. Quando peccarunt Israelitæ, ablata illa sunt et data gentilibus mundi. Sanhedrin 1. Utrique opus manuum mearum sunt, quo modo perderem unum alterius causa.—Lapsis Judæis D. S. B. eorum dignitatem concessit gentilibus, converso autem. Israele ad Deum, grave est ei perdere gentes in gratiam Israelitarum.

11. εἰς τὸ παραζηλώσαι αὐτοὺς, "and this has been permitted, for the purpose of exciting them to emulation." On the word παραζ. see note on 10, 19.

12. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, &c. Theophyl. remarks: Δύο ταῦτα βούλεται κατορθῶσαι, δι' ὧν γέγει νῦν τὸ, τε παραμυθῆσθαι τοὺς Ἰουδαίους, καὶ τὸ καταστεῖλαι τὸ οἶγμα τῶν ἔθνων.

The *general* sense of this verse is sufficiently obvious: but to determine the exact force of certain expressions, and indicate the mutual dependence of the clauses, is not so easy. Koppe has here exerted his usual diligence, and not without success. The verse contains (he says) a sentiment expressed *twice*. There is moreover an antithesis between εἰ δὲ τὸ παράπτωμα—ἔθνων and πῶς—αὐτῶν: but the antithesis is irregular, by the former member being of two parts which form a parallelism: whereas the latter has but *one*. The deficient apodosis has been skilfully restored by Koppe, who lays down the construction as follows: εἰ δὲ τὸ παράπτωμα—κόσμος, πῶς μᾶλλον ἢ

ἀνάστασις αὐτῶν; καὶ εἰ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνος, πῶς μᾶλλον τὸ πλήρωμα αὐτῶν;

It is plain that πλήρωμα corresponds to ἥττημα. Κόσμος must be taken in its full sense, as denoting all the nations of the universe, without distinction of Jews or Gentiles, but especially the latter. Πλοῦτος must be taken for πλουτισμός, the *enriching*; means of enriching, blessing, and saving. Koppe refers to Hebr. 11, 26. Of ἥττημα it is not easy to fix the sense. The old commentators generally render it *paucitas*: E. V. *diminution*: taking the opposite πλήρωμα to denote *multitude*; as ἥττω is opposed to πλείων. See Vorst. Paræus, and Grot., who refer to Is. 31, 8. νεανίσκοι ἔσονται εἰς ἥττημα. But I assent to Koppe that that passage is indecisive.

There seems reason to prefer the interpretation of Carpzov, Wets., Koppe, and Slade, who take ἥττημα in the sense of *clades*, *conditio deterior*, i. e. (as Mr. Slade explains) the deterioration or degradation of the Jews, with respect to their privileges as God's people, in consequence of their unbelief." Koppe refers to 1 Cor. 6, 7., and a similar use of τὸ ἥττω at 1 Cor. 11, 17., and ἡττασθαι *to be inferior* at 2 Cor. 12, 13. 2 Pet. 2, 19 & 20. Then (he adds) πλήρωμα will mean, *ex ratione oppositi*, *abundantia fortunæ, prosperity*; a synonyme of τοῦ πλούτου; and denote ἀνάληψις, restoration (ver. 15. ἀνακεφαλαιώσις. and Eph. 1, 10. ἀνακεφαλαιώσασθαι), their full and complete conversion to Christianity; and thus ἥττημα will be synonymous with ἀποβολῆς at ver. 15." This last interpretation is undoubtedly the best founded; and it is moreover supported by the authority of the Greek Commentators. Theophyl. (from Chrysost.) p. 110. very well paraphrases the whole passage thus: Εἰ ὅτε προσέκρουσαν πρόξενοι ἐγένοντο τοσαύτοις σωτηρίας, καὶ ἐν τῷ ταύτους ἀποβληθῆναι, ἐκεῖνοι προσελήφθησαν, καὶ τὸ σφάλμα αὐτῶν πλοῦτος ἐγένετο τῶν ἐθνικῶν· πῶς μᾶλλον τὸ πλήρωμα αὐτῶν, ταυτέστιν, ὅταν πάντες σωθῶσιν ἐπιστρέψαντες;

It is the opinion of the best Interpreters, ancient

and modern, that there is here no allusion to any future return of the Jews, in a visible or remarkable manner, to their own land, but only to their final admission into the Church of Christ, by faith and repentance. The common opinion, however, that there is an allusion to the future return of the Jews, &c. is ably maintained by Whitby and Doddridge, whom see.

13. ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν ἐφ' ὅσον, &c. Elsner rightly observes that this verse and the next are parenthetical; and Carpzov (after De Brais) thinks that they may best be understood by being thus compounded into one, with the following sense. "Nolo enim vos, qui e *gentilibus*, i. e. extraneis vocati estis, ignorare, quia omnium ego *gentium* Apostolus sum, *gloriosum erit* meo muneri, si etiam gentiles, i. e. consanguineos meos, provocare possem, eorumque nonnullis ad salutem perducere." The phrase *δοξάζειν τὴν διακονίαν* (he adds) signifies "carry off glory from my Apostolical office."

The above interpretation is also adopted by Schl. and indeed yields an unexceptionable sense: but I see not how *δοξάζειν* can have the signification there ascribed to it.

Koppe paraphrases the sentence thus. "Scitote enim, vos e *gentilibus* Christiani: ex quo tempore missus sum inter gentes Apostolus, in hac muneris mei parte rectè administrandâ omnem operam colloco, eo imprimis consilio: ut, si fieri possit, populares meos ad æmulandam Ethnicorum fidem excitem, sicque aliquam saltem eorum partem servem." Thus *δοξάζω* will here have the sense of *ζητῶ δοξάζειν*, for examples of which Koppe refers to Gal. 1, 10 & 13. And he renders: "I endeavour to acquire honour and praise to my office by the multitude of Heathen converts." One thing, I conceive, is certain, that the introductory words ὑμῖν γὰρ λέγω are a formula *requesting attention*, which may be rendered: "Mind," or "attend now, you Gentiles; for to you I (now) speak."

13. ἐφ' ὧν is rendered, by Koppe and others, *quamdū*, sub. *χρόνον* : as in Matt. 9, 15. But to this the present tense εἰμι is not suitable: nor, indeed, does there seem any reason to desert the common interpretation *quatenus, inasmuch as*; which yields a sense equally applicable.

By the term ἐθνῶν ἀπόστολος the Apostle merely means to designate himself as one to whom was chiefly committed the care of the Gentiles; not to the exclusion of the other Apostles, any more than to that of his Apostleship over the Jews.

Of this verse Mr. Slade offers the following translation. "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles; I proclaim the glorious nature and success of my ministry (not with a view of making you proud or contemptuous, but) that I may excite to emulation my brethren by birth, and *save* some of them," i. e. convert them to the true faith.

14. εἶπας παραζηλώσω μου τὴν σάρκα. Here we have an elliptical form in which some verb suitable to the context is to be supplied: q. d. "to try if by any means I may," &c. It may also, however, be considered, with Koppe, as equivalent to ἵνα εἰ δυνατόν, a phrase (as he says, *nec desperantis, nec magnopere confidentis*) which occurs in Acts 27, 12. Rom. 1, 10. Phil. 3, 11.

14. καὶ σώσω τινὰς ἐξ αὐτῶν.* These words, Koppe observes, are added for the purpose of showing that while he was strongly interested for the Gentiles, (to whom he was especially sent) and the Jewish Christians, he was not forgetful of the rest of his *countrymen*; for that is the sense of σάρκα,† and to this

* I would compare Eurip. Andr. 54. εἰ πῶς—θεῶ παρασχοῖντ' εὐμενῆ.

† The word may, by a Hebraism derived from רב in Is. 58, 7., signify all who are united in consanguinity, and denote not only those of the same family, but of the same nation. It carries with it, too, (as is well observed by Theophyl.) an idea γνησιότητος καὶ φιλοστοργίας.

αὐτῶν is adapted, by the πρὸς τὸ σημαινόμενον.) On the sense of σῶσω Commentators are not quite agreed. I would render, "put into the way of salvation." And so Piscat. and Vorstius.

The τίνας (Theophyl. observes) is meant to hint his fear lest no more than some *few* should be converted.

15. εἰ γὰρ ἡ ἀποβολή—νεκρῶν; Here we have a repetition of the sentiment at ver. 12. Ἀποβολή signifies *casting off* (like ἀποθελαι); *rejection*, at ver. 1., "by an image (says Ammon) derived from *shipwreck*." And he refers to Acts 27, 21. But such an ἀποβολή was made not only in shipwreck, but in a storm.

Here there is an ellipsis of the verb substantive ἦ, which, as Hardy observes (from Vorstius and Toletus), by a metonymy of the containing for the contained, signifies "was the occasion for the Gospel being preached to the Gentiles, and consequently of their being reconciled to God." At τις must be understood ἐστι, or ἔσται. The τις involves the notion of *greatness*, and has the sense of *qualis, quantus*.

15. ἡ πρόσληψις, "their assumption, reception into Divine favour;" like the πλήρωμα just before. Koppe compares 1 Sam. 12, 2. προσελάβετο ὑμᾶς αὐτῷ εἰς λαὸν and Ps. 65, 5. μακάριος ὃν προσέλεξω καὶ προσελάβου. The κόσμος denotes the world at large, as compared to the Jews; namely, the *Gentiles*.

In the phrases καταλλαγή and ζωὴ ἐκ νεκρῶν (Koppe remarks) there is inherent a notion of felicity, each differing only in degree. Thus the latter corresponds to the former, and, agreeably to the popular forms of speech in every language, is equivalent to *bliss supreme and ineffable*. Wets. compares Terent. Hecyn. 5, 4. Egone, qui ab orco mortuum me reducem in lucem feceris, sinam sine munere a me abire. This interpretation is embraced by the best modern Commentators, and is, in some degree, supported by the authority of the ancient Commentators. So Theophyl. 110. s. f. εἰ ὀργιζόμενος αὐτοῖς, φησιν, ὁ Θεός,

τοιαῦτα ἐχαρίσατο ἐτέροις, καὶ τοὺς ἐχθροὺς φίλους ἐποίησεν· ὅταν αὐτοὺς προσλάβηται, τί οὐκ ἂν χαριεῖται; Ζωὴ γὰρ ἐκ νεκρῶν τότε ἔσται, τουτέστιν, ἄπειρα ἀγαθὰ. And yet the same excellent Commentator admits that something deeper (βαθύτερον) is concealed. So also Œcumen., Photius, and Chrysostom. They do not, however, appear to have successfully dived for this pearl of truth, any more than Taylor and Mackn., who have unwarily followed them. The interpretation above detailed represents, I conceive, the principal idea meant by the Apostle. There *may*, however, be included, by way of allusion, that which some Commentators, as Vorstius and Carpzov, lay down as the principal one, namely, the conversion from vice to virtue, “a death unto sin, and a new birth unto righteousness.” (See Carpzov.) But there seems no more than an *indirect allusion*. The construction and sense of the whole verse is well laid down by Ammon as follows: εἰ γὰρ διὰ τῆς ἀποβολῆς αὐτῶν ὁ λόγος τῆς καταλλαγῆς ἐκηρύχθη τῷ κόσμῳ, πῶς μᾶλλον ἐν προσλήψει αὐτῶν ζωοποιήσονται οἱ ἐν ἁμαρτίαις νεκροὶ τ. ε. τὰ ἔθνη;

16. εἰ δὲ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα.

The Apostle here (I think) commences a new section, the purpose of which is to admonish the Gentile Christians not to despise even the unbelieving Jews. The reasons for this exhortation are founded on the high dignity, by birth, which the Jews may, as the posterity of Abraham, unquestionably claim. Now the sentiment is couched under a double similitude: 1st, taken from the primal fruits whence the leaven offering of dough was made: 2dly, from a tree with spreading branches: on which latter he especially dwells, pointing out by it the respective condition of the Jews and the Gentiles. (Koppe.)

The Apostle now returns to the principal thesis proposed at ver. 11., that God has not for ever rejected the Jewish people, and so as never again to receive it into favour. (Crell.)

The above Commentators treat the δὲ as transitive, in the sense of *furthermore*. Koppe takes the εἰ in the sense of *quam*: but it seems unnecessary to deviate from the common interpretation. Then, as to the distinction between ἀπαρχὴν and φύραμα, there has been some difference of opinion, which is well detailed as follows by Mr. Turner. “Ἀπαρχὴ is the first fruits, which were required by the law to be offered to God. It is applied to express the first offering of the green ears (see Levit. 2, 12—14.), or that of the dough

first made into bread. See Num. 15, 17—21. Some, who have supposed the former to be here referred to, explain *φυρ.* by the rest of the grain, which it was lawful to eat, after the first fruits had been presented. But this use of *φυρ.* can hardly be justified. The word occurs only four times in the Old Testament, and five in the New, including the place under examination; and in every instance (except above 11, 21., where it is used for potter's clay) it means either a kneading trough, or a mass of kneaded dough. See Exod. 8, 3. 12, 34. Num. 15, 20, 21. 1 Cor. 5, 6 & 7. Gal. 5, 9. It is preferable therefore to consider *ἐπ.* here, in its literal, or proper sense, as referring to the cake, which was made of the first mass of dough (see Num. as above) and offered to God as first fruits; and *φυρ.* to the whole mass, out of which the cake was made; thus: "since the offered cake is holy, so is also the whole mass; meaning that God could, if he chose, have appropriated to himself any other portion of the productions of the ground, or the whole; there was no peculiar excellency in that which was required. In the tropical sense, some understand by *ἐπ.* the pious ancestors of the Jews, considering it as synonymous with *ρίζα*, and the two members of the verse as parallel in sentiment; thus: "if the Patriarchs were dedicated to God, so, in a certain sense, are all their posterity." Others suppose it to mean the first converts (compare 8, 3. 16, 5. 1 Cor. 15, 20.) who were Jews. So Schoettg. and Ammon: and thus far this exposition is not improbable; but *ρίζα* in the next member cannot mean, as they intimate, the same body, called, figuratively, the root whence Christians sprang; for some of its branches are afterwards spoken of as having been cut off, which can mean nothing else than the excision of a part of the Jews."

The first mentioned interpretation was adopted by Grotius and Rosenmuller. But it seems untenable, for the reasons above given; and also (as Koppe observes) because, in that case, *λοιπὸν πᾶν*, or some such word, would have been added to the *φύραμα*.

Koppe renders *ἀπαρχή* *primitiæ frugum*: and it is, he thinks, put for the fruits themselves: which is confirmed by Thucyd. 6, 20. *Συρακόσις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχή** And in the passage of Numb. above cited occurs the very expression *ἀπαρχή φυράματος*. The *φύραμα* Koppe takes to denote the *mass*, or *dough*, i. e. the cake of the dough; and he lays down the following as the sense: "ex primitiis frugum non possunt panes vulgares, κοινοὶ, subigi; sed quæ inde componitur massa est hæc ipsa deo sacra, quia primitiæ sunt deo sacra.† Similiter populus ex parentibus æγίοις stir-

* From which curious passage may be illustrated the force of *ἀπαρχή*, as anciently applied to denote *first fruits*, under which was comprehended, not only tithes, but royal tribute and taxes, &c.

† So Philo 727 B. (cited by Carpzov) calls the Jewish people an *ἀπαρχή* of the Deity. *Σύμπαν Ἰουδαίων ἔθνος ὀρφανοῦ λόγον ἔχει, — Ἀλλὰ τῆς ὀρφανίας αὐτοῦ καὶ ἐρημίας ἔλαιον καὶ οἶκτον φησι Μοῦσῃς αἰεὶ λημβάνειν τὸν ἡγεμόνα τῶν ὄλων ᾧ προσκεκληρῶνται, διότι τοῦ συμπαντος ἀνθρώπων γένους ἀπενεμήθη οἷα τις ἀπαρχή τῇ ποιητῇ καὶ πατρὶ.* I assent to Koppe that *φύραμα* means the dough,

pem ducens ipse est ἄγιος." This interpretation of the passage has been adopted by most recent Commentators, as Rosenm., Jaspis, Schleus., Slade, and Turner. And, upon the whole, it seems to be true, as far as respects the *primary* import of ἀπαρχή and φύραμα (and so far it has the support of the Greek Commentators), but, as respects the *tropical* sense, and the *application* (which was, I believe, first proposed by Crellius, and supported by Grotius, I must profess my hesitation to adopt it. Preferable is that of Schoettgen and Ammon, the objection made to which by Turner is not well founded. And this was also adopted by Carpzov, who paraphrases the passage thus. "If now a great part of the Jews, at the beginning of the New Covenant, have, like primitival offerings of good fruit, been received, on account of their faith, into the church of Christ, and made partakers of justification and sanctification (Acts 2, 41. 4, 4.); so neither has the remaining *mass* of the Jews been rejected without hope of salvation, but may likewise be received into the church of Christ, and obtain justification and sanctification (i. e. if the mass shall repose the same faith as the first-fruits.)* These (as Ammon remarks) are those who at 8, 23. are called the οἱ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες (where see the note), who are the root and trunk of the church of Christ. For (as Koppe and Grotius observe) ῥίζα may signify *both*; as in Matt. 3, 10. 1 Macc. 1, 11., and infra ver. 18.; as the Heb. שֹׁרֵשׁ is sometimes rendered by στέλεχοι.

Καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλαδοὶ, "if the trunk be holy, holy also are the branches." So also Carpzov: "Et, si radix jam sancta est, ergo etiam rami potuerunt sancti fieri." And he observes, that these words admit of the same interpretation as the former. The above sense of ῥίζα is confirmed by the following passage of Menander frag. p. 278. (cited by Wets.) ὁ μὴ τρέφων τεκοῦσαν ἐκ τέκνης νέος, "Ἀκαρπὸς ἐστὶν οὗτος ἀπὸ ῥίζης κλάδος. Here I cannot but subjoin the very judicious observations of Grotius on this passage. "Hac quæ sequuntur, ed etiam pertinent ne ex Gentibus vocatos Judæos, ideo quod legis ritibus addicti essent a se segregarent, nam sicut Ebionis spiritus inter Judæos, ita spiritus qui Marcionem

from φύραω, which signifies to *mix up* flour in bread-making, or by *watering*, *kneading*, &c. Hence the terms in various languages that denote this are taken from one or other of those operations. *Dough* is from δέω, to water; *paste* from πασσῆ, sprinkled, watered. עֲרִיסָה. Masses of dough from עָרַס, to agitate, work together, mix knead. Τὸ σῆται in Exod. 12, 34., signifies the flour when watered, mixed, kneaded, and brought into a consistency for making a loaf.

* The above is also adopted by Locke and Wells, who observe: "These allusions the Apostle makes use of here, to shew that the Patriarchs (the *root* of the Jewish nation) being accepted by God, and the Jewish converts which at first entered into the Christian Church, being accepted by God, are, as it were, first fruits or pledges, that God will, in due time, admit the whole nation of the Jews into his visible church, to be his peculiar people again. By *holy* is here meant that relative holiness, whereby any thing hath an appropriation to God."

prætea agitavit, inter Christianos e Gentibus factos incipiebat se ostendere. Contra utrumque hoc hominum genus gravia fuere Apostoli certamina. Adeo difficile est servare mediocritatem."

17, 18. εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν. On the latter of the above two similitudes the Apostle here enlarges. The connexion is thus skilfully traced by Crellius. "The Apostle pursues his purpose, namely, that of exhorting the Gentiles not to condemn the unbelieving Jews: and, in order thereto, he pre-occupies an objection (such as, that branches, though from a good root, yet when broken off are valueless, and can derive no esteem from the virtue of the trunk), by answering which he paves the way for the admonition which follows."

"The Heathens (observes Koppe) are compared to the branches of a wild olive-tree, engrafted into a garden-olive; not, indeed, after the usual mode of grafting, which is not of the oleaster into the olea, but of the olea into the oleaster; yet after a manner which may be *supposed*. Indeed, the Apostle's intent does not extend to the *fruit borne*, but only to the engrafting, and the nutriment of the branches engrafted." So Origen, Casaubon, and Grotius, from whom, indeed, the above remarks were derived. Origen accounts for this by observing, that the Apostle changes the order of things, accommodating things to causes, rather than causes to things." And Grotius urges that the Apostle could not do otherwise; since it would have been absurd for the Jews, who are here represented as a root, and superior to the Gentiles, to be compared with a *wild* olive-tree, but the foreign nations, who are here represented as an engrafted branch, to be compared to a *garden* olive." "The Apostle, therefore (adds he), chose to borrow a simile from engrafting, not, indeed, such as was agreeable to the usual mode, yet was nevertheless possible. Nor need it be objected, that a wild olive engrafted on a garden olive would bear wild fruit: for the Apostle is not speaking of *fruit*, but of the grafting of trees, and the nutrition of the

branch engrafted. And so far the similitude squares, which must not be pushed any further than as it respects the case in question."

The above methods of accounting for this are, however, rendered nugatory by what Ammon tells us, namely, that it was *usual* to so engraft, in order to promote *fecundity*. And this he rests on the authority of two passages cited by Bredenkamp: viz. Columella de re rust. 5, 9. solent terebrari oleæ lætæ, in foramen talea viridis oleastri demittitur, et sic velut inita arbor sæcundo semine fertilior exstat. Pallad. de infinit. 14, 59. Fecundat sterilis pingues oleaster olivas, et quæ non novit munera ferre docet.

But, to proceed to the words in question, with this use of ἐκκλάω may be compared that of the Latin *defringere*. So Virg. Georg. 2, 80. (cited by Grot.) — aut summis *defringi* ex arbore plantas. Cic. pro Cæc. 926. Qui prætereuntes ramum *defringerent* arboris. Ἀγριέλαιος must here signify a *wild olive shoot*, or *branch*, by a subaudition of κλάδος. The term occurs in Theophr. and Dioscor., cited by Wetstein. To which I add Soph. Tr. 1199. ἄγριον ἔλαιον, and Theocr. Id. 7, 18. ῥοικὸν δ' ἔχεν ἀγριελαίφ κορύναν. Now a wild olive never bears fruit, and hence it became a proverbial term to denote sterility and unprofitableness. See Suid. and Diogen. Prov. cited by Schoettgen.

Ἐνεκεντρίσθης, "wert ingrafted." The word ἐγκεντρίβω signifies literally to *prick in*, and is used with reference to the notch made in the stock, in order to admit the shoot to be engrafted (which, Grot. says, was called ἐνοφθαλμισμός). Wets. adduces two examples from Theophr. and Marc. Anton.; and Schoettg. refers to Florent. Geoponic. 1, 13, 2. Our word *engraft* has the very same force; since γράφω (from whence it is derived) properly signifies *pungo*.

Ἐν αὐτοῖς is taken by Koppe for αὐτοῖς. But the ἐν has rather the sense of *amongst* them, i. e. the branches, *some* of which are supposed to be yet remaining. Others, as Syr., Beza, Wells, Mackn.,

and Schleus., assign to *ἐν* the sense of *ἀπὸ*, *pro*, *loco*, *vice*. But I assent to Mr. Slade, that, though there are Classical authorities for this signification (as in Polyb. Exc. Leg. 82. *ἐν φερρῇ*, *dotis loco*. See Zeun. ad Viger. p. 592.), yet such a sense is not sanctioned by any passage of *Scripture*, neither is it necessary here.

17. *συγκοινωνός* (σὺν τοῖς κλάδοις ἀρχαίοις) *ρίζης*. This is the construction adopted by Koppe, who seems not to approve of the Hendiadys supposed by the older Commentators. *Πιότητος*, i. e. "fatness and fertility," which is transferred from the root to the branches. A fit image of the felicity formerly promised to the Jews only. And the epithet is especially appropriate, since we have in Virg. Ecl. 5, 68. (cited by Wets.) *punguis olivi*; and Hor. Epod. 2, 55. *lecta de pinguis olivis ramis arborum*. Wets. also refers to a similar figure in Judg. 6, 9.

18. *μὴ κατακαυχῶ τῶν κλάδων*, i. e. literally, "do not boast at, against, over, and consequently *despise*." The word occurs both in the Old and New Testament, and in some MSS. of Æschyl. Pers. 358; in almost all which cases the *κατὰ* is *pleonastic*: but here it has the same force as in *καταγελάω*, *to laugh out of countenance*; occurring in Thucydides 3, 83. and elsewhere. By the *κλάδων* are meant the branches broken off.

In the clause *εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις*, there is a popular ellipsis, in which some verb must be supplied. Camerar. subauds, "you ought to think." Koppe: *γνώθι ὅτι*. And he thus points out the application: "Know that the Jews owe nothing to you; but you, all to the Jews; since the hope of salvation was transferred from the Jews to the Gentiles, not vice versa." (See also Hammond.) Here Wets. aptly compares Anthol. 1, 20, 2. *Ἡ πάρος ἐν δρύμοισι νόθης ξείδαρος ἀρούρης Ἀχράς, θηροβότου πρέμνον ἐρημοσύνης. Ὀθνείοις ὄξοισι μετέμφυτος ἡμεῖρα θάλλω, οὐκ ἐμὸν ἡμετέροις κλώσι φέρουσι βάρος. Πολλὴ σοι φυτοέργε πόνου χάρις, εἵνεκα σεῖο*

'Αχρὰς ἐν εὐκάρποις δένδροισιν ἐγγράφομαι' and Martial 13, 43. *Vilia maternis fueramus Persica ramis : nunc in adoptionis Persica cara sumus.* Grotius, too, cites the following elegant Epigram. Πολλὴ σοι, φυτοεργε, πόνου χάρις· εἵνεκα σείω 'Αχρὰς ἐν εὐκάρποις δένδροισιν ἐγγράφομαι.

19. ἐρεῖς οὖν, 'Ἐξεκλάσθησαν, &c. The connexion is thus traced by Koppe. "If you are inclined to insult the Jews on the ground that God has rejected them, and received you, think, I pray you, that the same which has befallen *them*, may much more easily happen to *you*; and therefore you should rather adore the benignity of God, and stand in awe of his displeasure."

The words ἐξεκλάσθησαν—ἐγκεντρισθῶ are supposed to come from a Gentile Christian; q. d. "God, by casting off the Jews, has made room for me." To this the answer is: *καλῶς*, which exactly corresponds to our *well*, and implies not only assent and approbation, but, as here, *concession*, accompanied by a reservation; i. e. *well*, but, &c. The Commentators compare a similar use of *κάλως* in Mark 12, 32. Luke 20. 39. Joh. 4, 17.

20. τῇ ἀπιστίᾳ, for ἐν ᾗ γε ἀπ., sub. ἐπὶ, "by unbelief, *because of*."

20. σὺ δὲ τῇ πίστει ἔστηκας. The construction is not distinctly seen by the Commentators. There is, if I mistake not, an ellipsis of *μόνον*; and the σὺ seems emphatical. The sense, then, may be thus expressed. "But it is by faith (only) that *thou* standest," i. e. "It is by continuing in the Christian faith and religion, and not through any merit of thy own, that thou continuest in the Divine favour unto which thou hast been admitted: as the engrafted wild olive shoot continueth in the good olive." So Theophyl. explains: διὰ τὴν πίστιν ἔστηκας, ἐν τῇ ρίζῃ ἐγκεκεντρισμένος. Here Grotius compares a similar use of the Heb. *נָשָׁא*, *to remain*. Koppe notices a similar metaphor in 1 Cor. 10, 12., and thinks there is an ellipsis of *διότι*; as in Rom. 10, 9 & 10.

But this seems founded on a wrong view of the construction.

20. *μη ὑψηλοφρόνει, ἀλλὰ φοβοῦ.* The Greek Commentators here, rightly recognize an ellipsis of *τοῖνον*. The force of *μη ὑψηλοφρόνει* is thus excellently illustrated by Grotius. "Be not puffed up with pride, nor think this owing to thy own peculiar merits, lest *thou* be cut off," or lest the same happen to *thee*: for (as paraphrases Theophyl.) thou art not the graft of nature, but of faith." So Theodoret: "It was unbelief deprived them of the root, and faith united thee thereto, and made thee partaker of its fatness. Therefore there is cause for fear and trembling." And he refers to Philo 2, 12. It is well remarked by Chrysost. οὐκ εἶπε, ταπεινοί, ἀλλὰ φοβοῦ· ἡ γὰρ ἀπονοία καταφρόνησιν ἐμποίει καὶ ῥαθυμίαν. Here Wets. compares a similar sentiment in Senec. Troad. 259. Moderata durant, quoque fortuna altius Evexit ac levavit humanas opes, Hoc se magis deprimere felicem decet, Variosque casus tremere, metuentem Deos—Troja nos tumidos facit nimium ac feroces? Stamus hoc Danaï loco, unde illa cecidit. I add Pind. Isthm. 3, 7. ζάει δὲ μάσσαν Ὀλβος οπιζομένων, where see Heyn. and the Schol.

21. *εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ οφείσατο.* The sense is very obvious. Οὐκ ἐφείσατο is, by meiosis, for ἐξέκλασε. At μήπως—φείσεται there is an ellipsis of some verb, as φοβοῦ or ὄρα, or βλέπε. Ignorance or forgetfulness of this well known idiom of the Greek language, has caused many Interpreters to stumble at the phrase. To this I attribute the reading of very many MSS. φείσεται, which, however, would require μή: whereas μήπως demands the future Indicative; of which syntax see examples in Wets. and Matth. Gr. Gr. Some MSS. read οὐδὲ—φείσεται. But this destroys the delicacy of the Apostle's language: for, as Chrysost. well remarks, he avoids saying οὐδὲ σοῦ φείσεται, from a regard to their feelings. Theophyl. paraphrases thus: φοβοῦ

σὺ πολλῶ μάλλον ὁ εἰσποίητος, μήπως πταίσαντός σου οὐ φείσῃται. Here Wets. aptly cites Dionys. Hal. 4, 46. Νομίζειν, ὡς ὁ τῶν συγγενεστάτων καὶ ἀναγκαιστάτων μὴ φεισάμενος, τῶν ἀλλοτρίων φείσεται.

32. ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ. The force of the first clause of this verse the Commentators have failed to discern; owing, I think, to their not perceiving that it depends upon καὶ, which is here emphatical, and put for τε καὶ, *not only—but*. The Apostle, it must be observed, admonishes the Gentiles not *so* to rest upon the *goodness* of God to them as to grow proud and secure, and forget his *severity*. Thus the words following are exegetical, and show the objects and grounds for the display of each of those attributes. Χρηστ. comprises the Divine clemency in pardoning sin, and his beneficence in conferring benefits.

Chrysost. takes another and more refined, but far less popular view of the sense,* and therefore probably distant from the truth. Into this he seems to have been led by not perceiving the construction and true gist of the passage.

Schoettg. and Wets. here compare Schemoth R. 12. ad Exod. 9, 19. Veni et vide misericordias Domini. Tanchuma, fol. 35, 4. veni et vide mansuetudinem Dei S. B. Jalkut Rubeni, fol. 93, 4. Vide benignitatem quæ est in manu Dei S. B. 13, 4. Veni et vide misericordiam Dei S. B.

In ἀποτομία, *severity*, the Commentators and Lexicographers recognize a metaphor taken from *surgery*; † the operator being said ἀποτέμνειν, to amputate an incurably diseased limb. Hence many Commentators remark on the aptness of the term to the present subject: and Grotius compares a similar use of the Heb. קָרַע (from קָרַע, *to cut off*), which is rendered σκληρότης in Dan. 9, 2. Yet though this

* In considering which, he might have adverted to Ps. 150, 4. "For there is mercy with thee: therefore thou shalt be feared."

† Schoettg. and Schleus., however, think there is a metaphor taken from *gardening*. But of this we have no proof.

metaphorical use of the word is frequent in the Classical, it almost invariably signifies severity in *words*. The only decided example of the *physical* use is in Plut. 2, 199 B. (cited by Wets.) τὸν δῆμον ἀποτόμου· χρεῖαν ἔχειν ἰατροῦ. As respects severity in *words*, the term, I conceive, has reference to what we call *cutting matters short*; which, by an easy *translatio*, may be applied to severity in general.

22. ἐὰν ἐπιμείνης τῇ χρηστότητι.. This clause (which is inadvertently omitted in the text by Koppe) is variously interpreted, owing, perhaps, to the uncertainty produced by the ellipsis of a noun or pronoun united with χρηστότητι. The context, however, forbids us to apply it to the Gentile Christian; and, as certainly, confines it to *God*; nor, indeed, is any pronoun necessary, since the article here evidently sustains the place of it; and hence it is plain that it cannot be used (as Koppe seems inclined to think) in the sense of *probity* and *goodness*, as ascribed to the person himself.

In the interpretation of this and the following clause, the Calvinists are put to great straits, are reduced to miserable shifts, and compelled to resort to sophistical and metaphysical distinctions. Omitting to notice these, I shall now turn to what I conceive is the sound interpretation. Beza, Vorstius, and Grotius, render: "remain in that state in which thou hast been placed by the benignity of God, through faith in Christ, by which this benignity is retained:" the consequent being, by a Hebraism, put for the antecedent. So Grotius and Whitby: "if thou retainest God's goodness to thee, by continuing to be worthy of it, and improving this advantage." The above interpretation is also adopted by Crellius, and fully confirmed by the Greek Commentators. Thus Theophyl. (from Chrysost.) observes, that the word χρηστ. ascribes the whole to the grace of God. And he explains ἐπιμείνης by σπουδάζων ἐπιμείνης. He observes, too, that the Apostle does not say "if thou continue in *faith*,"

but ἐν τῇ χρηστότητι, i. e. *if thou continuest to do things worthy of his goodness unto the end.*" Here it is well remarked by Crellius, that the Apostle tacitly shows that this divine goodness which is imparted to believers, is such as any one may be deprived of, namely, by his own fault, i. e. if he fall from that state in which he obtained it: since by the same means that this goodness was obtained, by the same is it retained."

A very similar passage occurs in Jud. 21. ἐαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε.

22. ἐπεὶ καὶ σὺ ἐκκοπήσῃ. It is plain that there is here an ellipsis of ἄλλως, which often has place after ἔπει; as supra ver. 6. and 3, 6., where see the note. Ἐκκοπήσῃ is regarded by Grotius as a stronger term than ἐκκλ. supra. But Koppe, with more judgment regards both as synonymous.

Hence Mr. Slade draws the well-founded conclusion, that the Christian converts were under no overruling necessity of persevering in their state of grace.

23. This verse is closely connected with the last sentiment at ver. 22. The sense is: "The Heathens may finally be deprived of the benefits now offered; and, on the contrary, the Jews be finally invested with them. (Koppe.)

The καὶ may be rendered: "and (on the other hand)."

23. ἐγκεντρίσθουσιν. Koppe, from Carpzov (who observes that the Apostle is speaking, not of what *certainly shall be*, but of what *may be*, by the τὴν δύναμιν τοῦ Θεοῦ, by the supernatural efficacy of the divine Word, Rom. 1, 16., no longer perversely resisted by them), renders: "*may be engrafted.*" And he adds, that what shall really happen is expressed at ver. 25. But I prefer the *shall* of our Common Version, which involves no difficulty, since it merely implies a *promise*.

23. δυνατὸς γὰρ ἐστὶν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. Koppe remarks that δυνατὸς ἐστὶ is for δύναται. But

this usual sense of the word seems scarcely sufficient for the present purpose. Hence many eminent modern Commentators are of opinion that there is here an idiom, by which *able* (by a delicate suppression not unknown in our own language) carries with it the adjunct notion of *willing*. The ratio of the idiom has been acutely and profoundly discussed by Crellius: and it is observed by Hardy: "When God is said to be able to do a thing, there is often understood not solely the *power* of God, but also the Divine *will* to do that which He is able to do." And Grot. (evidently on the same principles as those suggested by Crellius) paraphrases: "Nothing but their own unbelief hinders their being again taken by God for his own, treated paternally by him, and thence brought by faith unto Christ." And he refers, for examples of this sentiment, to Rom. 4, 21. 14, 4. 2 Cor. 9, 8. 2 Tim. 1, 12. Heb. 11, 19. The above interpretation is also adopted by Whitby, Mackn., Rosenm., and Koppe.*

"Thus is removed (observes Crellius) the *third* objection, on the ground of the impossibility of the thing."

24. εἰ γὰρ οὐ ἐκ τῆς, &c., "quum tu, separatus ab illâ gente, Deorum cultui dedita, in quâ natus es, additus fueris populo Dei, non per natales, sed divino beneficio: quanto magis hi, qui nati sunt in illo populo, rursus in eum recipi, denuo huic cœtui, addi possunt?" (Rosenm.) That the *Gentiles* should be brought to the felicity of Christ's kingdom, was far more improbable than that the *Jews* should be brought to this happiness, which was originally destined for them. (Koppe.) Ἡ κατὰ φύσιν is for φυσιική. The Gentile nations *at large* are compared to a wild olive tree, and each of them *singly* to its branches.

* And so Jaspis, who observes: "Cessante causâ cessat effectus. —Deus, qui potest omnis, potest hoc etiam, quantumvis improbabile multis videatur."

24. *παρὰ φύσιν*. Mr. Slade paraphrases: "it is unnatural, i. e. contrary to the course which nature prescribes, to graft a wild, barren, useless tree into a good stock." But the sense rather seems to be: "not by nature, but by art; by artificial letting in."

24. *καλλιέλαιον*, "a good olive-tree," i. e. a cultivated one. This is supposed to be a word formed by the Apostle, in order to correspond to *ἀγριελαίου*. The term used by the Classical writers to denote this is *ἐλαία κατα-κάρπος*; as in Ps. 52, 10. and Herodot. 5, 82. *ξύλον ἡμέρης ἐλαίης*.

24. *πόσω μᾶλλον*, "how much more (easily, readily)." *Τῇ ἰδίᾳ ἐλαίᾳ*, "their own olive-tree;" namely, that from which they were originally cut. On the *sentiment* see Macknight.

25. *οὐ γὰρ θέλω—μυστήριον τοῦτο*. The Apostle now, by the authority of Him from whom he derived the knowledge, adds that this *will really* happen of which he had before asserted the possibility or probability. (Koppe.) *Here* I assent to the learned Commentator, that *γὰρ* is a particle of transition; since it is united with words and formulas to that effect; and moreover is introductory (as Koppe remarks) of something new, important, and unheard of, and therefore demanding attention to understand it. And this is further suggested by the term *μυστήριον*, on which I have before treated. See Campbell's Dissert. Here it is explained by Chrysost. *τὸ ἀγνοούμενον καὶ ἀπόρρητον λέγων, καὶ πολὺ μὲν τὸ θαῦμα, πολὺ δὲ τὸ παράδοξον ἔχον*. By Theodoret thus: *Μυστήριον ἔστι τὸ μὴ πᾶσι γινώσκον, ἀλλὰ μόνοις τοῖς θαρρύνουσιν*. And by Schoettg. thus: "*Μυστήριον* h. l. *Apostolus dicit doctrinam non ubivis obviam, et quæ non a quovis docetur, quamvis ejus vestigia in loco Prophetæ citando occurrunt*." Dr. Macknight observes, that "the Apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, *a mystery*, because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the

doctrine of the mysteries which was discovered to none but the initiated." We may suppose, too, with Schoettg., that the Apostle disclosed this doctrine to the Christians, with the view of checking in them a disposition to assume to themselves more than was proper, and despise the Jews."

25. *ἵνα μὴ ᾔτε παρ' ἑαυτοῖς φρόνιμοι.* It is rightly remarked by Grotius, that "this expression is taken from Prov. 3, 7. *μὴ ἴσθι φρονιμὸς παρὰ σεαυτῶ,* i. e. (according to the Hebr.) wise in thine own eyes, in thy own opinion." So also Is. 5, 21. *οὐ αἱ συνεσοὶ ἐν ἑαυτοῖς.* Compare 12, 10.* The general sense must, however, be here applied agreeably to the subject and the context. Hardy (from Grotius, Vorst., and others of the earlier Commentators,) paraphrases thus: "that you may not fancy you can of yourselves know beforehand what is to be; nor pride yourselves overmuch on the favour in which you at present stand, as if *you* were irrevocably chosen, but *they* entirely and for ever rejected." Koppe, keeping more to generalities, paraphrases thus: "that you may not suppose your notions and opinions respecting the Jews are true, and agreeable to the Divine counsels."

25. *ὅτι παύσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν.* In the interpretation of this clause, and the next, is involved some difficulty, occasioned by the elliptical character of the style. The words preceding, however, and the nature of the subject, enable us sufficiently well to determine the sense. I am surprised that Commentators should have so obscurely seen (what is chiefly to be attended to in laying down the construction) that at *μέρους* there is an ellipsis of *μόνον*; and that *ἄχρις οὗ* here denotes continuation, duration, and perpetuity; as Rom. 5, 15. *ἄχρι νόμου ἀμαρτία ἦν ἐν τῷ κόσμῳ* & 11, 8. *ἕως τῆς σημερινῆς ἡμέρας.* Other examples may be seen in Glass Phil. Sacr. *Ἀπὸ μέρους* is, by a Hebraism, for *ἐκ μέρους.*

* Here Wets. cites Cic. de Orat. 1, 39. M. Bucculejus, homo neque meo judicio stultus, et suo valde sapiens.

Παρώσις signifies obdurate and obstinate unbelief, wilful blindness. (See note on *παροῦσθαι* supra, ver. 7.) By *Ἰσραήλ* is meant the nation of Israel, the Israelites. It must be observed, too, that there is a popular hypallage (used to soften the harshness of the expression), by which "*in part to Israel*" is for "*to some Israelites*;" as opposed to *all* at ver. 20.* In vain is it objected by Estius, that *there was no mystery in this*; since, in fact, the mystery solely respects the following words, *ἄχρις οὗ πλήρωμα*. This *πλήρωμα* is, I think, best explained by Grot. Beza, Vorst. Tolet., Pisc., Koppe, and others, as equivalent to *πλήθος τῶν ἐθνῶν* (as opposed to *ἡττήματι* at v. 12), and signifying the great bulk of the Heathens, i. e. in a manner, all. Thus the sense will be: "until the *whole body* of the Gentiles be converted." For (as Koppe observes) it is foretold by the Prophets that the whole of the nations will yield obedience to the Messiah, and embrace his religion. See Ps. 22, 28. Zach. 14, 9 & 16. Apoc. 15, 4. At the *ἄχρι*, before *οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ*, must be supplied some such words as, "and which will continue to perpetuity, until the fulness of the Gentiles enter." And at *ἐπέλθῃ* there is (as Beza, Piscat., Paræus, Grotius, and Koppe observe) to be supplied *εἰς τὴν βασιλείαν τοῦ Θεοῦ*, *the kingdom of God*, his Church, and people. Œcumenius supplies *εἰς τὴν πίστιν*; which comes to the same thing. Koppe explains *ἐπέλθῃ* by *προσελήφθῃ*; and refers to the *πρόσ-*

* So a Commentator ap. Pole. "*Cæcitas obtigit Israeli, non toti, sed ex parte, non tamen exigua, sed multò maxima; non omnibus omnino, sed aliquibus.*" Grotius, too, observes that the *ἀπὸ μέρους* is used in the same way as the preceding *τινες τῶν κλάδων*; and is a delicate mode of expressing *plurimi*." And he remarks that *ἀπὸ μέρους* and *ἐκ μέρους* are frequently used by St. Paul to denote *non omnes*, or *non omnino*.

By not attending to this, many of the earlier modern Commentators, as Tolet., Estius, and Paræus, vainly perplex themselves to find out to what word *ἀπὸ μέρους* refers. (See Pole.) But the mode of construction above detailed is the only true one, and was long ago adopted by the Fathers and antient Commentators, especially Chrysost., as also by Beza, Piscat., and so Grot., Rosenm., & Koppe.

ληψις at ver. 15. And, indeed, neuter verbs are often to be explained in a passive sense.

26. καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, "and so all Israel shall be saved." "By this (Locke rightly observes) is not meant eternal happiness in Heaven, but the profession of the true Religion here on earth." So also Mackn., who observes, that "the future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the Gospel, is expressed by their being saved; because, by their coming into the Christian church, they shall *have the means of salvation bestowed on them.*" On the important term σωθῆ I have treated on Matt. 1, 21., and have shown that it often means, as, I think, it does here, *put into the way of salvation.*

I am surprised that Grotius and Hammond should account as a fulfilment of this prophecy the comparatively partial conversion of the Gentiles effected by St. Paul in his after journeys. Such a πλήρωμα as that here treated of never did happen even in the times of the Apostles, but (as both Brown and Mede, Diss. 35, observe,) is yet to happen. It is well remarked by Harris ap. Doddr., that as this Epistle was written about the year 57, that is, long after the most remarkable conversion of the Jews by the first preaching of the Apostles, and after Paul had been about 30 years engaged in his work, it appears that the prophecies relating to the calling of the Jews were not accomplished then, and consequently are not yet accomplished."

Dr. Whitby has here an excellent Dissertation on *the conversion of the Jews*, as referred to by the words καὶ πλήρωμα, &c., in which he ably supports the interpretation above adopted and detailed. Of this, as the subject is of no little importance, I shall now proceed to give a careful abridgment.

The learned Commentator, in the first place, asserts, and shows by examples from the Greek and Latin Fathers and Interpreters, that such has been the constant doctrine of the Church. So Chrysost. on ver. 11 & 25. Œcumen. on ver. 25, 31 & 26. Origen. contr. Cels. p. 331. Huet. tom. 1. p. 74 c. Orig. contr. Cels. p. 174. August. de Civ. D. l. 18, 28. Jerome in Comment. in loc., Cyril in loc., and Origen. in loc. "Moreover (says he) as this doctrine has

the suffrage of all the ancient Fathers, and Commentators thus generally agree in exposition of this Chapter, so it is easy to confirm it by showing the absurdity of other expositions, and the plain inconsistency of them both with truth, and with the words of the Apostle. For, 1st, the words of the Apostle cannot be expounded (as is done by Dr. Lightfoot and others) of the *spiritual Israel*, i. e. of all those persons, whether Jew or Gentile, which belong to God's election." The learned Commentator then proceeds to overturn this opinion, by four arguments, which it will not be necessary for me to insert, as the opinion is too improbable to deserve attention. In the next place, he refutes at large the opinion of Grotius and Hammond (above mentioned), that the words do not refer to any yet future return of the Jews in a visible and remarkable manner. This position the learned Commentator shews to be groundless; 1st, by a reference to the Jews as they are described by St. Paul himself; as Rom. 9, 12 & 3. ver. 22 & 37, 31. 10, 4. 10, 2 & 3. Acts 28, 23 & 26. 2dly, by showing the futility of several common opinions on this subject; as that many of the Jews were converted to Christianity when they saw Christ's prediction. (Matt. 24.) fulfilled, in the Roman army sitting down before that city, and went out of the city with the Christians, and so were delivered from the evils which followed. This (he shows) is said without any foundation, or testimony from the writers of those times.

"Moreover (continues he) this was the time when there happened a great apostacy of the Jewish converts, according to our Lord's prediction, Matt. 24, 12.; and therefore the Epistle to the Hebrews, and that of St. James, are full of exhortations to constancy in the faith. See James 1, 6, 7 & 8. 1 Pet. 4, 12. James 1, 12. 5, 8, 10 & 11. 1 Pet. 3, 14. 4, 13 & 14. 5, 9 & 10. Heb. 3, 12 & 14. 4, 1 & 11. 6, 6. 10, 25. 12, 35 & 38. 12, 15. Luke 21, 22 & 23. And could the times of the apostacy, even of the converted Jews, be the times of the salvation of the unbelieving Jews? Was it to be expected that they should then, more than ever, see the things belonging to their peace, when they were hidden from their eyes? or could the times of wrath and vengeance upon that people, when the Avenger came out of Zion to punish the iniquity of Zion with the sorest judgments, be the very times when the Deliverer came out of Zion, to turn away iniquity from Jacob?"

He then proceeds to overturn another of these opinions; namely, that after the Temple and City was destroyed, and they brought into subjection by the Romans, then many were humbled, and turned Christians; and that after that, even in Justin Martyr's days, every day there were some who came in to be Christ's disciples. "In the first place (says he) I cannot find one word in Church history about this conversion, but much to the contrary." The learned Commentator then appeals to Epiphanius, Just. cont. Tryph. p. 335. Tertullian adv. Marcion. l. 3, 23., and Just. Mart. Apolog. 72 B., and cont. Tryph. 323 B., 266 B. p. 350. As to what Justin relates of some every day coming in to be Christ's disciples, that is (he answers) to be understood of Gentiles. (See 45 B., 256 D.) This he proceeds to show by appealing to the language of Justin Martyr.

"From this time (continues he) to the days of Constantine, the Fathers represent the Jews as a nation whose *ears were shut, and their heart hardened*, &c. See Iren. L. 3, 24. Orig. cont. Cels. L. 2. p. 62. L. 4. p. 183., and Tertull. adv. Marcion L. 3, 23. And this seems agreeable to our Lord's predictions. See Matt. 21, 41 & 43. Luke 14, 24. Matt. 8, 11 & 12. Luke 13, 26—30. Now if we consider that *wrath was come upon this nation eis τέλος to the end*, can we imagine either that this *kingdom taken from them*, this *vineyard let out to other husbandmen*, these *children of the kingdom cast out into outer darkness*, should suddenly receive again this kingdom, be restored to this vineyard, or admitted to the light of the Gospel, or that *all Israel should be saved*, or *iniquity should be taken away from Jacob*, whilst that nation lay under these dreadful judgments! or that when our Lord had so solemnly foretold there should be *wrath upon this people*, and *they shall fall by the edge of the sword*, and *shall be led away captive into all nations*; and *Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled*. Luke 21, 23, 24., this wrath should not continue on them whilst they were *captives in all nations*, and *Jerusalem was trodden down*?

The exposition in question is, moreover, contrary to fact; for when was there any such conversion made of the Jews at the times assigned by him, which can, in any probability of construction, answer to the phrases used by the Apostle, that by it *all Israel should be saved*; *ungodliness should be turned away from Jacob*; God should bless them by *taking away their sins*; they who now were blinded should *have the veil taken away from before their eyes*; they who now were *diminished* should have again *their fulness*; and they who were now *cast off* should be again *received*? This could not happen in the very times when this Epistle was first indited. For though it be true that St. James mentions *many thousands or myriads* of Jewish converts, *all zealous of the law*, Acts 21, 20., yet were they all converted at, or before, the time of writing this Epistle, and so belonged only to the *remnant according to the election of grace* here mentioned, not to the residue that were blinded, of whose conversion the Apostle here speaks from ver. 12. to ver. 32. Nor could their conversion and salvation be a mystery to be then revealed to the Gentiles. That no such conversion after the blindness mentioned in this Chapter happened to them, upon their seeing the *abomination of desolation standing in the holy place*, or soon after the destruction of Jerusalem, has been already shewed; and that Justin Martyr says nothing of any such remarkable conversion of them, has been also proved.

Wherefore there having been, as yet, so far as we can discern, no such remarkable conversion of the Jews since the inditing this Epistle, and no such happy emulation of the converted Gentiles, as provoked them to embrace the Christian faith, this could not be, as here Dr. Hammond suggests, *a confirmation of the faith to the Gentiles*, and much less *a means to bring them all to receive it, or to convert the Gentiles over all the world*. And what records or histories make the least mention of any such conversion of the Gentile world, on

account of the remarkable conversion of the Jews after the writing this Epistle? When came in such a fulness of the unbelieving Jews as was *the riches of the world*, v. 12., or such a reception of them to the Christian faith as was to them *life from the dead*, v. 15.; or how can these assertions be reconciled to the words of the Apostle; for if the coming in of the fulness of the Gentiles be their receiving faith in those times, then the *partial blindness of the Jews* must cease in those times also; for *blindness*, says the Apostle, *hath happened to the Jews in part*, and that blindness is to continue only *till the fulness of the Gentiles is come in*. If, then, the blindness of the Jews is not yet ceased, but they have generally continued, even from the time of writing this Epistle to this very moment, in as much blindness and obduracy as they then lay under, and as much *branches broken off*, as now they are, it follows that the fulness of the Gentiles, mentioned by the Apostle, is not yet come in, and that when the time for the fulness, i. e. for the conversion of the still Heathen Gentiles is come in, then shall the blindness of the Jews be removed, and so *all Israel shall be saved*, and then all *nations shall flow in unto them*, and their reception shall be to the Gentiles *as life from the dead*.

But to proceed to discuss the import of this phrase, there is a double fulness of the Gentiles mentioned in the Holy Scriptures: I. That which is spoken of, ver. 12., in these words, "*If the diminution of them was the fulness of the Gentiles*, and this consisted in the preaching of the Gospel to all nations, and the imparting the glad tidings of salvation to them, and was, in a great measure, to be accomplished before the destruction of Jerusalem, and the ruin of that Church and nation, according to our Lord's prediction in these words, *the Gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the time come*, Matt. 24, 14. Mark 13, 10.—II. There is to be another fulness of the Gentiles by a more glorious conversion of them, and a coming in of those nations which have not hitherto embraced the Gospel, or have relapsed into Heathenism or Mahometanism, to be effected when this rejection of the Jews shall cease, and God shall send the *Deliverer out of Zion to turn away iniquity from Jacob*; and of this only can we understand those words of the Apostle, v. 12. *If the fall of the Jews hath been (already) the riches of the (Gentile) world, and the diminution of them the riches of the Gentiles, how much more shall their fulness, i. e. the time of their conversion, be the increase and fulness of the same Gentiles*. And ver. 15. *If the casting away of them be the reconciling of the world, what shall the receiving them again be (to the same world) but even as life from the dead*. And v. 25. *Blindness in part hath happened to the Jews, till the fulness of the Gentiles shall come in*. This blindness, therefore, still continuing upon them, as much as ever, another fulness of the Gentiles is to be expected, when it entirely shall be removed from them, and so *all Israel shall be saved*.—III. Jerusalem is yet trodden down of the nations, and the Jews are yet captives in all nations, whereas the captivity and the treading down of Jerusalem is to cease when the times of the Gentiles are fulfilled; according to those words of

Christ concerning the destruction of the Jews, *They shall fall by the edge of the sword, and shall be carried captives into all nations, and Jerusalem shall be trodden down, till the times of the Gentiles be fulfilled*, Luke 21; 24. i. e. till the times when they shall have a plenary conversion by the coming in of the Jews, and shall no more lord it over them, as now they do, but serve them, and *flow in unto them*. And to this purpose let it be noted,—I. That if we consult Ancient Prophecies concerning the vast extent of our Saviour's kingdom over all nations, we shall find reason to believe that they have not yet had their full accomplishment upon them, for he has not yet had the *uttermost parts of the earth for his possession*, Psal. 2, 8. God hath not yet made *all people, nations, and languages to serve him*, and all *dominions to obey him*, Dan. 7. 4. 27. He has not yet filled the whole earth, or broken in pieces, and consumed all other kingdoms, Dan. 2, 34, 35. That seems not yet fulfilled which was foretold by Macab, that *the Lord should be king over all the earth*, Mich. 5. 4. and by Zachariah, Zach. 14, 9. and by David, Psal. 72, 8. These, and sundry other such like prophecies there are, which yet were never accomplished according to the full import of them. For, as Brerewood observes, *if we divide the known regions of the world into thirty equal parts, the Christians' part is (only) as five, the Mahometans as six, the Idolators as nineteen*; whence we have reason to conclude, that there is yet a time to come, before the consummation of all things, in which our Saviour will yet once more display the victoribus banner of his cross; and like a mighty man of war march on conquering, and to conquer, till he has confounded, or converted his enemies; and, finally, consummated his victories in a glorious triumph over all the powers of the earth, and made *all nations, tongues, and languages to serve him*.—II. That there is still to be a glorious conversion of the Jewish nation, as it seems evident from the words of the Apostle here, who speaks of a time when the partial blindness which then had happened to the Jews, and still continues upon them, should cease; when God would *turn away ungodliness from Jacob*, and *take away* (the punishment of) *their sins*, which he has not done; and when not a little remnant only, as at our Lord's first Advent, but *all Israel should be saved*; when that Israel, whose minds were then, and still are, blinded by the veil that is upon them, shall have that veil *taken away* by their *turning to the Lord*. But also from those prophecies of the Old Testament, which promise to that nation such kindness, favour, and salvation, as either has not been at all as yet, or but imperfectly fulfilled; as when he promises to bless her with such blessings as never should be taken from her, and to shew mercy to her, so as never to forsake her more. See Isa. 54, 9 & 10. 59, 20 & 21. 60, 15, 18, 19 & 20. 61, 7 & 8. 62, 4, 12. 65, 19. 66, 22. Jer. 32, 39 & 40. Ezek. 34, 28 & 25. 37, 25, 26 & 27. 39, 28 & 29. Amos 9, 15.—Now it seems very evident, that scarcely any of these things can be applied to the return of the Jews from their captivity in Babylon. For since that time *his kindness hath departed from them*, and

his covenant of peace hath been removed for above 1600 years; Violence hath been heard in their land, wasting and destruction within their borders, and their land has been made desolate; the days of wrath, of mourning, and of weeping, have been long upon them; their Sun hath been, according to our Lord's prediction, darkened, and their moon hath not given her light; their Sanctuary and Tabernacle have been consumed, and they have been a prey to the Heathen; they have long since ceased to be his people, and he to be their God. Nor can we reasonably confine these promises to that little remnant which believed in the times of the Apostles; for they were never gathered out of all lands, nor did they inherit the Land for ever, but were banished thence, as well as the unbelieving Jews, by Hadrian; they can in no propriety of speech be styled the House of Israel, the whole House of Israel. Nothing, indeed, seems more unlikely than that the time of the casting them off, the breaking off the branches, the leaving them under a spiritual slumber, the taking the Kingdom from them, and casting them out into utter darkness, should be the time of the completion of these glorious promises; and that this sense cannot accord with the discourse of our Apostle here, has been already shown. Nor, thirdly, can we apply these promises to the believing Gentiles; for sure they could not be a prey to the Heathens, or, to bear their shame, be the people whom God hath led into captivity, and after gathered into their own land, and so planted there as never to be plucked up again; the promises could not be made to them that they should suck the breasts and eat the riches of the Gentiles.—III. I have already shewn from Scripture prophecies, that after this conversion the nations generally shall flow in to them, and walk in their light, and so their fulness (which signifies not their incorporation into another Church, but as the opposite words, their fall, their diminution, their rejection, require, and as the Apostle doth himself interpret it, their reception to the Christian faith, and so into the favour of God) shall be the riches of the Gentiles, and as life from the dead to them; then the Gentiles shall come to their light, and kings to the brightness of their rising; and nations that have not known them shall run in unto them, because God hath glorified them. Then, saith God, I will gather all nations, and tongues, and they shall come and see my glory. Isa. 55, 5. 56, 8. 66, 18 & 22. Then all nations shall turn, and fear the Lord truly, saith Tobit, chap. 13, 10 & 11. And this I conceive to be that fulness of which the Apostle speaks." (Whitby.)

The above arguments seem conclusive: and therefore it is in vain that Wets. who adopts the interpretation of Hammond, urges: "*Neque cum naturâ hominis, neque cum indole doctrinæ Christi consistit, ut malem mutationem speremus. Scimus, quid hactenus argumenta pro veritate doctrinæ Christi effecerint, nimirum quosdam credidisse, quosdam*

non credidisse. Nec nova sperare possumus." * This, indeed, is supposing a knowledge which we do not possess, and ought not to pretend to, of the mode in which this *πάρωσις* will be removed: a subject (to use the words of Koppe) scarcely less obscure to us, than was formerly to the Jewish Christians that of the conversion of the Heathens, (Acts 11, 18.), which is itself by Paul called a *mystery* (16, 25. Eph. 3, 4—6). There is, however, no reason to suppose, as is commonly done, that this will be effected by a simultaneous, sudden, and miraculous conversion. It seems reasonable to imagine that the conversion will *not* be instantaneous, and yet *not tardy*; since, probably, the prejudices of the Jews will have been, for some time, gradually wearing away. However, we are not to be "wise above what is written:" nor is it reasonable to expect, that what is mentioned as a *mystery* should *now* be completely understood. And thus, (to conclude in the words of Koppe,) "since the Apostle hath not himself thought proper to explain the thing, or the mode in which it will be brought about, very distinctly, it seems best for us to leave it wholly to the Divine will and good pleasure." †

26. καθὼς γέγραπται, Ἡξεῖ ἐκ Σιών ὁ ῥυόμενος — Ἰακώβ. The words are from Is. 59, 20., and agree with the Sept., except that *ἐνεκεν* is there used instead of *ἐκ*. And indeed Beza and Koppe suspect that *this* was originally read in the present passage; since 'EK, as a contraction of *ἐνεκα*, might easily be changed into 'EK. But I know not whether it can be proved that 'EK is a MS. abbreviation. At all

* On this, and the above hypothesis of Hammond, it is well remarked by Koppe: "Quicquid contra primam (i.e. communem) totius loci interpretationem a Theologis imprimis disputatam vidimus, ex ingenio magis, quod in consiliis divinis dijudicandis plerumque falli ut quisque est sapientissimus, ita lubentissimè confitetur, quam ex usu loquendi, systematicum Pauli ipsius tum reliquorum scriptorum divinatorum, ratione et consensu, repetitum videatur."

† So Jaspis; Totam illam rem potius divinæ providentiæ verecundè, verecundè inquam, relinquamus."

events, it is improbable that the mistake should have crept into *all* the MSS., and even those very antient ones from which the early Versions, the Syr. and Vulg., were formed. The Arabic Translator seems to have read ἐν Σιών. But that can neither be received, nor will it serve to confirm the above conjecture; since it is undoubtedly an error for ἐκ.

Taylor thinks that the Apostle does not allude to any particular prophecy, but the current sense of the Prophets. This, however, is *cutting* the knot. I am rather inclined to adopt the conjecture of Vitranga (on the passage of Isaiah), that, together with this passage, St. Paul connected in his mind, Ps. 13. (Heb. and Eng. 14.) *τις δώσει ἐκ Σιών τὸ σωτήριον τοῦ Ἰσραὴλ*; I am not, however, disinclined to agree with Mr. Turner, that the Apostle modifies the language of the Prophet to accommodate it to his purpose. "The sense (continues Turner) the Apostle does not change. The Hebrew Prophet speaks of the Redeemer as coming to Zion. This was perfectly natural, as Zion was the centre of national glory. The Christian Apostle, not denying that the Redeemer had come to Zion, speaks of his marching, as it were, triumphantly out of Zion, and subduing all opposition. Thus the passage, as applied in the epistle, will be understood figuratively, and be equivalent to Isa. 2, 3." With *ῥυόμενος* the Commentators compare the Hebrew *לָנֶלֶךְ*.

26. *καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ*. Here the Heb. and the Sept. slightly differ. The former has: "unto them that turn from transgression in Jacob." But there is no occasion, with Grotius and others, to suppose that the Sept. Translator had a different reading. He seems only to have rendered somewhat too freely the sense of the Hebrew. For when (as observes Vitranga in loc.) the prophecy declares that the Messiah would come to Zion (meaning for its benefit), and to them that turn away from transgression in Jacob, it expresses the *object* for which he would come, to convert the posterity of Jacob from

sin. So the Chaldee: "to convert rebels, the house of Jacob, to the law." And Kimchi adds, "because then all the Israelites shall be thoroughly converted." "And it is certain (observes Doddr.) that the general tenor of God's covenant with Israel gave no hope of deliverance after rejection and abandonment, but in a way of repentance and reformation." Most assuredly I cannot approve of the liberty taken by Bp. Lowth, of translating from the Sept., contrary to all the copies of the Hebrew text, confirmed as it is by Symmachus, Aquila, and Theodotion.

It is observed by Jaspis, that "almost the first word which issued from the mouth of our Saviour, on commencing his ministry was; μετανοείτε! *repent!* (Matt. 4, 14.) And the same may be said of John the Baptist (Matt. 3, 2.); as also of Pet. Acts 2, 38."

27. καὶ αὐτὴ αὐτοῖς, &c. The Apostle goes on with the same passage of Is. 59, 21.; but, after the Jewish manner, does not transcribe the whole passage, but only its commencement; leaving the rest to be supplied by the reader. (Koppe.) On this custom see his Exerc. 1. ad Rom.

The other words ὅταν—αὐτῶν are added from Is. 27, 9. The sentence may be thus rendered, with Koppe: "And these are the benefits which I promise them, after I shall have liberated them from the divine punishments (I will give my spirit to them)." Διαθήκη here signifies a *promise*; as in Acts 3, 25., Gal. 3, 17., and may be compared with the Heb. בְּרִית. (See Schleus. Lex. in voc. § 4.) It *literally* signifies a disposal of any property, or any thing advantageous, made in favour of a person; without any reference necessarily to inheritance after death. The passage is thus paraphrased by Jaspis: "Si se ad me converterint Messiam ritè accipientes, a peccatorum pœnis eos liberabo, et æterna bona illis certissimè exhibebo; sic fatur Deus."

28. κατὰ μὲν τὸ εὐαγγέλιον, ἔχθροὶ δι' ὑμᾶς—τοὺς πατέρας. These words are meant to meet a tacit objection; q. d. "It cannot be that all Israel will

be saved, and experience such grace from God; since they are God's enemies, and God is theirs." To which the reply is: "They are indeed enemies; but are nevertheless beloved, though in another respect. The hatred is, by right reason, mingled with love, and tempered with charity; especially as respects the nation at large. (Crellius.)

The *μὲν* and *δὲ* do not form a simple apodosis, but (as Koppe observes) are equivalent to *εἴπερ οὖν—καὶ ὁμῶς*. *Κατὰ τὸ εὐαγγέλιον*. Here there is a popular ellipsis, which the nature of the subject requires to be thus filled up. "As far as respects their *rejection of*, and opposition to, the Gospel." Carpozov paraphrases it: "ut quod medium reconciliationis Judæi adeo prosequuntur." But this seems wandering too far.

The word *ἐχθροὶ* does not declare *whose* enemies; but the verses preceding and following shew that we must *not* subaud *μου*, with many Commentators, but *Θεοῦ*; and consequently the same word must be supplied in the antithetical word *ἀγαπητοὶ*. I know not whether the Commentators are justified in regarding *ἐχθροὶ* as a noun substantive; which not a little embarrasses the subject. (See Mr. Locke's note.) It rather seems to be an adjective signifying *alienated (from the favour of God)*; and thus it will correspond with *ἀγαπητοὶ*. On this sense of *ἐχθρὸς* I have treated at Rom. 5, 10.

28. *δι' ὑμᾶς*. This expression, from its extreme brevity, is susceptible of more than one mode of interpretation. By it (as observes Crellius) may be signified both the *final*, and the *impulsive* cause. (See his note.) Many modern Commentators, as Locke and Koppe, fix on the *latter*; viz. "for your good and advantage." So *supra* ver. 11. Others, and amongst these Crellius, prefer the *former*.* But

* And this is adopted by most ancient and modern Interpreters. But, as Doddridge rightly observes, "though the most natural sense of these words, were they considered alone, might seem that the calling the Gentiles prejudiced the Jews against the Gospel; yet, as they generally rejected it before the Gentiles were called, the other signification appears preferable."

I see no reason why *both* interpretations may not be received. I would moreover observe (what seems to have struck none of the Editors or Critics) that a comma should be placed after ἐχθροί; since the word must be taken twice. The sense, then, is: "they are indeed enemies: but they are enemies for your sakes, and advantage.

28. κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ δ. τ. π., "but in respect of their election, as the posterity of a nation generally chosen by God for his peculiar people, in that view they are beloved." Then the Apostle adds, by way of explanation, διὰ τοὺς πατέρας, i. e. on account of, and in respect of the love which God bore to their forefathers.* "Thus the Apostle (observes Carpov) means to hint, that the rejection is not so irreversible as to exclude all hope of their return to favour; and that there is no doubt but these may *also* be saved, if they only imitate the faith of their forefathers."†

* This subject is more than once treated of by Philo, from whom Carpov cites the following passage, 727 B. Τὸ δ' αἴτιον, αἱ τῶν ἀρχηγῶν τοῦ ἔθνους περιμάχητοι δικαιοσύναι, καὶ ἀρεταί, αἱ καθάπερ φυτὰ ἀθάνατα διαμένονσιν, ἀειθαλέα καρπὸν φυτεῦσαι τοῖς ἀπογόνους σωτήριον, καὶ πρὸς πάντα ὠφέλιμον, κἄν αὐτοὶ τύχωσι διαμαρτάνοντες ἰάσιμα ἀλλὰ μὴ παντελῶς ἀνίατα· & 937 B. Δευτέρῃ δὲ τῇ τῶν ἀρχηγῶν τοῦ ἔθνους ὁσιότητι, ὅτι ταῖς ἀφειμέναις σωματικαῖς ψυχαῖς ἀπλαστον καὶ γυμνὴν ἐνδεικνύμενοι πρὸς τὸν ἄρχοντα θεραπέϊαν, τὰς ὑπὲρ νιῶν καὶ θυγατέρων ἱκετείας οὐκ ἀτελεῖς εἰώθασι ποιεῖσθαι, γέρας αὐτοῖς πρέχοντος τοῦ πατρὸς τὸ ἐπήκουον ἐν εὐχαῖς.

† The whole passage is thus ably paraphrased by Weistein: "Quod attinet ad Evangelium, cū illud et ipsi rejiciant, et vobis prædicari agerrimè ferunt, sunt inimici Dei, ab eo merito rejecti, ut vos in eorum locum substituamini: quod autem attinet ad electionem, qua Abrahamus primo vocatus et electus est, postea cum totà et solà natione fœdus initum est, additâ promissione de Messia mittendo negari non potest, Deum nationi huic singulariter faviisse, et iterum fautorum, si posterì mores majorum fuerint imitati." 2 Sam. 9, 7.

"This election (Taylor and Rosenm. observe) is the same with that mentioned in 9, 11. 11, 5., therefore the unbelieving Jews were not so cast off, as to be entirely deprived of the favour of God, agreeably to what he had long before declared, Lev. 26, 44 & 45. Deut. 4, 31. Jer. 30, 11. And this clearly shows the nature of that election, concerning which the Apostle discourses in 9, 10, 11." Whitby, however, observes, that in this Chapter there is mention of a double election. 1. ἐκλογὴ χάριτος, ver. 5 & 7., the Gospel elec-

29. ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. These words assign the *reason why* the Israelites even yet, on their ancestors' account, cease not to be beloved: and this is founded on the constancy of the Divine will, that decrees nothing of which the Deity can ever repent. (Koppe.)

Χαρίσματα signifies Divine benefits of every kind: and ἐκλογὴ is added, suitably to the present subject, and respects that calling and election by which the Israelites constituted the peculiar people of God. These χαρίσματα bestowed by God on Abraham and his seed, are said to be ἀμεταμέλητα, i. e. not to be repented of by him,* and, consequently, certain and

tion. 2. ἐκλογὴ διὰ τοὺς πατέρας, “an election for their fathers' sake,” in which sense the whole nation of the Jews were styled the elect. Deut. 4, 27. 7, 6—8. 9, 5, 10, 14, 15. Gen. 17, 7.

* This word (though unaccompanied by authorities in most Lexicons) is frequent in the Classical writers; and signifies, like other verbals in *ros*, either what is not repented of, or what *cannot* be repented of. Examples are adduced by Wets. from Plato, Aristot. 931 B., Polyb. Leg. 22., Aristot. Nic. 9, 4., Lucian Abd. 11., Dionys. Hal. L. 2: αὐταὶ γὰρ εἰσι βέβαιοι καὶ ἀληθεῖς τιμαὶ καὶ ἀναφαίρετοι, χαρίεις τε καὶ ἀμεταμέλητος & Porphy. 5. Pythag. p. 40. τὴν δ' ἐπὶ καλοῖς καὶ δίκαιοις [ἡδονῇν]—καὶ παραχρῆμα ἡδέαν, καὶ εἰς τὸ ἐπιδόν ἀμεταμέλητον. To which may be added 2 Cor. 7, 10.

It is well remarked by T. Edwards ap. Mant., that the gifts and calling of God are ἀμεταμέλητα, because promises of this kind are founded upon such grounds as cannot be altered; even upon the original fixed and permanent designs, intentions, and constitution of an all-wise Providence in the government of the world through successive ages, of which they are partial declarations or revelations.”

On the *sentiment*, Elsner cites the following Classical passages. Plutarch 2, 551. Θεῷ δέος οὐδεν μετάνοια πράγματος οὐδενός and Seneca L. 6. de Benef. C. 23. “Adjice nunc quod non externa cogunt Deos, sed sua illis in legem æterna voluntas est; statuerunt quæ non mutantur; itaque non possunt videri facturī aliquid, quamvis nolint; quia quidquid desinere non possunt, perseverare voluerunt; nec unquam primi consilii Deos pœnitet. Sine dubio stare illis et desciscere in contrarium non licet: sed non ideo, quia vis sua illos in proposito tenet, ex imbecillitate permanent, sed quia non licet ab optimis aberrare, et sic ire decretum est.” Wolf, too, cites from Homer: Οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν, Οὐδ' ἀτελέντητον, ὅτι κεν κεφαλῇ κατανύσω and Max. Tyr. Diss. 29. μεταρθεσθαι γὰρ καὶ μεταγινώσκειν προσήκει μὴ ὅτι θεῷ, ἀλλ' οὐδὲ ἀνδρὶ ἀγαθῷ. And Grotius refers for a similar sentiment to Mai- monid. de Pœnit. C. 7, §. 5.

After quoting the above passages, Elsner throws out the following

immutable ; but which (as is plainly hinted) may be restored on repentance, and faith in the Messiah. It is quite evident (Mr. Turner very properly remarks) that this text has no bearing on the doctrine of the indefectibility of grace. The state of the Jewish people is a comment on its meaning.

30. The Apostle, now returning to his principal scope at ver. 26., namely, that there would be a time when all Israel should be saved, and on account of which the Apostle had said what precedes, *now* also keeps the same in view, and has reference thereto in the elegant comparison subjoined. (Crellius.)

Neither the construction nor the sense of the words is very clear, both being cast in the Jewish mould. Koppe renders: "That they are yet unbelieving, does not prove that they are condemned to eternal reprobation, for this mode of reasoning is refuted by the example of the Gentile Christians, themselves formerly unbelieving." By *ὑμεῖς* is evidently meant "you Gentile Christians." And *ἡπειθήσατε* must refer not only to unbelief as disobedience, but to neglect of worshipping the true God, and going after idols. So Macknight: "The disobedience of the Gentiles consisted in their losing the knowledge and worship of the true God, and in their worshipping idols, notwithstanding the true God made himself known to them, in every age, by his works of creation and providence. Rom. 1, 20."

30. *ἡλεήθητε*, i. e. "have been mercifully and graciously introduced into God's church and covenant." It is rightly observed by Koppe, that *ἐλ.* is here used to indicate that salvation is not of human merit, but of Divine grace. (See also Mackn.) At

caustic animadversion: "Multo sanius de Dei sapientiâ majestateque judicaverunt Gentes Evangelii Luce carentes, quàm qui Christiani vocari amant Sociniani, Remonstrantes, et Pelagiani omnes." A far more Christian spirit dictated the remark of Doddridge, that these testimonies of Pagan authors, relating to the divine perfections, might have taught some of our divines to speak more honourably of them than they do in some of their writings."

τῇ τούτων ἀπειθείᾳ must be understood ἐπὶ, which will here have the force of διὰ, *by, on occasion of*. Mr. Locke renders: "through the standing out of the Jews who submit not to the Gospel. And so Schoettg.: "Incredulitas Judæorum in caussâ fuit, ut Deus, qui summè bonus est, et homines beatæ vitæ consortes esse cupit, gentes interea, nolentibus Judæis, vocaret." To this mode of interpretation, however, Taylor, not without reason, objects; arguing that the rejection of the Jews was by no means indispensable to the admission of the Gentiles; that when the promise was made to Abraham, the calling of the Gentiles was not a secondary design, to take effect in case the Jews rejected the Gospel, but an absolute purpose to be accomplished, whether the Jews complied or refused." And so Macknight: "The Apostle does not mean that the Gentiles would not have been admitted into the covenant and church of God, by having the Gospel preached to them, if the whole Jewish nation had embraced the Gospel. The title of the Gentiles to all the blessings of the covenant with Abraham, was established by the covenant itself. But his meaning is, that considering the disposition of the Jews, their disobedience and rejection, and the consequent demolition of their church, in order to the erection of the church of God on a more enlarged plan, was necessary to the admission of the Gentiles into the covenant and church of God." Perhaps, however, it may be better not to aim at diving too far into the counsels of God. Nor is it *necessary*, since ἐπὶ cannot well signify more than "on occasion of," at :* though (to use the words of Mr. Slade) it is not the less true that their infidelity and rejection were *known* in the counsels of God, before the Gentiles were originally called.

31. οὐτῶ καὶ οὗτοι — ἐλεῆθῶσι. On the punctuation and, as depending thereon, the *sense* of this

* And this is all the force that Chrysost. ascribed to it.

passage, Commentators are not agreed. Many place a comma after ἐλέει, rendering: "So have they now disbelieved and rejected the mercy *vouchsafed to you*, so as finally to obtain mercy themselves." And this seems sufficiently agreeable to the order of the words: but not so to the antithetical verse, which requires that the comma should be put after ἠπείθησαν, and, by an Hyperbaton, (a figure usual to our Apostle) the words ὑπετέρῳ ἐλέει be taken with ἐλεήθωσι. Indeed, propriety of language demands this: for ἠπείθησαν does not admit τῷ ὑμετέρῳ ἐλέει, but requires the repetition of τῷ Θεῷ preceding. Thus the clause ἵνα ἐλεθῶσι τῷ ὑμετέρῳ ἐλέει will exactly correspond to the antithetical one ἐλεήθητι τῇ τούτων ἀπειθείᾳ: only ἠπείθησαν (which has here the present sense united with the past) must be interpreted suitably to the case, and be understood simply of disobedience, and refusal to receive Jesus as the Messiah.

Ἐπὶ here also means "on occasion of;" but includes a notion of the Jews being thereby the more excited to seek and obtain salvation. And this circumstance is touched on by Chrysost. (who adopts, together with many eminent modern Commentators, the foregoing punctuation and interpretation) thus: ἐσθώητε ὥστε αὐτοὺς ἐπισπᾶσθαι τῷ ζήλῳ μενόντας. See his excellent exposition of the whole.

The ἵνα (as Theodoret and many of the best modern Commentators have seen) has here the *eventual* force, which Theodoret calls a *popular* idiom. Thus Koppe: "cujus incredulitatis tandem erit exitus, ut et ipsi serventur." If the common interpretation be retained, the words will (he thinks) admit the following sense: ἵνα καὶ αὐτοὶ οὐκ ἐξ ἔργων, ἀλλ' ἐν χάριτι (ἐν ἐλέει) σωθῶσι. But this seems exceedingly harsh. The idea involved in ἐλέει is not less forcible on the *former* interpretation: for ἐλέει was doubtless intended again to remind them that salvation, even in those who ever so readily or obediently observed the call of God, was through mercy, or by grace and favour.

Whitby (ap. D'Oyley) thus paraphrases: "That they also may obtain mercy together with you, and you with them, the fulness of the Gentiles coming in with their conversion." The argument (he observes) for the calling of the Jews, runs thus: "If God hath called the Gentiles to His grace, after long idolatry and infidelity, though they were never before admitted to those privileges which the Jews enjoyed, nor had God promised to be their God for ever, much more will He withdraw His chosen people from their infidelity."

32. συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν. These words are susceptible of two interpretations, almost equally founded in probability. The ancient Commentators, as Chrysost., Photius, &c.; and some modern ones, as Glass, Zeger, Paræus, Carpzov, and Wets., render: "hath convicted all of sin, hath proved that they are under sin, *namely by his law* (as Rom. 3, 19, 20 & 24. 3, 9. προηγησάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι) and their merits to be none at all." So Gal. 3, 22. συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. This interpretation being adopted, we must suppose the word συγκλείω to be used after the Latin idiom, and in an unauthorized sense. Other Commentators, however, as Piscat., E. V., and most recent ones, interpret: "has concluded or shut up all to disobedience, and sin subjected them to its controul." For (as Mr. Turner observes) "to shut up one thing *under* another, or *to* another, is to subject it to the controul of that other. (See Raphel 2, 440—444.) This must, of course, be understood of God's *permitting* them to be subject to sin. (See Crellius.) According to this interpretation, at the passage of Gal. 3, 22., by συνέκλεισεν ἡ γραφὴ must be understood: "has *declared* all (nations) to be subject to sin." And, upon the whole, this latter mode of interpretation seems to be the safer. As to the former, it is quite unsupported by Classical use. The Greek

writers say, συγκαλείεν ἐν τινι; here, too, εἰς ἀπειθείαν is for ἐν ἀπειθείᾳ. Thus Polyb. very frequently uses the expression συγκαλείεν εἰς τινα or τι. (See Schweigh Lex. Polyb.) And so Dionys. Hal. 598, 92. Arrian E. A. 1, 3, 5. 1, 416. And as to the parallel passage at Galat. 3, 22. there the ὑπὸ may very well be supposed put for εἰς: whereas εἰς cannot here well be taken in the sense of; nor is any example produced of such a signification.

As to the interpretations proposed by Locke and Mackn., they are contrary to the usage of the language, and utterly inadmissible.

It is plain that by πάντας are meant *all men, all nations*;* as in the parallel passage of Galat.

* The unbelief charged nationally on the Jews and Gentiles in their turn, in this and the two preceding verses, whereby they ceased to be the people of God, was evidently the disowning of his dominion; by which means they put themselves out of his kingdom, and so were no longer in the state of subjects, but aliens and rebels. And the mercy here spoken of, is their being undeservedly brought to the kingdom of God.—This, again, has nothing to do with the final acceptance of particular persons. (Taylor.) Yet it may be applied to individuals, *mutatis mutandis*. And, moreover, as is well remarked by Doddr., “it is of great importance to bear in mind that this refers to different periods. First, God suffered the Gentiles, in the early ages of the world, to revolt, and then took the Abrahamic family as a peculiar seed to himself, and bestowed extraordinary favours upon them. Afterwards, he permitted them, by unbelief and disobedience, to fall, and took in the Gentiles on their believing; and he did even this with an intent to make that very mercy to the Gentiles a means of provoking the Jews to jealousy, and so bring them to faith by that which had at first been an offence in the way to it. This was truly a mystery in the Divine conduct, which the Apostle most rationally, as well as respectfully, adores, in the concluding words of the Chapter.”

For the following sensible and edifying reflections I am indebted to Reland, Antiq. Judaic. p. 2. C. 4. §. 11. (as translated by Bulkley.) “To be concluded under sin is of no trifling import. It comprehends the guilt, the fears, the judgment, and the punishment of sin; as if he should say, “all are guilty; all shall be obnoxious to the judgment of God, to death, and afflictions.” Under these afflictions, that consolation which is here conveyed is to be particularly regarded. The Apostle instructs us, with respect to the cause and issue of these afflictions, that we are subjected to these evils on account of sin, but not that we should perish. He

33—36. Filled (especially by what has just preceded) with a most lively sense of human unworthiness and the Divine benignity, the Apostle now lauds and extols the wisdom and goodness of God, and that with such power of oratory, that no one possessed of any sense of sublimity and grandeur will hesitate to rank it among the noblest and most eloquent passages respecting the Deity to be found in the whole range of antiquity. (Koppe.)

33. ὁ βάθος, &c. There is something poetically and almost lyrically bold in the expression ὁ βάθος πλούτου. Koppe takes the β. π. to denote "deep, unfathomable riches;" as Ps. 139, 6. Eph. 3, 8. And βάθος, he observes, is equivalent to ἄβυσσος; as 1 Cor. 2, 10. 2 Cor. 8, 2. Ap. 2, 24. There is so much the greater propriety in the epithet, since βαθὺς was commonly used, by the Classical writers, of whatever is great in general.* Carpzov here aptly compares Philo 486. Ὁ ἄφθονος αἰ σαι Χάριτες καὶ εὐεργεσιῶν & 425. Ἡ τοῦ Θεοῦ σοφία, ὁ μέγας αἰς ἀλη-

adds, therefore, the manner of deliverance; and mercy is freely promised that consolation may be sure. This declaration will appear perspicuous and sweet when we apply it; when, in our fears and afflictions, we perceive that it belongs to us, and we shall feel ourselves supported by this promise of mercy. It is, therefore, an useful declaration, and we should have recourse to it in all afflictions; for it advises us of their final cause, and of free mercy. The term, expressive of universality, is to be noticed, that we may know that the promise is universal, and that each of us is really included in it."

* To this purpose Wets., among other citations, has the following Schol. on Hom. Od. δ. 385. κατὰ βάθους τῆς διανοίας ἐβουλεύοντο. Æschyl. S. C. Th. 545. Βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος, ἐξ ἧς τὰ κεδνὰ βλάστανει βουλεύματα, Plato 134. βάθος γενναῖον (as in Homer). Plut. 1, 327. φρόνημα καὶ βάθος ψυχῆς Themist. 134. βάθος διανοίας. Ælian V. H. 318. πλούτῳ βαθεῖ. So also Eurip. ap. Polyb. 12, 14. βαθυπλόυτος εἰρήνη. Nonnus Dion. 1. βαθυπλούτῳ παρακοίτῃ. Æschyl. Pers. 471. Ed. Blomf. Πέρξης δ' ἀνέμωξεν κακῶν ὁρῶν βάθος where the learned Editor compares 718. Νῦν τέ σε ζηλῶ θανάοντα, πρὶν κακῶν ἰδεῖν βάθος, and remarks: "Græci, cum alicujus rei abundantia esset, seu rerum secundarum sive adversarum, sive annorum, hac metaphorâ utebantur. Dicebant igitur βάθος πλούτου, βαθὺς λειμῶν, βαθὺ γῆρας, βάθος κακῶν, βαθεῖα εἰρήνη."

θῶς ποταμὸς, χαρὰς καὶ εὐφροσύνης καὶ τῶν ἄλλων ἀγαθῶν πλημμυροῦν. I would compare a sentiment of the same cast, and similarly expressed, in Philo, p. 68 A. ἀδυνατοῦμεν δὲ πλούτον Θεοῦ ἀναμετρήσαι.

In speaking of the σοφία and γνῶσις Θεοῦ, the Apostle (as Chrysost. and the Greek Commentators observe) especially adverts to the wisdom of God's economy with respect to national salvation, i. e. (as Hardy expresses it) "quâ cujusque gentis ingenia, propensiones, et mores clarissimè perspicit, ut dispenset quid cuique genti et tempori conveniat." See also Rosenm.

33. *ὡς ἀνεξερεύνητα τὰ κρίματα—ὁδοὶ αὐτοῦ*, "how unsearchable are his decrees and measures, both for good and for evil," or "the whole governance of his providence, as exercised towards his creatures." By the κρίματα, Grotius and most Commentators understand the *governance of God's providence*; and by the ὁδοί, the *ways by which his plans are carried into effect*. So Eurip. Hec. 743. (cited by Wets.) οὗτοι πέφυκα μάντις, ὥστε μὴ κλύειν ἐξιστορήσαι σῶν ὁδὸν βουλευμάτων. Compare Ps. 119, 91. 92, 1. Is. 40, 13 & 14. Here Grotius cites Origen contr. Cels. Εἰσι γὰρ τινες εἰρμὸι καὶ ἀκολουθίαι ἄφατοι καὶ ἀνεκδιήγητοι περὶ τῆς κατὰ τὰς ἀνθρωπίνας ψυχὰς διαφόρου οἰκονομίας. Chrysost. and the Greek Commentators carefully confine this sentiment to what has just been said, namely, of the Divine economy respecting the salvation of the Gentiles, and the final, but perhaps gradual, conversion of the Jews.

The epithets ἀνεξερεύνητα and ἀνεξιχνίαστοι are nearly synonymous, and form a parallelism: though the ratio metaphoræ differs; and the Commentators variously exercise their ingenuity. (See Turner.) The former word is used by Aquila and Symmachus; the latter, by the Sept. at Job. 5, 9. 9, 10., and in the Apocrypha. Here Wets. compares a passage of Schemoth Rabba 6. "Non perscrutatus est judicia mea, neque interrogavit me, quale esset

nomen meum ; quod tu fecisti." Here I would compare a similar exclamation in Eurip. Hel. 717. ὁ θεὸς ὡς ἔφυ τι ποικίλον καὶ δυστέκμαρτον.

34, 35. τίς γὰρ ἔγνω νοῦν Κυρίου ; ἢ τίς, &c. Wets. (after Theodoret) paraphrases thus : " Quis novit scientiam Dei ? quis consilium dedit sapientissimo ? quis munera Optimo Maximo ?" marking the distinction in ver. 31. between πλουτὸς, σοφία, and γνῶσις. In this view of the sense, however, there seems something fanciful and precarious. The sentiment is more satisfactorily expressed by Koppe : " providentia divina nec ingenio humano penetrari, nec consiliis humanis adjuvari, nec propria quadam hominis dignitate invito numine flecti potest." It is thus elegantly paraphrased by Theophyl. (from Chrys.) 115 med. Μόνος αὐτὸς οἶδε τὰ αὐτοῦ, καὶ οὐδεὶς ἕτερος. Σόφος δὲ ὧν, οὐ παρ' ἐτέρου συμβούλου ἐσοφίσθη, ἀλλ' αὐτὸς ἐαυτῷ αὐτάρκης ἐγένετο καὶ ἔστιν. Ἀλλὰ καὶ πάντων τῶν ἀγαθῶν πηγὴ ἔστι, καὶ ὅσα δίδωσιν, οὐχ ὡς ἀμοιβὴν ἐφείλαν δίδωσιν ἀλλὰ διὰ τὴν οἰκείαν ἀγαθότητα. Τίς γὰρ προέδωκεν αὐτῷ, τουτέστι, τῷ Θεῷ, ἵνα ἀνταποδοθῇται αὐτῷ ; τουτέστιν, ἵνα ἡ παρὰ τοῦ Θεοῦ εὐεργεσία, ὡς ἀνταπόδομα λογισθῇ πρὸς αὐτὸν γινόμενον ;

There seems no doubt but the Apostle has formed the passage from Is. 40, 13 & 14. Very similar, too, are Sap. 9, 17. Sir. 18, 2—5., all which I leave to be examined by the student. Koppe compares Solon Frag. ver. 149. πάντα δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισιν. And I would adduce a similar passage of Lucian 1, 758, 40. οἱ δὲ δὴ βλέποντες, καὶ πάνυ ὀξυδερκεῖς ὄντι, τί ἂν δύναιτο συνιδεῖν τῶν τῆς ψυχῆς, ἀπὸ γε τῆς ἔξωθεν ταύτης περιβολῆς.

Locke and Hardy judiciously remark that this emphatical conclusion seems in a special manner to regard the Jews, whom the Apostle would hereby teach modesty, and submission to the over-ruling hand of the all-wise God, whom they are very unfit to call to account for his dealing so favourably with the Gentiles. His wisdom and his ways are infinitely

above their comprehension, and will they take upon themselves to advise him what to do? Or, is God in their debt? Let them say for what, and he shall repay it to them."

35. τίς προέδωκεν αὐτῷ, καὶ ἄ. α. Grot. observes, that the sentiment is the same as at Matt. 20, 14. "Take that thine is, and go thy way." And he paraphrases thus: "Si cui rationes Divinæ dispensationis, a me hactenus allatæ, non satisfaciunt, cogitet non de reddendâ gratiâ, sed de beneficio dando hîc agit: beneficii autem sui quemque oportet esse arbitrum." Jaspis thus: "An Judæi primo loco de Deo bene meritû sunt, ut eum quasi cogere possent ad beneficia ipsis tribuenda? Ad Deum omnia omnino sic redeunt, ipso ordinante et efficiente, ut, quod ipse velit, tandem certissimè eveniat." Koppe compares a similar sentiment in Job 41, 3.

36. ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Koppe thinks there is no reason to anxiously discriminate between these phrases, which are (he observes) *accumulated*, from vehement emotion, and carry only this general sentiment, that all things depend upon Him: But I cannot agree with the learned Commentator. Nothing seems more unworthy of a sacred Critic and Philologist, not to say a reverent Theologian, than wrapping up things in this summary way, except in cases which admit not of certain determination: but this is not one of them. The clauses may very well be distinguished; and are satisfactorily explained by Theophylact as follows; Αὐτὸς ἡ πηγὴ πάντων, καὶ ὁ ποιητὴς πάντων, καὶ ὁ συνοχεὺς πάντων. Πάντα γὰρ ἐξ αὐτοῦ ἔχει τὴν ἀρχὴν, καὶ δι' αὐτοῦ ἐγένετο, καὶ εἰς αὐτὸν, ὥσπερ εἰς θεμέλιον τινα βεβηκότα ἵστανται καὶ συνεχόνται ἐπεστραμμένα πρὸς αὐτὸν. I would, then, paraphrase thus: From Him, as their original creator, all things are derived: through Him, as their continual preserver and constant conductor, all things consist and subsist; and to Him, as their ultimate end, all

things and all actions tend, so as to contribute to his praise and glory, illustrate his perfections, and finally accomplish his wise and benevolent purposes.*

CHAP. XII.

Now, as connected with the doctrinal, comes the *parænetical* and *practical* part of this Chapter, which Theodoret introduces with the following fine remarks. "Ὅπερ ἔστιν ὀφθαλμοῦ ἐν σώματι, τούτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἢ γινώσις· δεῖται δὲ ὁμῶς αὕτη τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμοῦ χειρῶν, καὶ ποδῶν, καὶ τῶν ἄλλων μορίων τοῦ σώματος· τούτου δὲ χάριν ὁ θεῖος ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἠθικὴν

* On the first *two* clauses there can be no doubt. The *second* is confirmed by Acts 17, 28. "In Him we live, move, and have our being;" and Heb. 1, 3. "upholding all things by the word of his power:" and *both of them* by Aristot. de Mundo 6. (cited by Wets.), who mentions it as an old adage of all nations: ὡς ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκεν, *consist, subsist*. As to the *third* clause, it is less easy of determination. (See the Commentators.) The above explanation of it, however, is confirmed by Opiian Hal. 1, 409. (cited by Wets.) Ζεῦ μάκαρ, ἐς δὲ σε πάντα καὶ ἐκ σέθεν ἐρρίζονται, where I would read ἐρρίζωται. (See 1 Cor. 8, 6.), and Marc. Anton. 14, 23. ὡ φύσις, ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα, which passage is so strongly similar, that I suspect the philosopher derived it from the Apostle: and surely a much greater writer than he might have been pardoned for appropriating it, and *any* writer, however eminent, might have been proud of it. The trifling verbal variation may, I think, be accounted for from some *variety of reading* in the MS. which the above mentioned author used. Nay in the Vulgate we have *in ipso*, i. e. the ἐν σοὶ: though in the *third* clause. Indeed the words seem to have been tampered with by some one who was perplexed with the *eis σὲ*.

Grotius, in reference to the three links of this glorious chain, cites Theocr. Idyl. (speaking of Ptolemy), Ἀνδρῶν δ' αὖ Πτολεμαῖος ἐνὶ πρώτοις λεγέσθω, καὶ πάματος, καὶ μέσσης, which passage, I conjecture, was in the mind of Milton when he wrote the noble line:

"Him first, Him last, Him midst, and without end."

I see no reason, with Grotius and Wets., to limit this last verse to the dispensations of God just treated of. It is, I conceive, meant to be *general*. So Theodoret 128 ult. δ' (speaking of St. Paul) διὰ τῶν Ῥωμαίων πᾶσιν ἀνθρώποις τὴν ὠφέλειαν προσήνεγκεν. And of it Ammon says: "Vereor, ut brevius simulque rectius delineari queat omnis theologiæ summa."

διδασκαλίαν προστέθεικε, τὴν τελεωτάτην κατασκευάζων ἐν ἡμῖν ἀρετὴν. This, as Carpzov observes, treats of the *moral and practical duties of justified Christians*, and is rightly considered as the compendium and synopsis of moral theology. "It extends (continues he) up to 15—13., and consists of three sections. The *first* inculcates the *general duties* of Christianity, which respect all Christians, of whatever rank or degree, station or dignity. (C. 12.) Section 2. treats of *political or social duties*, such as are to be observed by Christians with respect to their *superiors*, their *equals*, and *themselves*. (Ch. 13.) Section 3. treats of *private duties*, economical and ceremonial, such as are to be attended to by Christians in their social intercourse with each other, especially towards those who have not hitherto been convinced, but are as yet weak in the faith." (Ch. 14—15—13.)

The whole Chapter is said, by Grotius, to be Isocratean, in the *ισόκωλα* and antithesis.

1. παρακαλῶ οὖν ὑμᾶς, &c. The Apostle now exhorts them to lead a life worthy of such Divine benefits, i. e. consecrated and dedicated to God, &c. This seems to be hinted at by the οὖν, which Wets. thus paraphrases: "Quia Deus ita vobis favit, et morte dignos ad spem vitæ æternæ revocavit, obsecro vos per *Dei misericordiam*." It is well observed by T. Edwards, that "the Apostle, having concluded his argument, proceeds, according to his usual method in all his Epistles, to draw an inference of exhortation from what he had before said, in order to persuade men to the practice of virtue and righteousness; and because the finishing point, in which his argument terminates, is the observation that all the great dispensations of Providence are, with unsearchable wisdom, designed finally to issue in events of mercy, it is therefore with great eloquence of affection that he lays the stress of his exhortation upon that particular motive."

1. Διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ. I cannot, with Ori-

gen, see any *emphasis* in the plural. It rather seems to be a Hebraism founded on **עֲמֻנָה** in the Old Testament, (see Gesen. Heb. Lex.) and (as Koppe observes) is equivalent to *ἐλεος* and *χάρις*. Compare 2 Cor. 1, 3. Phil. 2, 1. Col. 3, 12. Heb. 10, 28. Thus it is rendered in the Vulg. *misericordiam*

1. *παραστήσαι τὰ σώματα ὑμῶν* — Θεῷ, “that you consecrate your bodies to God.” Beza, Bos, Elsner, Alberti, and others, think there is here a sacrificial metaphor,* alluding to ceremonial observances. Theophyl., however, recognizes a *military* one. *Παρατίθημι* is here used for *προσφέρειν*, and corresponds to the Heb. **נָתַן** in Levit., and often elsewhere. See Gesen. Lex. Heb. *Τὰ σώματα* (as is rightly observed by Beza and Koppe) is for *ὑμᾶς αὐτοὺς*† (as 6, 13. and James 3, 6. *ὅλον τὸ σῶμα* for *ὅλον τὸν ἄνθρωπον*), in accommodation to the preceding metaphor from sacrifices.‡ On the same principle Koppe

* Of which Wets. has collected the following examples. Harnog. de Invent. 3, 14. *ὑμεῖς δὲ παραστήσασθε τριακοσίους ἱερεῖα τοῖς βωμοῖς*. Lucian Deor. Concil. 13. *κἂν μυρίας ἑκατόμβας παραστήσῃ*. Polyb. Exc. p. 1093. *θύματα τοῖς βωμοῖς παραστήσαντες*.

† So Schoettgen. “By a Hebraism (of which I have given examples in the note on 8, 27.), this signifies *vosmet ipsos, yourselves*. For God requires the service not so much of the body as of the soul.”

‡ Here the Commentators, as Elsner and Wets., compare the following passages. Isocrat. ad Nicoclem. *ἡγοῦν δὲ τοῦτο εἶναι θῆμα κάλλιστον, καὶ θεραπειαν μεγίστην ἐὰν ὡς βέλτιστον καὶ δικαιοτάτον σεαυτὸν παρεχῇς*. Hierocles. *οἶδε τιμᾶν θεὸν ὁ προηγουμένως ἱερεῖον ἐαυτὸν προσάγων*. Porphy. L. 2. §. 45. de Abstinentiâ, p. 88., who calls the wise man externally and internally pure, *ἄνδρα ἱερούμενον τῇ νοερᾷ θυσίᾳ, καὶ μετὰ λευκῆς ἐσθίης καὶ καθαρᾶς τῇ ὄντι τῆς ψυχικῆς ἀπαθείας καὶ τῆς κούφότητος τοῦ σώματος προσίοντα τῷ Θεῷ, οὐκ ἐξ ἄλλοτριῶν καὶ ὀθνείων χυμῶν καὶ παθῶν ψυχικῶν βεβαρημένον*. Philo, p. 838 f. Bulkley, too, cites Hierocles in Aur. Carm. p. 24., who describes the good man as bringing or presenting *himself*, in the first place, a sacrifice and an offering unto God, and forming his soul into a divine image, and his mind into a temple fitted for the reception of the divine light. “For what other sacrifice (says he) canst thou bring, or what other image or form so congruous to deity, as that which the mental or rational nature, refined and purified, necessarily must be.”

I omit many passages from Philo and Josephus, and the Rabbinical writers, to the same purpose, cited by Carpzov, Wolf, and Deyling Obs. Sacr. T. 3, 313.

accounts for the following terms *θυσίαν ζῶσαν, ἁγίαν, εὐάπεστον* τ. Θ., all of which appear to have been sacrificial terms. Thus, for instance (as Koppe observes), *ἁγίος* and *εὐάπεστος τῷ Θεῷ* were common to all sacrifices. *Ζῶσα*, most Commentators think, is said in opposition to the *common* sacrifices, which were *slain* previous to being offered; q. d. "offer up, not slain animals (see Levit. 16, 10 & 20.), but a living sacrifice,* namely, yourselves." This, however, seems scarcely satisfactory. I prefer, with Photius and Jaspis, to suppose that it means the moral, i. e. tropical and spiritual sacrifice of the Gospel, in opposition to the corporeal and ceremonial ones enjoined by the Mosaic Law. Compare 1 Cor. 6, 20. Rom. 6, 3, 4, 6, 8 & 13.

Θυσία is obviously the Hebrew עֹלָה, or *victim*. Now this is ordered to be *ἁγία*: which term answers to the Heb. כֹּמֶץ, *ἄμωμος*, *without spot*, as was prescribed by the Law. The word following, *εὐάπεστος*, is exegetical of the preceding, and must not be taken with *παρὰ* τ., as Estius and Koppe direct (which would cause a needless hyperbaton, and cripple the sense), but with *Θεῷ*; as the ancient and most modern Commentators take it. So Theophyl.:

* So Carpoz, who subjoins the following exposition: "*Θυσία ζῶσα, hostia vivens, est oblatio ac sacrificium Novi Testamenti, non, ut in Veteri illo, cruentum, igne cremandum, morte efficiendum; sed tale, quum intellectus, voluntatis, sensuum, ac membrorum corporis vita ex Deo in Christi sit, Rom. 6, 11, 13.: per Spiritum Sanctum, qui vivificat, excitata, Rom. 8, 5 & 6. Joh. 6, 63.: et, post abolitam mortem peccatorum, perpetuo sanctimonie exercitatio consecrata. Rom. 6, 11 & 22. Judæis prohibitum erat, θανάσιμα morticina in sacrificium offerre. Multo minus Christianis offerre licet sacrificium mortuum et cadaverosum.*"

This interpretation, too, is supported by Chrysost. and the Greek Commentators. Thus Theodoret: "The Apostle had before exhorted them to yield their members as instruments of righteousness, and to render themselves to God as those that were alive, from being dead; he now proceeds to exhort them to offer up a sacrifice of these, and a *living* sacrifice, i. e. not that their bodies should be slain, but be dead unto sin, i. e. no longer admitting its operation." So also Theophyl., who adds: "For when we mortify these, we live in the spirit." See also Photius ap. Œcumen.

“For the Jewish sacrifices were not altogether pleasing to God, “who has required these (says he) at your hands? but with *these* God is well pleased.” Grotius compares Phil. 4, 18., and the Heb. מִמֶּנִּי לַיהוָה, דָּסֶמֶה עוֹבְדֵי תֹאֵל תְּעוֹ, Lev. 1, 9. 13, 17.*

1. τὴν λογικὴν λατρείαν ὑμῶν. On the construction and sense of these words Commentators are not quite agreed. Erasmus, Tolet, and Crellius, regard them as put in apposition with the preceding: so as either (if we have in view the *grammatical construction*) to cohere with the preceding accusatives, or (if the *sense* itself), to connect with the verb παρ-σῆσαι and the following; the clause assigning a *reason*; q. d. “for this is your reasonable service.” And they refer to Eph. 5, 2. 1 Tim. 2, 6. Others, as De Dieu and Koppe, endeavour to remove this harshness, (which, however, is a common idiom in all languages) by taking λατρεία for the *sacrifice*. But this fails of effecting the purpose intended, and only embarrasses the plain sense of the words.

As to the λογικ., various are the senses assigned to it, which may be seen in Pole. The most obvious sense is that in which it is taken by Grotius, Schoettg., Beza, Erasm., Zeger, Hammond, and many modern Interpreters, including Schleus. and Macknight, “with the mind and reason,” *mental and rational*, “suitable to human reason and the Divine nature.” There is (they think) here a reference to the *irrational* rites of Heathenism, and the merely *corporeal* ones of Judaism, whose service consisted

* Schoettgen, too, observes that this θεοία ἀγία and εὐάρεστος is just such as is so often inculcated in the sacrifices of the Old Testament: וְיָרֶם לַיהוָה and וְיָרֶם לַיהוָה, by which are meant such things as are commanded by God, and esteemed pure by Him. “The Christian, therefore (continues he), ought to offer up unto God such works as are commanded by him, and which God himself accounts holy; otherwise our worship cannot please him. In this view, all those works devised by an *ἀνθρώπινος*, or *will-worship*, are forbidden; though this sort of worship may to many wear the aspect of extreme sanctity.”

τῶν ἀλογῶν, *of brute animals*. "But we (Grot. paraphrases) offer a body in which the *mind* is *compos rationis excellentissimæ*, and the actions are directed by reason." This, however, if I mistake not, is neither agreeable to Scripture, nor borne out by experience.* I therefore prefer the interpretation of Chrysost. and the Greek Commentators, adopted also by Estius, Mede, Wets., Rosenm., Koppe, Deyling, Olearius, Dodwell, Carpzov, Jaspis, and others, viz. *mystical, spiritual*; as opposed to rites and ceremonies, which (as Wets. remarks) were observed even by those whose minds were unpurged. "Now the Apostle (says Jaspis) opposes to the external worship by sacrifices the *internal* and *spiritual* sacrifices." Carpzov. here cites a similar sentiment from that most spiritual Jew, Philo 850.

2. μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ· ἀλλὰ μεταμορφοῦσθε. These verbs must be taken in a *reciprocal* sense: "Do not *conform*, but *transform yourselves*." Some excellent MSS. have the verbs in the *Infinitive*; which reading is approved by Griesbach as being the more difficult. Both the terms here used are copiously illustrated by Wets. The former signifies to model oneself and one's manners after ano-

* Would that man were always *compos rationis*, and his actions under the guidance of reason! But, alas! not to mention the testimonies of Scripture, the language of our Evangelical Poet is, I fear, too true.

"Reasoning at every step he treads,
Man still mistakes his way;
While meaner things, whom instinct leads,
Are never known to stray."

The subject is learnedly illustrated from the Classical writers by Arndt. Misc. p. 102., and Amel. p. 542. Extracts from the former may be seen in Wolf's *Curæ*. But as they only apply to the unfounded interpretation just mentioned, I shall omit them. See also Wolf and Carpzov, who rightly observe that this interpretation exactly squares with the opinions of Spinoza, the Naturalists and Anti-scripturarians (like the Rationalists of our days), who affirm that the principles of reason must be compounded with revealed Theology, and that Theology is to be built upon the double foundation of reason and revelation.

ther, imitate him;* and this force seems to rest in the συν.

By the αἰώνι is plainly meant the custom of the world; as κόσμος in 1 Joh. 2, 16.

2. μεταμορφούσθε τῇ ἀνακαινώσει τ. ν. ὑ. Koppe regards this as a sort of Hendiadis for μεταμορφοῦσθε καὶ ἀνακαινούσθε κατὰ νοῦν. To me the words appear to be exegetical, denoting in what manner, and to what degree, this change is to be effected,† namely, by putting on the new man, &c. Eph. 4, 24. See the notes of Whitby, Locke, &c. On μεταμορφ. Wets. aptly cites Seneca, Ep. 6. Sentio, non emendari me tantum, sed transfigurari.

2. εἰς τὸ δοκιμάζειν, &c. On the exact force of this phrase Commentators are not agreed. Crellius takes it to denote the *terminus quo*. The Greek Commentators suppose it to point out the beneficial effects resulting from this regeneration: Παῖς, "in what it consists." Cameron maintains, that the transformation is that *habit of mind*, of which the *work* is τὸ δοκιμάζειν. These interpretations are, however, not irreconcilable with each other, and may be united. The Apostle (I think) meant to point out by example the most remarkable effects of this regeneration: namely, τὸ δοκιμάζειν τι τὸ θέλημα τοῦ Θεοῦ, which the best Commentators explain to

* So Plut. 1, 73 B. οἱ πολλοὶ τὴν ἀρετὴν τοῦ ἀρχοντος ὁρῶντες ἑκουσίως σωφρονοῦσι, καὶ συσχηματίζονται πρὸς αὐτόν. Liv. 14. ipsi se homines in regis velut unici exempli mores formant. Cic. Epist. 1, 8, ipse me conformo ad ejus voluntatem. Ovid Trist. 5, 13, 25. Tu tamen, ut falsæ possis quoque pellere culpæ crimina, quod non es, ne videre, cave.

Wets. (almost all of whose examples bear the sense *pretend*) offers the following remarks: "Qui mores suos ad mores seculi corruptos conformat, non simulatè sed verè malus est: sed poterat sibi ipsi talis non videri, ita ut excusatione hac uteretur, diceretque, se animum sanctum et honestum habere, licet, ut seculi mos est, viveret ideo Paulus: nolite, ait, similes esse seculo huic, ne fide quidem et simulatè, ut multi dicunt. Talis simulatio cum verà pietate, cum internâ animi innovatione et transfiguratione convenire non potest."

† Μεταμ. denotes a change (μετα) of the μορφή, or form, figure, disposition. On both the above terms see the excellent expositions of Theodoret and Photius ap. Œcumen.

prove, try, examine. Theophyl. διαγιγνώσκειν. So also Basil, Origen, and Hilary. Others take it to mean *experience*: and others again (as Mackn.), *to approve*. All these significations, indeed, are supported by good authority: but the first seems to be the most agreeable to the context: and it has *this* advantage, that it may include the rest. It is proper to observe, that this δοκιμάζειν must not be merely speculative, but practical. The τὸ θέλημα τοῦ Θεοῦ denotes what God would have men to do, including both belief and practice: and I assent to the Greek Commentators, and the most eminent of the modern ones, (as Paræus, Grotius, Schoettg., Locke, and Mackn.) that there is here an allusion to the comparative excellence of the revelations of God under the Law, and under the Gospel. Locke, indeed, thinks that these two first verses were meant to show the preference of the Gospel to the Gentile state and Jewish economy. In which view he paraphrases thus: “that you may, upon examination, find out what is the good, the acceptable, and perfect will of God, which now, under the Gospel, has shewn itself to be in purity and holiness of life: the ritual observances which he once instituted not being that his good, acceptable, and perfect will, which he always intended; they were made only the types and preparatory way to his more perfect state under the Gospel.” I would, however, put a comma after Θεοῦ ἀγαθόν, and εὐάρεστον, which will serve to clear the sense. Many Commentators, indeed, think there is no reference to the various revelations of God. And such is the opinion of Basil ap. Theophyl., who discusses the difference between the words; perhaps with more ingenuity than solidity or certainty. Yet I am inclined to think there is a climax intended: and such seems to have been the opinion of Wets., who thus paraphrases τέλειον. “Tunc perfecti eritis, et ex re ipsâ cognoscetis: Deum non postulare solum, ut quis domi bonus et pius sit, et non nisi ea vitia fugiat, quæ non sunt vitia seculi: sed ut sem-

per et ubique virtuti det operam, etiam contra mores seculi." I certainly prefer this to the method adopted by Koppe, who wraps all up by treating these as synonymous terms.

3. λέγω γάρ, &c. Now follows a more copious detail of particular Christian virtues, especially of those which the Apostle knew the Romans either greatly neglected, or paid too limited an attention to. Among these he most enlarges on *humility*, a virtue much neglected, especially by those who excelled in wisdom or ecclesiastical dignity, or had received certain spiritual gifts. (Koppe.) In this, however, there seems something too artificial, and systematical.

* Γὰρ is taken by Koppe in the sense of *exempli gratia*. But as it stands at the commencement of the *recensio* of Christian duties now detailed, it may have what is called the *inchoative* force.

Λέγω has here the sense of ἐπιτάσσω, *bid, tell, order*; as in Matt. 23, 3. So Schoettg., who explains it *jubeo*.

3. διὰ τῆς χάριτος τῆς δοθείσης μοι. Most modern Commentators explain this: "by virtue of my Apostolical office and authority; metonymy of cause for effect. (See Grot. and Crell.)* But this seems too limited and formal an interpretation. The Greek Commentators, on the other hand, take it to mean the *Holy Spirit*: which is certainly coming nearer the truth: for after δοθείσης ought, I think, with Photius, to be supplied Θεοῦ from the preceding. And this will confine χάριτος to the sense of an inspired or supernatural faculty graciously imparted by God; and which, in St. Paul's case, would be the highest measure of inspiration. (See Mackn.) This is more usually termed χάρισμα;

* So Wetstein: "Hoc ipsum quod vos admoneo, numeris mihi mandati pars est: admoneo autem, ut meo exemplo quisque vestrum mandato munere fungatur, neque ejus limites excedat. comm. 6. 1 Cor. 1, 4. 3, 10. 4, 7. & 2 Cor. 13, 10. Gal. 2, 9. inf. 15, 15. Acts 18, 27."

as in ver. 6. (which sufficiently supports this interpretation) *ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα*. So Theophyl. 118. *Οὐκ ἐμὸν λόγον λέγω, φησὶν, ἀλλὰ τὸν ἀπὸ τοῦ Θεοῦ, ὃν ἡ χάρις αὐτοῦ ἐνέπνευσε μοι*. Dr. Mackn., too (very properly), interprets this *χάρισμα* "the grace of Apostleship, the gift of inspiration." And Koppe, after much discussion, comes to nearly the same conclusion. Compare 1 Cor. 1, 4. 3, 10. Gal. 2, 9.

3. *παντὶ τῷ ὄντι ἐν ὑμῖν*. This may possibly be an Hellenistical and idiotical expression for *ἐκαστῷ ὑμῶν*; as Eph. 1. 1. *τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ*. The Commentators also compare 1, 7. 7, 23. 16, 11. 1 Cor. 1, 2. 2 Cor. 1, 1. Yet it seems to have more emphasis than the other expression, and seems to imply *every individual of you all, of whatever station or dignity*. So Theophyl.: *καὶ ἰδιότη καὶ ἄρχοντι*. Koppe would take it for *τῷ ὄντι τι*, i. e. *τῷ δοκοῦντι τι*; as 1 Cor. 1, 28. But this is quite inadmissible; since *τι* would thus be too emphatical a word to admit of being left to be understood: neither is it required by the sense.

3. *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*. It is not necessary (with Grot.), to take the Infinitive for the Imperative, since it depends upon the *λέγω*. We may observe, that the admonition* is rendered more striking by the paronomasia between the words *φρονεῖν*, *ὑπερφρονεῖν*, and *σωφρονεῖν*,† which are thus distinguished by Wetstein: "*Illud peccat in excessu per superbiam: Istud est justum de se et aliis judicium: Hoc vero significat modestiam*." The words *παρ' ὃ δεῖ φρονεῖν* are accounted by Rosenm. a

* On the giving of which Wets. remarks: "*Consilium aut stipem dare prudentum est et divitum: industria sanorum: patientia ægrorum: modestia omnium*."

† Examples of this paronomasia are given by Grotius and Wets.; as Charondas ap. Stob. S. 42. *προσποιείσθω δὲ ἕκαστος τῶν πολιτῶν σωφρονεῖν μᾶλλον ἢ φρονεῖν*. Thucyd. 2, 62. *ἵεναι δὲ τοῖς ἐχθροῖς ὁμοσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι*. Sotades: "*Ἄν ἀλαζονῆς, τοῦτ' ἀβολας ἐστὶ φρύαγμα*" "*Ἄν δὲ σωφρονῆς, τοῦτο θεῶν δῶρον ὑπάρχει*."

mere periphrasis of *ὑπερφρονεῖν*. But they are rather exegetical, and have an intensive force. Nor is the *ὑπὲρ* pleonastic, as Hardy supposes. Grot. compares *ὑψηλοφρονεῖν*; and Koppe, 2 Macc. 9, 12. *ὑπερηφανῶς φρονεῖν*. I add *μειζὸν φρονεῖν*, and Thucyd. 13, 45. *ἐκαστὸς ἀλογιστῶς ἐπίπλεον τι αὐτὸν ἐδόξασεν*, *de se plus æquo sentire solet*. Wets. thus paraphrases: "Dignitatem vos vestram tueri, et felicitatem agnoscere non veto; vobis Deus hanc gratiam fecit, ut ad Christum vocaret; in vos dona spiritûs sui largâ manu contulit: sed ideo non superbire, et alios contemnere, quin potius eo magis modestiæ studere, et omnibus honorem exhibere debetis."*

3. *φρονεῖν εἰς τὸ σωφρονεῖν*. Here we have an *acutè dictum*, or paronomasia, the force of which will be perceived by observing that *φρονεῖν* is a term *mediæ significationis*; and that in *σωφρονεῖν* there is an allusion to the *etymology* of the word, which, as often in the Greek and Hebrew, inculcates a moral truth. This is well expressed by Theophyl. 119. Οὕτω δὲ εἶπεν, ἵνα δείξῃ, ὅτι ὁ μὴ ταπεινοφρονῶν, παραπαίει καὶ ἐξέστηκε τῶν ἰδίων λογισμῶν· ὁ δὲ ταπεινοφρονῶν, σώας ἔχει τὰς φρένας· καὶ διὰ τοῦτο λέγεται σωφρονεῖν. Σωφρονεῖν (says Wets.) *opponitur vel stultitiæ, vel modestiæ.*"†

* Schoettgen, however, makes the words of *general* application, as referring not to rulers only, but to all, both Jews and Gentiles, both of whom prided themselves overmuch on their wisdom, consequently despising Christian simplicity." "Now these (continues he) the Apostle exhorts *φρονεῖν εἰς τὸ σωφρονεῖν*," i. e. to judge soberly of the divine revelation and Gospel announced to them; q. d. "For then the *Jews* will see that they must at some time quit the economy of the Old Testament; and the *Gentiles* will perceive that they cannot come unto God solely by the use of reason."

† And he cites numerous passages from the Classical writers, illustrative of all those significations; as Simplic. on Epict. p. 104. Sext. Emp. ad Phys. 1, 174. εἴπερ τε μὴ ἔχει φρόνησιν, οὐδὲ σωφροσύνην ἔχει· ἐστὶ γὰρ ἡ σωφροσύνη ἐξὶ καὶ φρόνησις ἐν αἰρέσει καὶ φυγαῖς σώζουσι τὰ τῆς φρονήσεως κρίματα. Xenoph. de Socr. 1. τί σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία; Diog. Laert. 3, 91. Aristot. Nic. 2, 1. 4, 13. Isid. 3, 266. Joseph. Macc. 2 & 3. Thucyd. 6, 78. *κακωθῆναι μὲν ἵνα σωφρονισθῶμεν*, where the Schol. explains *ταπεινωθῶμεν*. Homer uses *φρόνησις* for what Juvenal

These words lead us to suppose that irregularities had taken place in the exercise of their gifts at Rome, as at Philippi and Thessalonica.

3. ἐκάστω ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Ἐκάστω ὡς (Grotius observes) is for ὡς ἐκάστω, by a transposition common to St. Paul. See 2, 27. To me it seems rather that there is an ellipsis of οὕτως. Theophyl. well explains: ὡς λογίζομεν ὅτι ἕκαστω ἐμέρισεν ὁ Θεὸς μέτρον πίστεως. Ἐπειδὴ γὰρ τὰ χαρίσματα μᾶλλον εἰς ἀπόνοιαν ἐπήρε τοὺς πολλοὺς, δι' αὐτὸ τοῦτο, φησὶ, δεῖ σωφρονεῖν, διότι ὁ Θεὸς ἐμέρισεν ἐκάστω τὸ μέτρον τῆς πίστεως. It is plain that πίστις cannot here be taken in the usual acceptation. Most recent Interpreters, as Koppe and Morus, understand by it *religious knowledge*, and the faculties and qualities annexed to it.* But this seems too vague and limited a sense. It plainly appears from the following verses that something far more is required: though as to *what* that is, the early modern Commentators differ. It has, I think, been rightly seen by Chrysost. and the Greek Commentators, including Theophyl., Photius, Theodoret, and Œcumen., that πίστις has the sense of χάρισμα at ver. 6., and denotes the gifts and graces (always supernatural, and sometimes miraculous,) of the Holy Spirit. So Eph. 4, 7. ἐνὶ δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. This interpretation is also adopted by Carpzov, who thus explains: Μέτρον

calls the *mens sana*, and Cicero the *considerata judicium mentis*. Here, however, is meant *modestia animi*. Wetstein concludes with a passage of Plut. 2, 83., somewhat parallel both in sentiment and phraseology with the one before us, where the philosopher bids us not be θαυμάσαι, παρ' ὃ δεῖ, λόγων, ἢ ἀνθρώπων, ἢ καταφρονεῖν, something like the *nil admirari* of Horace.

* "The word is here used (observes Koppe) in an extended sense, to denote every part of the character of a Christian animated by the divine spirit, whether understood as consisting in a knowledge of divine things, or in faith in God and in Christ, or in professing the doctrine of Christ *παρόρσις*, or delivering it with skill and ability, or lastly, discharging the other offices of the Church with fidelity."

πίστεως est *diversus gradus ac portio diversa beneficiorum et gratiæ Dei*, cognitionis Dei, ac donorum Spiritus Sancti, cum administrantium, tum sanctificantium, quæ ille singulis distribuit ad commune bonum Ecclesiæ, uti vult. 1 Cor. 12, 4, 11. Est sive amplior sive arctior mensuræ quantitas, notitia rerum divinarum, quæ Christianis piis unà cum *fide* obtigit diversimodè, per unctionem Spiritus Sancti, 1 Joh. 2, 27." It is also adopted by Grotius,* and, of the recent Commentators, by Jaspis, who takes *πίστις* for *πεπιστευμέναν δωρεὰν*, and explains the *μέτρον πίστεως*, "totus ille modus et ambitus cognitionis et persuasionis in causâ religionis, additis viribus ad recte agendum donisque varii generis."

Macknight observes, that by exhorting the Romans to behave wisely, according to their *measure of faith*, the Apostle tacitly reprovèd such of them, as, not considering the nature of their own gifts, aspired to offices in the church for which they were not qualified."

4, 5. *καθάπερ γὰρ ἐν ἐνὶ σώματι*, &c. Here we have a familiar, and not unfrequent, illustration of the subject, from a comparison (by allusion) of the natural body, with the body politic, or social.† The compa-

* Who explains: "Quisque se gerat pro donis quæ a Deo accepit, nempe pro modo ejus quam habet fidei." And he observes: "Itaque *μέτρον πίστεως*, quod mox dicit *ἀναλογίαν πίστεως*, proportionem fidei, est ipsa mensura gratiæ data pro modo fidei. Vide infra, ver. 6. Eph. 4, 7. 1 Cor. 12, 7. *Ἀναλογίαν proportionem* primus vertit Cicero, quem secuti sunt Latini alii. Hieronymus adversus Jovinianum 2. *Tantum gratiæ Christi infunditur, quantum valemus haurire.*" He thinks, too, that there is here an allusion to the services of the Levites; some of which were enjoined on youths, others on the middle aged, others on the old, Num. 4. 1 Paral. 15, 5. And he adds, "Erant illa vetera, nostrorum *ἀντίτυπα*, exemplaria, Heb. 9, 24. In primâ illâ Ecclesiâ pro fide erant dona, pro donis ministeria." But Scharbau, in a learned Dissertation on this verse, (in his *Obs. Sacr.* p. 80—85.) thinks there is an allusion to the different measure of unction or oil poured on the heads of the Priests: for the Holy Spirit was poured on Christians *ἐκ μέτρου*, on Christ *οὐκ ἐκ μέτρου*, Joh. 3, 35. Heb. 1, 9.

† As in the case of the Apologia of Menenius Agrippa, in the celebrated oration of Liv. 2, 32. See also Clemens ad Corinth., cited

riſon, then, is made with the body of the Chriſtian Church, conſidered as an Eccleſiaſtical Society.

Πράξις muſt here be rendered *office, miniſtry, utility*. On the ſentiment (as applied to civil ſociety) Wetſtein cites Euaſtath. on Hom. Il. κ. p. 719, 16. ὅρα δὲ καὶ μαρτυρίαν, τοῦ οὐ πᾶσι πάντα τὸν θεὸν διδόναι, οὔτε κακὰ οὔτε καλὰ· εἰ γοῦν καὶ εἶδος κακὸς ὁ Δόλων, ἀλλὰ ποδῶκης.

5. οὕτως οἱ πολλοὶ ἐν σῶμα ἔσμεν ἐν Χριſτῷ. Here we have the apodosis of the comparison. (Crellius.) And this reſts in οὕτως, which may be rendered: "Thus, in the application of this comparison to the Chriſtian Church." Koppe takes οἱ πολλοὶ for πάντες. But however that principle may apply elſewhere, it is *here* unneceſſary to be reſorted to. Οἱ πολλοὶ ſignifies "we the many," for οἱ ὄντες πολλοὶ, "we who are many," &c. See 1 Cor. 10, 16. The ſenſe then is: "In like manner we Chriſtians, though many, are one body, have been united into, form one body* in Chriſt, i. e. in reſpect of Chriſt, conſidered with a reference to him as the head of the whole ſociety." So Jaſpis, who renders: "Caput hujus ſocietatis dum Chriſtus eſt, ſe ſuo quiſque modulo ac pede metiatur, neque ſpernat alium, alio munere aliave dote ornatum." See Ephes. 15 & 16. Wetſtein refers to Rom. 16, 3, 5, 7, 11 & 13. 1 Cor. 12, 2.

by Grotius. Koppe, too, compares Seneca de Ira, 2, 31., and Marc. Anton. 7. §. 13. οἷον ἐſτίν ἐν τοῖς ἠνωμένοις τὰ μέλη τοῦ σώματος, τοῦτον ἔχει τὸν λόγον ἐν διεſτῶσι τὰ λογικὰ, πρὸς μίαν τινὰ ſυνεργίαν κατεσκευαſμένα. Bulkley quotes Cic. de Off. 3, 5. Nor is this comparison unknown to the *Jewiſh* writers. So Synop. Sohar. p. 13, 64. (cited by Schoettgen.) Sicut homo in varia dividitur membra atque articulos, certis gradibus ſibi invicem innexos et ſupra invicem elevatos; e quibus omnibus tamen exſurgit unum corpus. Sic quoque omnia creata, quæ in mundis ſunt, membra ſunt ſupra ſeſe invicem diſpoſita, et quando omnia debito ordine conſiderantur, unum ſunt corpus. Ad inſtar legis, quæ in varios etiam articulos diſtributa, et unum tamen corpus eſt.

* Wetſtein has here a vaſt number of Clafſical quotations, which are, however, of little importance; ſince they are merely parallel examples of a phrase too familiar to need any illuſtration, ſuch as *eſſe* (or *fieri*) *unum corpus*.

5. ὁ δὲ καθείς, ἀλλήλων μέλη. This Grotius and others explain as a construction of the singular with the plural, by the figure synthesis. But in this there seems something too formal. Pearce, Blackwall, Wolf, and Macknight, would defend the irregularity by taking the καθ' for καθ', i. e. *κατά*, contract of *καὶ εἶτα*. Which, however, is quite inadmissible. The truth is, this is an idiotical phrase, unknown to the Classical writers, and therefore solecistical, for καθ' *ἕνα*, of which we have another example in 3 Macc. 5, 34.* The sentiment is well expressed by Jaspis, as follows: "Unam Christianam societatem efficiamus, sed quilibet nostrum habet varia negotia mutui commodi promovendi causâ procurandâ; hæc quisque ritè peragat fugiatque πολυπραγμοσύνην, sedulitatem malam."

6. In the style of this sentence there is some irregularity. Hence on the construction Commentators are not agreed. Many recent ones follow the method of Erasmus, Homberg, and Schoettgen, namely, by joining the words *ἔχοντες δὲ χάρισμα* with the preceding words; taking δὲ for *καίπερ*. See Koppe and Jaspis. But this is liable to many objections, both in respect to construction and sense, which have been ably stated by Wolf, who adds: "Mihi quidem v. 5. comparatio inter corpus physicum ejusque membra diversa, et corpus spirituale, ejusque membra penitus absoluta institui videtur ab Apostolo, ver. 6. consecrarium, inde prono impetu fluens, non solum deducit, sed et eadem opera cum admoni-

* Slade compares *εἰς καθ' εἰς* at Mark 14, 19., and observes, that the Hebrews use the nominatives absolutely. Koppe compares *ἀνὰ εἰς* at Apoc. 21, 21. But none of these are parallel. In the passage of Mark there is a pure Hebraism: and as to the principle of the nominative absolute it does not here apply. Nor is the *ἀνὰ εἰς* parallel; since *there* there is simply an ellipsis of *ἕνα* (Anglicè, "one by one"): and it is found without the *εἰς* in distributive sentences. It is sufficient to consider the phrase in question as a *popular* one, and *sui generis*. Now propriety of language would require (as Koppe suggests) καθ' *ἕνα πάντες*, or οἱ καθ' *ἕνα*, or (as Piscator says) ὁ δὲ εἰς ἕκαστος καθ' *ἑαυτὸν*.

tione conjungit hoc sensu : cum itaque diversa dona habeamus, v. c. *prophetiam*, habeamus eam, *secundum analogiam fidei*. Nostra explicatio per supplementum verbi ἔχωμεν, ἀπὸ κοινοῦ repetiti, vel προφητεύωμεν, nec rationibus linguæ, in quâ sæpe vel ex antecedentibus, vel ex re ipsâ, verbum aliquod subintelligitur, nec scopo Apostoli adversa est. Apostolus enim omnino hic adhortatione aliquâ defungitur. Id manifestum est ex. ver. 9. ἡ ἀγάπὴ ἀνυπόκριτος, i. e. *amor sit non fucatus*. Quæ admonitio antecedentibus verbis eandem vim et habitum omnino vindicat. Et sensus hic convenientissimus nascitur etiam ex verbis illis: *sive ministerium*, versemur *in ministrando*. Id enim vult Apostolus, ut non alia consecremur, quam quæ nobis a Deo commissa sint, nec v. c. ad interpretandam Scripturam aliquis accedat, cui διακονία commissa est." I cannot, therefore, but greatly prefer the common construction and interpretation, which is supported by the Greek Interpreters, and which our modern Commentators would not (I think) have deviated from, had they read the masterly discussion of the whole passage to be found in Photius ap. Œcumen., which is worthy of that great Critic.* The ἔχοντες, then, is a nomi-

* My limits will only permit me to give a slight sketch of its contents. "There is (says he) in the sentence two figures, the ἀπὸ κοινοῦ, or zeugma, and the ellipsis. Thus the ἔχοντες must be taken at each member ἀπὸ κοινοῦ, and adapted to circumstances." "Yet (continues he) something is left to complete the thought, as μενέτω ἐν ᾧ ἔλαβεν ἕκαστος χάρισματι, ἢ ἀρκείσθω, ἂν στοιχεῖτω, ἢ τι τοιοῦτον· οἶον, εἴτε προφητείαν ἔχει τις, εἴτε διακονίαν, μενέτω ἕκαστος, καὶ ὁ τὴν προφητείαν ἔχων, καὶ ὁ τὴν διακονίαν, καὶ ὁ τὴν διδασκαλίαν, καὶ ὁ τὴν παράκλησιν ἔχων, ἀπλῶς ἕκαστος, ἐν ᾧ ἔλαβε χάρισματι. He then proceeds to defend the extremely figurative style of the Apostle; and he grants, that though an attention to terms, syllables, figures, composition, &c. is of little importance, compared to the grandeur and momentous nature of the subjects, yet the Apostle condescended to use these, that he might gain upon the minds of men the more, and draw them to salvation. "If (continues he) the Apostle had abstained from them, some would have dared to charge him with deficiency in power of language, or with idiotism, οπου καὶ νῦν τινες μὴ συνιέντες τὰ τοιαῦτα, ἀπειρίαν αὐτὸν τῶν τοιούτων ἔχειν ἐξ ὧν οὐδ' αὐτοὶ συνίασιν, ὑπολαμβάνουσιν.

nativus pendens, from which ἔχομεν must be repeated at each clause, and also such a verb as is suitable to the nature of the phrase. The sentence extends (I conceive) to the end of ver. 15. Yet it is difficult to reconcile the latter clauses with any notion of correct syntax. In translating, it is not necessary to advert to every particular, but consult the general intent of the Apostle, which was, to excite them to the zealous exercise of the various gifts and graces of a Christian; so, however, that those who possessed the higher kinds, should not thwart or interfere with one another.

6. εἴτε προφητείαν, sub. ἔχει. ἐχέτω αὐτήν (i. e. χρᾶσθαι) or ἔχοντες, ἔχομεν, i. e. προφητεύσωμεν. On the nature of this προφητεία there has been considerable discussion. See Koppe, Exc. 3. on Epist. ad Eph., from which Rosenm. details the following particulars: “Προφήτης, נָבִי, in genere est, quisquis cum Deo singulari quadam ratione est conjunctus, cui Deus revelat, quæ antea ei parum cognita fuerant. Exinde varias accipit significationes, ut denotet hominem, qui profert vaticinia, vel arcana aliorum hominum consilia reteggit, vel subito spiritus divini impulsu ad docendum, cohortandum, consolandumque assurgit, vel carmen divinitus inspiratum decantat. Hoc loco προφητεία videtur esse donum ejusmodi, quo nonnulli Christiani, singulari quodam

And if, on the other hand, he had used them perpetually, the Apostolical character ἐν τοῖς παρεωραμένοις ἐτίθετο. [Here I more than suspect a corruption of the text; though the Editor observes an altum silentium. I conjecture ἐν αὐτοῖς (or αὐτοῖς) παρεωραμένους ἐτίθετο, sub. ἂν.] “Thus, continues Photius, διήτησεν οὖν συνετῶς καὶ παντασφῶς ἁμφὶ ἐχρήσατο μὲν γὰρ ἐκείνοις, ὥστε δεῖξαι ράδιον εἶναι βουλευμένῳ τὸ τοιοῦτον, καὶ ὅτι οὐκ ἄγνοεῖ ἐπέμεινε δὲ τῷ Ἀποστολικῷ χαρακτήρι, τὴν εὐγενεῖαν καὶ τὸ ἀπερλεργον καὶ καθαρὸν καὶ αὐτοφύεον τοῦ λόγου τιμῶν.”

From the above curious passage we may learn, that the disputes about the style of the New Testament were not unknown in the early ages, and we see what side Photius took. Had he lived in the seventeenth century, he would have strenuously battled for the purity and even elegance of St. Paul's style, and would have been a far more formidable combatant than Georgius and his compeers.

Spiritus Divini abrepti docebant." Carpzov takes it to denote an *Interpreter of Scripture*; and he thinks that the ἀναλογία πίστεως signifies the articles of faith, and heads of Christian doctrine laid down in Scripture. This, however, seems too limited a sense, as the other of Koppe and Rosenm. is too vague. It should rather appear to denote one who, by Divine inspiration, not only interpreted Scripture, but explained and set forth all the mysteries of the Gospel, and publicly preached and exhorted, for the purposes of Christian consolation. So 1 Cor. 13, 2. "Though I have all prophecy, and understand all mysteries, and all knowledge." Now this is directed to be done κατὰ τὴν ἀναλογίαν τῆς πίστεως, on which words much has been written. (See Dr. Campbell's Dissert. 4. § 13.) It seems clear that they cannot be taken in the sense assigned by the Romanists, and some Protestant Commentators, (as Paræus and Beza,) or be supposed to refer to any *creed*, or *articles of faith*, of which, at this very early period, there appears not a vestige in ecclesiastical antiquity.* Neither is it agreeable to the force of the term, which is an idiom noticed by the antient Lexicographers; as Cyrill, who explains κατὰ ἀναλογίαν as a phrase signifying *pro ratione, pro ratâ portione*. And so Hesych. κατὰ μέτρον ἢ κανόνα. This sense, too, is confirmed by the Classical passages cited by Wetstein; as Demosth. pro Coronâ, who joins together, as synonymous τίμησις, ἀναλογισμὸς, and ἀναλογία. Philo, T. 2. p. 391, 15. κατ' ἀναλογίαν τῆς κτήσεως. Plato, Polit. τῶν ἀνδρῶν ἕκαστον θέντες τῆς ἴσης ἀξίας, οἱ τῇ τιμῇ πλεόν ἀλλήλων ἀφυστάσιν, ἢ κατὰ τὴν ἀναλογίαν τὴν τῆς ὑμετέρας τέχνης. Thus Wets. defines it: "Pro ratione ejus quod ipsi creditum et manifestatum est." And he refers to Jer. 23, 28.

* Gataker explains it of the Apostolical doctrine, which was then (he says) well known and familiar; or rather, to the writings of the Old Testament, from which the Apostle used to refute and convince the Jews. And in nearly the same manner it is understood by Schoettg. and Carpzov.

Furthermore, by τῆς πίστεως is generally admitted to be meant (as just before) τοῦ χαρίσματος, "the gift or grace bestowed." So Hardy: "according to the measure of the gift conferred by God, which, as it will not be equal, so neither will the exercise of προφητεία be equal." And thus Koppe: "with that measure of grace which every one hath received, let him be content, *suoque se modulo metiri discat.*" And, in the same view, Macknight observes: "The Apostle's meaning is, that such as enjoyed the prophetic inspiration were not to imagine, that because *some* things were revealed to them, they might speak of *every thing*; but that in prophesying, they were to confine themselves to what was revealed to them. The same rule we have at Eph. 4, 7." See also Crel-lius, who, pointing out the sense of κατὰ, acutely observes: "The Apostle means that there should be some proportion between the *use* of the gift, and the *gift itself*."

Doddr., however, thinks, that if we suppose the prophetic gift to be given in proportion to the exercise of faith, that is, of dependance on God, when he signified a disposition in general to impart it, we have the clearest explication the phrase will admit." And indeed this is nearly the same view in which the question is considered by the Fathers, as Chrysost., and all the Greek Interpreters. So Chrysost. 179, 15. εἰ γὰρ καὶ χάρις ἐστίν, ἀλλ' οὐχ ἀπλῶς ἐκχεῖται· ἀλλὰ τὰ μέτρα παρὰ τῶν δεχομένων λαμβάνουσα, τοσούτον ἐπιρρεῖ, ὅσον ἂν εὖρη σκευὸς πίστεως αὐτῇ προσενεχθέν. And Photius ap. Œcumen. 368. νῦν δείκνυσιν ὅτι τῶν δοκούντων μειζόνων χαρισμάτων, οἱ λαμβανόντες εἰσὶν αἴτιοι πρὸς τὸ λαβεῖν· εἰ γὰρ καὶ χάρις ἐστὶ, τοσούτον μὲν τοι ἐπιρρεῖ, ὅσον ἂν εὖρη σκευὸς ἐπιτήδειον ἑαυτὸ καταστήσῃ διὰ τῆς πίστεως. So also Justin Martyr, Apol. prim. (cited by Bulkeley): Πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμειον παρὰ Θεοῦ τὸν λόγον ἀπαιτηθήσεσθαι, ὡς ὁ Χριστὸς ἐμήνυσεν, referring to Luke 12, 48.

Whichsoever of the two interpretations he adopted, one thing seems clear, namely, that (as Beza and

Crellius have well seen) the Apostle first lays down *προφητεία* and *διακονία* each as a *genus*, and then proceeds to enumerate their *species*, viz. of *προφητεία* two, and of *διακονία* three. An observation indeed which had been anticipated by Photius.

7. εἴτε *διακονίαν*, ἐν τῇ *διακονίᾳ*. It is clear that the words *διάκονος*, *διακονεῖν*, and *διακονία*, though (as Photius observes) they be *general* terms, and used of the Apostles themselves, Rom. 11, 13. 1 Cor. 3, 5., yet are often, in the New Testament, used of some certain kind of offices undertaken for the cause of the Christian religion, (compare 1 Cor. 12, 5. 2 Cor. 9, 1.) and appropriated to *those* Christians who did not so much employ themselves upon the doctrines of the Gospel, as the external affairs of the Church, and of individuals. Among these there were especially the *οἱ προεστώτες*, *ἐπισκόποι*, *πρεσβυτέροι*, as well as others of somewhat inferior rank and dignity, as the Deacons properly so called. See Acts 6, 1—7. In this passage, however, the *προεστώτες* also seem to be comprehended. See the note on ver. 8. and compare Eph. 4, 12. 1 Pet. 4, 11. (Koppe.)

At *διακονία* must be understood *μένετω*. Examples of similar ellipses are adduced from Arrian. Epict. 4, 4. & 3, 23. by Raphel and Elsner, the latter of whom subauds *ἔστω* (as in 1 Tim. 4, 15. and Ælian. V. H. 1, 31. *ὄντες ἐν γεωργίᾳ*); which is certainly a more simple mode of supplying the ellipsis, and yields the same sense.

On the kinds of deacons, and various offices pertaining thereto, see Suic. Thes. 1, 862. and Bingham's Eccl. Ant. l. 2. c. 20.

7. εἴτε ὁ *διδάσκων*, ἐν τῇ *διδασκαλίᾳ*. It is rightly observed by Crellius and Koppe, that the Apostle here proceeds to enumerate and explain the different sorts of *προφητεία*.

Ὁ *διδάσκων*, scil. ὁ *προφήτης*. Koppe explains: "an inspired teacher of things, whether common and from any other quarter, or unheard of, and new." For that these cannot be the same with the *διδασκα-*

λῶλ properly so called at Eph. 4, 11. 1 Cor. 12, 28., Koppe thinks apparent from the following word παρακαλῶν.

8. εἶτε ὁ παρακαλῶν ἐν τῇ παρακλήσει. The term is well explained by Koppe, "qui afflatu Spiriti Sancti incitatus, populum admonet, hortatur consolatur;" as Acts 13, 15. 1 Cor. 14, 3. He would not, however, understand παρ. and διδασκ. of distinct offices, but both united in the same person. The two terms were (he adds) employed conjointly of those who, excelling in wisdom and eloquence, used to rise up in the Church, and address the congregation, for the purpose of instruction and edification.

Koppe thinks that from the gift of tongues, and healing of the sick, such as the Corinthians enjoyed, 1 Cor. 12., (which we call κατ' ἐξοχήν, the gifts of miracles,) not being mentioned, we may infer that they were not possessed by the Roman Church; since, if they had, no good reason can be imagined why the Apostle should not have made mention of them. But this seems not a very correct inference. The thing, however, is uncertain, as indeed are many points respecting the constitution of the primitive Church.

The words ὁ μεταδιδούς I consider (with Crellius and Koppe) as forming a distinct clause, to be referred to the διακονία at ver. 7, and to be interpreted of these virtues as common to all Christians.* Ὁ μεταδιδούς is taken by Schoettg. and Koppe to denote the person who collected the alms in the church, and distributed them among the Christian poor; (Acts 6, 3.) like the Hebr. פֶּרֶשׁ or מְרַבֵּן. See Lightf. on Matt. 4, 23. and Vitringa de Syn. Vet.

8. ὁ προϊστάμενος, "Præses Ecclesiæ, Bishop, Presbyter, Pastor;" by which names he is called in 1 Tim. 5, 17. 1 Thess. 5, 12.

Ὁ ἐλεῶν, "he who takes care of the sick." See

* Others, however, as Rosenm., think that at these words, and not before, commences a statement of the duties common to all Christians.

Acts 6, 1, seqq. So ἀντιλήψεις in 1 Cor. 12, 28. That ἐλεῶν may have this signification no one can doubt. See Luke 10, 37.* Koppe observes, that if the three terms be thus distinguished, there will thereby be removed a difficulty which otherwise can hardly be got over, namely, how προϊστάμενος should be mentioned in a passage which might seem to treat, not of ecclesiastical functions, but of the general duties of Christians.

It may further be observed on the words ὁ μεταδιδούς, ἐν ἀπλότητι ὁ προϊστάμενος, ἐν σπουδῇ ὁ ἐλεῶν, ἐν ἰλαρότητι that we have *not*, in conformity with the preceding, ὁ μεταδιδούς ἐν τῷ μεταδιδόναι, ὁ προϊστάμενος ἐν τῷ προεστάναι, &c., but to the *offices* are also joined those *virtues* which were required for the right administration thereof.

To proceed to the consideration of each of the terms by which these are expressed, ἀπλότης is a word of extensive signification; and therefore our chief guide to its true sense *here* must be the context. The antient Commentators, and many eminent modern ones, explain it *liberality*; (see Carpzov, Schoettg., and Wolf;) a sense, indeed, sanctioned by use, and which may be admitted here, if the passage be supposed to refer to *private charity*, but if to the office of distributing common contributions, then this virtue can hardly have place, and some other will be required, more accommodated to the nature of the thing. Now this may be expressed by one term, (and that a frequent sense of ἀπλότης) namely *integrity*, or sincerity, uprightness: which will include fidelity and impartiality in the distribution. Ammon explains it, "omnis διπλοτήτες experts."

The words following ὁ προϊστάμενος τῇ σπουδῇ plainly contain an admonition to *diligence* in the

* See also a long and excellent note of Dr. Macknight, which concludes thus: "The person who supplied the wants of the poor was called ὁ μεταδιδούς, the *distributor*; but the person who attended the destitute, the sick, and the distressed, ὁ ἐλεῶν, the *shower of mercy*."

discharge of any ecclesiastical office and presidency. (See more in Slade.)

8. ὁ ἐλεῶν ἐν ἰλαρότητι. The force of this admonition to private Christians is very obvious; * as in 2 Cor. 9, 7. "Let him give not grudgingly, or of necessity." See 1 Pet. 4, 9. Thus Schoettg. paraphrases: "Qui objecta habet miserabilia, non debet sollicitus esse de crastino, sed lætâ mente suâ distribuere." Yet ἰλαρ., alacrity to attend, cheerful manner, and kindly demeanour, would be a very useful quality in him who had to visit the sick or the afflicted. See Grot., Koppe, Doddr., and Macknight.

9. Now finally follow the *private* virtues which are to be cultivated by Christians: as is plain from the article not being prefixed to the participle. (Koppe.) The Apostle now shews how all the above may be accomplished. (Theophyl.)

9. ἡ ἀγαπή, ἀνυπόκριτος. Koppe explains this, "love towards Christians;" which, however, seems to be too limited a sense. Chrysost. and the Greek Commentators better define it, "love towards our neighbour," i. e. *philanthropy*. Origen and others interpret it, "love towards God." But this seems not to have been *then* in the mind of the Apostle. It is agreed that there is an ellipsis of ἔστω, as in the next clause ἔστε. Indeed, almost all the ellipses of this portion may be said to be of the verb substantive, modified in signification according to circumstances. The word ἀνυπόκριτος occurs in James 3, 17. and Sap. 5, 18. 16. 2 Tim. 1, 5. 1 Pet. 1, 22. Theophyl. paraphrases: "Let your love be undissembled, for then alone is it really love."

Koppe and others take the participles ἀποστρυγούτες, &c. for *verbs*. But that can only be by an ellipsis of the verb substantive. In this whole verse Grot. supposes an allusion to certain parts of the Jewish œconomy. But it is more to the purpose to no-

* On this Theodoret remarks: τῇ εὐπορίᾳ τὴν εὐφροσύνην συντάττει, τῆς μεταδόσεως ὑποφαίνων τὸ κέρδος· χαιρεῖν γὰρ εἰώθασιν οἱ κερδαίνοντες.

tice, (with Wets.) how exceedingly energetic are the terms ἀποστυγούμεντες and κολλώμενοι. Of the former Wets. adduces numerous examples from Herod. 2, 47. 6, 129. Parthen. Exot. 8, 12, 20 & 36. Soph. CEd. Col. 178. οὐ φίλον ἀποστυγεῖν, καὶ τὸν φίλον σέβειν. Anthol. 6, 8, 6. 1, 83, 3. Theophyl. explains it: ἐκ ψυχῆς μισοῦντες. And he has several other illustrations of the force of the ἀπὸ, which, however, he presses too far. With respect to the latter term, κολλάω properly signifies *to glue*, and in the middle voice is used as a deponent, with a reciprocal sense, viz. *to glue oneself to, to stick to* (like the Hebr. קָדַד). Hence it comes to signify, *follow after, seek, observe, study, &c.*, as in the present passage. So Paræus: “non bonum frigidè probantes, sed flagrantissimè complectentes.” See also Carpzov and Schoettgen. On the term κολλ. Theophyl. remarks: οὐκ ἀρκεῖ ἡ τοῦ κακοῦ ἀποφυγή, ἀλλὰ δεῖ προσεῖναι καὶ τὴν τῆς ἀρετῆς ἐργασίαν. He also observes, that it is meant to enjoin a διάθεσιν ἀγαπητικὴν, “partaking of that intimate nuptial union in reference to which God has said προσκολληθήσεται ὁ ἄνθρωπος πρὸς τὴν γυναῖκα.” Chrysost., too, has beautifully detailed the component parts of this ἀγαπῇ ἀνυπόκριτος, and he copiously illustrates the rest of the sentence. In common with the Greek Commentators, and many modern ones, he regards πονηρὸν and ἀγαθὸν as signifying simply moral good and evil. But I assent to Crellius, Paræus, Hardy, and Koppe, that the good and evil is restricted by the context to that which is done towards our neighbour, and therefore means whatever may injure, or may benefit him.

10. τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. I am inclined to think, that in this impressive injunction there is a *climax*. For as the Apostle had just before charged them to preserve ἀγαπῇ, which is a general term denoting *philanthropy*,* so now he enjoins

* For (as Crellius observes) ἀγαπῇ has here an extended signification, and relates to those who are not, in any sense, brothers, and moreover, is rather shewn in *actions* than in words; while φιλα-

them to be φιλόστοργοι τῇ φιλαδελφίᾳ, where (as Crel-
lius observes) τῇ φιλ. is a dative of instrument, since
it denotes the *mode* in which we ought to be φιλο-
τόργοι. And he renders the sentence thus: “intimo
quodam amoris affectu mutuo inter vos propensi,
quo illi solent qui sanguinis vinculo inter se juncti
sunt.” Cameron thinks the Apostle here tacitly
censures the apathy of the Stoics, recommending
sympathy in the good or evil of others.

Φιλόστοργος is properly used of the natural, and
therefore strong, affection which subsists between
parents and children: but it is also applied to any
other vehement affection.* The word is here ren-
dered by Tertullian *affectuosi*. Examples, both of
the natural and figurative sense, are adduced by
Wets.; as Plutarch. p. 152 c. νοσητέσας τοὺς τὸ φύσει
φιλητικὸν ἐν ἡμῖν καὶ φιλόστοργον εἰς θηρία καταναλίσκον-
τας, ἀνθρώποις ὀφειλόμενον. 2 Macc. 9, 21.

10. τῇ τιμῇ ἀλλήλους προηγούμενοι. The force of
this injunction is (I think) much mistaken by almost
all Commentators, who understand it of *humility*
(referring to Phil. 2, 4.); which would seem here
out of place. The context rather suggests the idea
of *readiness to do good*, and to treat others with kind-
ness, even anticipating them in it. This sense of
τιμῇ, namely, (as Schleus. explains,) *observantia et*
omnia humanitatis officia quæ aliis debemus, is found
in many other passages of the New Testament. Thus
Schleus. subjoins, as examples, the present passage,
and Rom. 13, 7. 1 Cor. 12, 29. Col. 2, 23. 1 Thess.
4, 4. 1 Tim. 6, 1. 1 Pet. 3, 7. And this interpreta-
tion is supported by Chrysost. and the Greek Com-
mentators. The words of the eloquent Father are

δελφία consists in kindly sentiments, and a sort of fraternal affec-
tion.

* The force of the term is elegantly illustrated by Chrysost., who
adds: Μὴ μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπῆδα τοῦτω καὶ
κατάρχων· οὕτω γὰρ καὶ τῆς ἐκείνου φιλίας τὸν μισθὸν καρπώσῃ· εἰ-
πὼν τοίνυν τὴν αἰτίαν δι' ἣν ὀφείλωμεν ἀλλήλους φιλεῖν, λέγει καὶ
πῶς ἂν γένοιτο τὰ τῆς φιλίας ἀκίνητα.

as follow: Οὕτω γὰρ φιλία καὶ γίνεται, καὶ γενομένη μένει, καὶ οὐδὲν οὕτω φίλους ποιεῖ, ὥς τὸ σπουδάζειν τῇ τιμῇ νικᾶν τὸν πλησίον. And so Crellius, who observes, that this is not meant of the honour due from an inferior to a superior, but of good will and kindness between equals, or at least those between whom no decided inequality subsists." That acute Commentator has, indeed, well discerned the general force of τιμῇ; but, old associations clinging to to him, he most unwarrantably limits its application. The sort of τιμῇ here meant has nothing to do with superiority or inferiority of rank and station, but may be mutually practised by those who are very unequal in station; since there are many points in which the inferior may show kindness to the superior; so that it is their mutual *duty* as well as *interest* in these respects προηγεῖσθαι ἀλλήλους, i. e. (as Theophyl. explains,) προφθάνειν, προλαμβάνειν. And this is, I conceive, the Apostle's meaning at Hebr. 10, 24. καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγαπῆς καὶ καλῶν ἔργων. The passage is elegantly rendered by Jaspis: "Humanitate mutuâ sese officiis debitis præstandis alter alterum vincit." Here may be compared Tacit. Agric. 6. (cited by Wets. and which I had' also myself noted down.) Viceruntque mira concordia per mutuam caritatem, et *invicem se anteponendo*. Schoettgen, too, has added several Rabbinical citations expressive of a similar sentiment. I would also compare an inimitably fine sentiment in Thucyd. 1, 310. καὶ τὰ ἐς ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ, ἀλλὰ δρῶντες, κτώμεθα τοὺς φίλους· βεβαιότερος δὲ ὁ δράσας τὴν χάριν, ὥστε ὀφειλομένην δι' εὐνοίας ᾧ δέδωκε σῶζειν· ὁ δ' ἀντοφείλων, ἀμβλύτερος, εἰδὼς, οὐκ ἐς χάριν, ἀλλ' ἐθ' ὀφείλημα τὴν ἀρετὴν ἀποδῶσιν· καὶ μόνοι οὐ τοῦ συμφέροντος μᾶλλον λογισμῷ, ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδεῶς τινὰ ὠφελοῦμεν.

11. τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ καίρῳ δουλεύοντες. In the interpretation of this verse there has been no little difference of opinion among

Commentators. Koppe thinks we have here one sentiment expressed in three different ways; and that is this: "Consecrate your whole powers to the religion of Christ." But I see not how the passage can be considered in that light. To me it rather seems that of the clauses τῇ σπουδῇ μὴ ἀκηροί and τῷ πνεύματι ζέοντες, the latter is added by way of opposition. The question, however, is, to what do the words relate? Most Commentators refer them to the *latter* clause, τῷ Κυρίῳ δουλεύοντες. Some, as Chrysostom, Theophylact, Menoch., Paræus, Toletus, Crellius, &c. to the *former*. And this is surely far more regular, and agreeable to the subject of the preceding verses. Besides, the terms σπουδῇ and ἀκηροί are far more applicable to *exertion in the service of man*, than *zeal in the cause of God* and religion. And it may be observed, that though the words are often used for the *former*, yet scarcely ever, I think, in the New Testament, for the *latter*.

In the *structure* of the phrase τῇ σπουδῇ ἀκηροί there is something remarkable. Crellius says that "two contraries are joined:" "Since no one can be diligently idle, or idly diligent." Yet he seems to forget the Horatian *strenua inertia*: but indeed it is unnecessary to resort to any such subtleties and refinements. The Apostle simply means, "let your σπουδῇ have no portion of ὄκνος, *want of alacrity*." With respect to the next clause, τῷ πνεύματι ζέοντες, it is by some (as Estius, Toletus, and Carpzov) interpreted of the *Holy Spirit*. But most Commentators, both antient and modern, take it to denote *fervency, zeal, impetus animi*. It seems meant to illustrate by the contrary, or, (as Chrysost. and Theophyl. say,) to shew the *mode* of the preceding. The phrase occurs also in Acts 18, 25. (where it is used of Apollos,) ζέων τῷ πνεύματι. And it is found not unfrequently in the Classical writers, from whom Wetstein adduces several examples, as Eunap. *Ædes*. p. 45. ὡς δὲ ἀγανακτοῦντα κατέλαβε, καὶ τῷ θυμῷ περιζέοντα. Philo, T. 2. p. 178, 13. ζέων καὶ πεπυρωμένος ὑπὸ τῆς νομί-

μου διαγανακτήσεως. Though there it is generally used of *anger*. It is explained by Chrysostom and Theophylact διαγεγενημένοι, and θερμῶς.

As to the sense vulgarly (and merely with reference to our common translation)* ascribed to the words, namely as enjoining alacrity and zeal in the discharge of the business of life, and in our calling,† it is quite unsupported by the *context*, and adopted by no Commentators of note, except Doddridge, who not unfrequently errs in this way, and often with no better reason than to avoid losing a useful text. Jaspis unites this clause with the other, thus: "In omni vitæ negotio, in omni officiorum genere acri animi studium et fervor eluceat. Summo animi vigore agite, quod vestrum est. Sit vobis imprimis in rebus ad rel. Chr. pertinentibus ἐνθουσιασμὸς quidam."

11. τῷ καίρῳ δουλεύοντες. In the reading of these words there is much difference of opinion. Almost all critics for the last century read καίρῳ, which has been introduced by Griesbach into the text. Yet all that has been urged in its favour by Hammond, Mill, Wolf, Carpzov, Griesbach, and lastly by Mr. Bryant ap. Bowyer, seems insufficient to produce conviction of the truth of that reading. My limits will not permit me to enter at large into a merely critical question. I shall merely offer a *few* reasons which to me appear sufficiently valid to induce any one to reject that reading. 1. It is very weak in authority, being found only in *three* MSS. (one of them the interpolated Cod. Cant.) and in no antient version: nor is it supported by the Fathers (ex. gr. Chrysost.,) and the Greek Commentators. It rests almost solely on certain Latin Versions and Fathers, including some early editions. Its advocates indeed urge its greater suita-

* So Tindal: "Let not the business which ye have in hand be tedious to you."

† In this view it may be worth while to remark, that that bustling and active people, the Athenians, erected a statue δαιμονὶ σπουδαίῳ, as we find from Pausan. 1, 24, 3.

bleness to the context, meaning the following verses. But I see nothing to which it can be well thought to refer, except τῇ θλίψει ὑπομένοντες, which words convey no notion of persecution. Besides, as Wets. observes, "Non potuit Paulus hoc loco Romanis commendare ut tempore servirent, tum quia cum exhortatione, ut animo ferventes essent, consistere non poterat, tum imprimis quia semper in vitio ponitur, et adulatorum potius est et callidorum hominum, quam candidè et apertè agentium." To this Mr. Bryant answers, "that the *vitium* depends upon the ideas we annex to it. On the other hand, to recommend persons to submit to the times, and to acquiesce in what comes upon them, contains very salutary admonition." True (it may be replied) but however salutary, yet, if not agreeable to the context, it cannot be thought to have place. Besides such a sense requires the subaudition of the words *and yet*; which is a too arbitrary ellipsis.* I must not omit to notice a specious argument urged by most of the advocates for the new reading. It is, that the precept τῷ Κυρίῳ δουλεύοντες is too general, and had been before brought forward at ver. 1 and 2, and therefore would not be there repeated. But to this it may be replied, that the words do not inculcate a general precept, but are only meant to enforce the observance of the former, on *this motive*, that the service was to be done, as done unto the Lord, commanded by him, and to be rewarded by him. And here (as often) there is an ellipsis of *as*. This view of the subject (I must observe) is sup-

* It has been further urged, in order to establish this reading, by Carpzov and others, that it is pure *Greek*. That it is *Greek*, I do not deny; but whether *good*, I doubt. The only examples adduced are from Plut., Xiph., Anthol., and Pseudo-Phocylides (a no very unexceptionable witness). I suspect that it is only a *Latinism*, formed from *tempore servire*. I admit, however, that it is Greek sufficiently good for the Apostle. Yet *that* will not prove the phrase to have place *here*, unless it be suitable to the context; which (as I said before) it is *not*. It is justly accounted by Doddridge as unnatural, and tending to sink the sense.

ported by the authority of Chrysost. and the other Greek Commentators. So Theophyl. 123. s. f. Ὅταν φιλάδελφος εἶ, ὅταν τὴν ἀγάπην ἔχῃς, καὶ τὰ ἄλλα ἂ προεῖρηται, τότε δουλεύεις τῷ Κυρίῳ. Εἰς ἑαυτὸν γὰρ ἀναδέχεται, ὅσα ποιεῖς τῷ ἀδελφῷ. And so Wets. “Domino servire omnia quidem officia complectitur: at hic non docet Paulus, quid sit agendum, sed quomodo, ex animo, sincerè, apertè, candidè, *tanquam* Domino Jesu Christo, qui omnia videt, qui renes et corda scrutatur, servientes.” See Joh. 4, 24. Eph. 6, 5—8. Col. 3, 22, 23, and 24. 1 Thess. 2, 4.

12. τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες. Many Commentators, ancient and modern, think that these three clauses are to be taken conjointly, as serving to shew the Christian’s supports under adversity. Chrys., too, considers them conjointly, but in a different view, namely, as ὑπεκκαύματα τοῦ πυρὸς ἐκείνου. See his very eloquent explanation, which is, however, too fanciful and the phraseology turgid. Besides, how can θλίψις be considered as an ὑπέκκαυμα. I rather assent to Theophyl., that the clause τῇ ἐλπίδι χαίροντες is meant to suggest the *means* and *motives* by which the above mentioned duties may be accomplished; namely ἐὰν τῇ ἐλπίδι συνεργώμεθα. The connexion is also skilfully pointed out by Theodoret thus: Ὁ γὰρ τῷ πνεύματι ζέων, καὶ προθύμως τῷ δεσπότῃ δουλεύει, καὶ προσμένει τῶν ἐλπιζομένων ἀγαθῶν τὴν ἀπόλαυσιν, καὶ τῶν προσπιπτόντων περιγίνεται πειρασμῶν, ταῖς τούτων προσβολαῖς τὴν ὑπομονὴν ἀντιτάττων, καὶ τὴν θείαν χάριν διηνεκῶς εἰς συμμαχίαν καλῶν.

Τῇ θλίψει ὑπομένοντες. The construction (which is not sufficiently attended to by the Commentators) is this: ἐν τῇ θλίψει ὑπομεν., scil τῇ ἐλπίδι, or ὑπὸ τῆς ἐλπίδος. For the Apostle (I think) means to suggest that by this Christian hope they were to bear up under affliction. So Theophyl. Ἐπειδὴ ἡ ἐλπίς τῶν μελλόντων ἐστὶ, φησὶν, ὅτι καὶ ἐν τῷ παρόντι καιρῷ μέγα καρπώσῃ καλὸν, τὸ καὶ καρτερικὸς καὶ δόκιμος γίνεσθαι, ἀπὸ τῆς ἐν θλίψεσιν ὑπομονῆς.

Τῇ προσευχῇ προσκατεροῦντες, “ assiduously persevering in prayer.” Προσκ. is a very strong term. We have the same phrase in Acts 1, 14. and 6, 14., and προσκατερήσει in Eph. 6, 18. This clause is (as Theophyl. observes) meant to suggest another and most powerful means for accomplishing the above-mentioned duties. But then it must be fervent, persevering, and earnest prayer. See Chrysostom.

13. ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, “ communicating to the necessities of believers.” Chrysostom and the Greek Commentators injudiciously (I think) press on the term κοινων. which, they say, means far more than παρέχω ; as if it signified that we were to be partakers of their indigence : which is not only absurd, but by no means countenanced by the true sense of κοινωνεῖν, which is properly used with a *Dative of person*, and a *Genitive of thing*, with παρὰ or the dative with ἐν, and denotes 1. to *have any thing in common with*, (as in the classical writers, from whom numerous examples may be seen in St. Thes. 5136.) and 2. to *make any one partaker with us of any thing*. So Gal. 6, 6. κοινωνεῖται δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς. (Of this latter sense Budæus and Steph. Thes. adduce no examples from the Classical writers.) This, however, only expresses that we make him *partaker with us*, but does not infer the *degree of participation*. Thus when we give ever so small a sum to another, we make him *participate* in our property, though in a very small degree, and unequal proportion.* So that the term does *not*, in fact, materially differ from παρέχω.

Into another error too this same injudicious pressing on the term led the antient Commentators; namely, to represent charity as an ἐμπορία, and the gain as common. For (says Chrys. 182, 9.) κοινωνία γὰρ ἐστίν. εἰσφέρεις σὺ χρήματα; εἰσφέρουσὶ σοὶ παρρησίαν ἐκεῖνοι τὴν πρὸς Θεόν language far too lax and unguarded. And this Theophyl. has pushed still fur-

* It is plain that this κοινωνία is only meant to be of our *abundance*. See Livy ap. Wets.

ther, by explaining thus: *οὐ μὲν γὰρ χρήματα δίδως, ἐκεῖνοι δὲ ἀντεισφέρουσι τὸν οὐρανόν.* A most heterodox doctrine (to say the least), and one of the worst dogmas of Popery. As to the reading *μνείαις*, it is entitled to no attention, being supported by only three MSS., and no Versions and early Commentators. Koppe says that it makes no difference in the sense; since *κοινωνεῖν ταῖς μνείαις τῶν ἁγίων* is equivalent to *μνημονεύειν τῶν ἁγίων.* And he refers to Gal. 2, 10. *τῶν πτωχῶν ἵνα μνημονεύωμεν.* But that passage is little to the purpose; and without some direct authority from St. Paul, or some other sacred writer, this sense cannot be admitted. Nay, if the true ratio of the word *κοινωνεῖν* be attended to, no such can be expected to exist. Besides, on such an interpretation, the *singular*, and not the *plural* might be expected. Now the *singular* occurs elsewhere in Scripture; the *plural*, I suspect, no where. The truth is, if the reading were genuine, no other sense could well be elicited from it than that which has been laid down by most Roman Catholic Commentators, namely, of making contributions for the expenses of festivals to celebrate the memory of the Saints on the days of their martyrdom. (See Wolf's *Curæ*, and Carpzov.) But this is contrary to the scope of the Apostle, and supposes (what has no probability) that a *persecution unto death* of the Roman Christians had *long before* existed; and what is most fatal to this notion) that practice had *then* been most firmly established, of which we find no trace for more than a century afterwards! There cannot (I think) be the least doubt but that the reading was by crafty design introduced into the text, from the margin, where it had been noted down by some who, ignorant of the true sense of *ἁγίων* (viz. *Christians*), and who living at a period when the festivals of the *Saints* (*properly* so called) were in general use, and their reliques enshrined and adorned in the most costly manner, noted down *μνείαις* as an explanation, which was afterwards introduced into the text.

The common interpretation, which assigns, not the memory of dead, but the indigence of living, Christians, as the sense, is supported by the words following, τὴν φιλοξενίαν διώκοντες: for these two clauses are undoubtedly connected together, and after charity to the poor is enjoined hospitality to the Christian strangers.

14. διώκοντας. This is a strong term, in which there is an agonistick, or, as some say, venatick metaphor. It is found in this figurative sense, both here, and in 9, 30 & 31. 14, 19. 1 Cor. 14, 1. διώκοντες τὴν ἀγάπην. It may, however, be too much pressed, in interpretation: and yet I cannot approve of the tame version of Macknight, "*practise* hospitality:" for (as Theophylact observes) it is not μετρίοντες φιλοξενίαν. Doddridge renders "*pursuing* hospitality." But our language will, I conceive, scarcely bear this idiom. Our Common Translators have better rendered: "*given to* hospitality."

It is justly remarked by Doddridge, that it was the more proper for the Apostles so frequently to enforce this duty, as the want of public inns rendered it difficult for strangers to procure accommodations, and as many Christians might be banished their native country for religion, and perhaps were laid under a kind of bann of excommunication, both among Jews and Heathens, which would make it a high crime for any of their former brethren to receive them into their houses.* Schoettgen here adduces several Rabbinical passages in praise of hospitality.

14. After treating of brotherly love, the Apostle, in the verses following, up to the end of the chapter, (which are closely connected together, and mark the

* For the elegant illustration in his paraphrase the Dr. acknowledges his obligations to Mr. Blackwall; and that learned person might as well have acknowledged his to Theophyl., who borrowed it from CHRYSOSTOM. The eloquent Father has brought it forward as a *proeme* to his impressive ἠθικόν, *moral*, or *application*, of the whole of this interesting portion of Scripture.

duties of Christians under the injuries of enemies) inculcates good will even towards enemies, and an entire abstinence from all vindictive feelings towards them. (Theophylact and Koppe.)

By *διώκοντες* is especially meant those who persecute for religion's sake; and here it is proper to notice the *emphasis* communicated to the present injunction, first by the repetition of *εὐλογεῖτε*, "bless (I say);" 2dly, by the same thing being expressed negatively as well as affirmatively; which is called a Hebraism: though indeed it occurs also in the Classical writers.*

15. *χαίρειν μετὰ χαιρόντων—κλαιόντων.*

Some early modern Commentators, as Tolet., take this as a general precept, enjoining love towards enemies as well as friends. This, however, proceeds on a wrong view of the scope of the sentence. As to the explanation of Koppe, it is too vague and indistinct. Crellius says the Apostle now passes to the duties of common life, both towards *brethren*, and towards *all men*. But it may be thought matter of doubt whether there be any transition. There seems rather to be some *connection* with the preceding; and this has been pointed out by the antient Commentators, Chrysost. Theophyl. &c., with somewhat more success than by the modern ones. The *vinculum*, however, of the connection (if I mistake not) is this. After laying down an injunction which might have seemed *παράδοξον*, as respects *enemies*, the Apostle subjoins to it another which respects fellow Christians, and *all fellow-creatures* who are not enemies; namely, to feel unfeigned sympathy with them, both in prosperity and adversity; not so, however, that (as the early modern Commentators, followed by Hardy, explain) we are to be supposed to have the *same* feeling of their prosperity and adversity that they have, which is manifestly impossible.

* Besides the above sources of emphasis which have been noticed by the modern Commentators, there is another inherent in the terms themselves. For (as Chrysost. and the Greek Commentators observe) the Apostle does not say *μὴ μνησικακεῖτε, μηδὲ ἀμύνεσθε*, but, what is far more, *εὐλογεῖτε*. And (continues Theophyl.) the Apostle has added *μὴ καταρᾶσθε*, meaning thereby that we should do neither that nor the other. For he who *blesses* them that persecute him for Christ's sake, shews that he *rejoices* in suffering for the object of his affection: but he who *curse*s, evinces that he does *not* so rejoice; and hence it is plain, that he does not love him for whom he is persecuted." This mode of explanation seems greatly preferable to that adopted by most recent Commentators, who pare down and explain away the solid meaning of the terms *εὐλογεῖν* and *κατ.*, by making them equivalent only to *well-wishing*, and *hating*.

The *μερὰ* does not settle the *degree* of sympathy. That will differ according to circumstances, to detail which would be here out of place.

The true scope of the Apostle, and the force of this injunction, is admirably illustrated by Chrysost. He shows that it requires a more generous and philosophic spirit to rejoice with them that rejoice, than to weep with them that weep; since, in the latter case, nature inclines us to sympathy; but, in the former, the baleful passion of *envy* is apt to rise, so that it is difficult *not to envy*, and much more so to *rejoice* with them. "And yet (continues he) there is no stronger cement to love than this sympathetic affection, when genuine. Think not, because you stand apart from calamities, that you may remain devoid of sympathy. For by that sympathy you may lighten the sorrow, if not remove the calamity of your suffering neighbour; and assuredly, enhance the satisfaction, if not increase the prosperity, of your rejoicing neighbour: *κοινωνεῖ τοῖνυν τῶν δακρύων, ἵνα κουφίσῃς τὴν ἀθυμίαν· κοινωνεῖ χάρας, ἵνα ῥιζώσῃς τὴν εὐφροσύνην, καὶ πῆξῃς τὴν ἀγαπὴν, καὶ πρὸ ἐκείνου σαυτὸν ὠφελήσῃς, διὰ μὲν τοῦ δακρύειν, ἐλεήμονα κατασκευάζων, διὰ δὲ τοῦ συνηδεσθαι, φθόνον καὶ βασκανίας ἐαυτὸν ἐκκαθαίρων.* See also Theophyl. Theodoret has here the following brief, but pithy, exposition: *Κοινωνεῖτε ἀλλήλοις, καὶ τῶν λυπηρῶν, καὶ τῶν ἐναντίων· τὸ μὲν γὰρ συμπαθεῖας, τὸ δὲ φιλίας οὐχὲ χούσης τοῦ φθόνου τὸν μῶμον.* There is only one point on which I differ in opinion with Chrysost., Theophyl., and others; namely, when they suppose this verse has reference to the same persons as those who formed the subject of the last. For surely *sympathy* in the joys and sorrows of our *enemies* is not to be expected. And the *εὐλογεῖν*, it must be remembered, refers rather to *words*, than to feelings and sentiments, which (notwithstanding what Chrysost. says) *cannot* be *διαθερμαίνεσθαι τῇ φιλίᾳ* towards our enemies and persecutors. See some excellent illustrations of this subject by Bp. Butler ap. D'Oyley and Mant.

With the *sentiment* Wetstein has compared several from the Classical writers; ex. gr. Plaut. Amph. 3, 3, 3. Anthol. 1, 12, 5. Philostr. p. 736. Eurip. Iph. A. 408. Dio Cass. p. 255. And one from a Rabbinical writer. Bulkley, too, cites Xen. Cyr. s. f. "It is a very difficult matter to be able always to do good to those whom we wish to serve; but, for this very reason, we should be the more solicitous to appear pleased when any good befalls them, and to sympathize with them in their difficulties, and to prevent, as far as we can, their falling into them." I add the following. Xen. Cyr. 8, 2. *συνηδόμενος μὲν ἐπὶ τοῖς ἀγαθοῖς φανερός εἶναι, συναχθόμενος δὲ ἐπὶ τοῖς κακοῖς.* Pollux 6, 136, 1. *ὅς ἀχθεταὶ μὲν τοῖς ἀλλοτρίοις, χαίρει δὲ τοῖς ἀπίστων κακοῖς.* Liban. Orat. 52 c. *συνηλγεῖ τοῖς ἀνιόμενοις, συγχαίρει τοῖς ῥάτσασι.* And 379 D. *ικανὸς παραμυθίσασθαι τῷ λυκουμένῳ μὲν συνησθῆναι·* in which passage there is a *lacuna*, which I would thus fill up: *λυκουμένῳ μὲν συλλυπηθῆναι, ἡδονένῳ δὲ συνησθῆναι.* Soph. Œd. Col. 751. *τοῖς γὰρ ἐμπεύροις βροτῶν Μόνοιο οἶον τε συνταλαιπωρεῖν τάδε, i. e. e. κακῶν.* So the Horatian, "Haud ignarus mali miserris succurrere disco. Œschyl. Agam. 764. Edit. Blomf. (showing how imperfectly this is done in

the last world.) τῷ δυσπραγοῦντι δ' ἐπιστενάχειν Πᾶς τις ἐτοιμος δῆγμα δὲ λύπης Οὐδὲν ἐφ' ἧπαρ προσοκνεῖται· Καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς, ἀγέλαστα πρόσωπα βιαζόμενοι· where see the learned Prelate. Soph. Antiq. 319. οὗτοι ξυνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν· "It is not my manner to hate with those that hate, but to love with those that love." Soph. Aj. 265. Πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις, Φίλους ἀνιῶν αὐτός ἡδονῆς ἔχειν, Ἡ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξύνων; Eurip. Helen. 727. κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν Καὶ ξυγγέγηθε, καὶ ξυνωδίνει κακοῖς. Eurip. Ion. 935. ὡς συστενάζειν γ' οἶδα γενναίως φίλοις.

16—21. In these verses we have precepts respecting Christian *prudence*, which if any one will observe, he may avoid, or at least soften, many calamities. Here, then, two things especially are inculcated: *a mutual concord among Christians* (by which it is certain an *indifferent condition* may be bettered, and *adversity* be rendered far more tolerable;) and *mildness and forbearance, even towards enemies, nay even a readiness, if possible, to render them services.* (Koppe.)

16. τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. These words, from the extensiveness and indeterminate nature of the terms employed, admit of more than one meaning. In which view it is observed by Rufinus: "Sermo iste non natura sua, sed interpretatione obscurior factus est." One thing seems clear, that φρονεῖν does *not*, as some ancient Commentators maintain, relate *ad intelligentiam*, but *ad affectum animi*. And so Origen, Beza, Erasmus, Cameron, Crellius, and most Commentators since their time. The sentence is thus paraphrased by Erasmus (ap Koppe): "idem alii in alios (de aliis) sentientes nemo putet alium se minorem; sed omnibus se accommodet, de omnibus ex æquo bene sentiat." By Hardy (from the early Commentators and Crellius) thus: "Sit affectuum et animorum concordia; et alter alterius commoda mutuo affectu promovete." But the simplest, and perhaps the truest interpretation, is that of Rufinus (cited by Wets.): "Hoc est quod dicit: ut ita de fratre sentiamus, ut de nobis ipsis, et ita velimus proximo, sicut et nobis volumus, ut in Evangelio dominus dicit: quæ vultis, ut vobis faciant homines,

et vos facile illis." Here Wets. refers to Rom. 15. 5. Phil. 2, 2. 3, 15 & 16.*

16. *μη τὰ ὑψηλὰ φρονούντες*, α. τ. τ. σ. These two clauses undoubtedly correspond to each other. With respect to the first, the phrase *μη τὰ ὑψηλὰ φρον.* is equivalent to *μη ὑψηλοφρονεῖτε* at 11, 21., though far more elegant. So Lucian Herm. 5. (cited by Wets.) *ὑψηλὰ γὰρ ἤδη φρονεῖς*. To which may be added Lucian Somn. §. 32. p. 79. (cited by Bulkley) "Ὅσοι — *μὲ πάνυ μετέωρα μητὲ ὑψηλὰ ἐφρόνησαν* — *Μὴ Ἐπιεικῆς τινὰς καὶ συνετοὺς λέγεις*. Wets. here refers to Is. 26, 5. The neuter, therefore, ought to be dropt (as is done by the early modern Commentators and our common Translators) and the *ὑψηλὰ* be taken adverbially. Thus Tyndal well renders: "Be not highe-minded." Now this will guide us to the sense of the apodotical clause, *ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι*, which is susceptible of more than one meaning; and, as it somewhat recedes from the usage of language, has occasioned some perplexity. Most recent Interpreters adopt the exposition of Koppe, who, adhering to the general sense of *ἀπάγεσθαι*, explains the whole verse thus: "Do not, through pride, withdraw yourselves from intercourse with your afflicted brethren, but willingly associate with them, and bear their distresses." But I do not see how the notion of *distresses* can be elicited from *συναπ.*, except by great harshness. It involves far less difficulty to suppose that the Apostle has here somewhat receded from the common use of the term,

* And he cites Homer Il. δ. 361. *τὰ γὰρ φρονεῖς, ἃ τ' ἐγὼ περ. & ν. 487. πάντες ἕνα φρεσὶ θυμὸν ἔχοντες*. Aristid. in Alex. p. 80. *μέγιστον δ' ἦν ἡμῖν πρὸς ἀλλήλους, ὅτι ἴσον φρονεῖν ἐπ' ἀλλήλοις εἴχομεν*. ἐγὼ μὲν ἐκείνῳ ὡς διδασκάλῳ φιλοτιμούμενος, ὃ δ' ἐν οἰκείᾳ δόξῃς μέρει τὸ καθ' ἡμᾶς τιθέμενος. & in Cyzicum, p. 246. *τ' αὐτὰ φρονεῖν ἀεὶ μὲν δῆπου εὐδόκιμον πρᾶγμα, τοῖς δὲ παροῦσι καιροῖς καὶ σφόδρα συμβαῖνον*. The same phrase *τ' αὐτὰ φρονεῖν*, and in this same sense occurs in Liban. Or. 440 c. & 864 b. And I would add that *τ' αὐτὰ φρονεῖν* and *τ' αὐτὸ* often occur in Aristid. (as T. 1, 481 A. T. 2. p. 7.), and repeatedly in the Orat. *περὶ ὁμοφροσύνης*, T. 2. 337. et seqq.

and, as is thought by Chrysost. and all the Greek Commentators (surely better judges of *phraseology*, as well as sense, than modern Commentators can be expected to be), uses it for *συμπεριφέρεισθαι, συγκαταβαίνειν*. So Theodoret, who explains it *συγκατιέναι, to condescend*.* The above Commentators, too, very rightly, take *τοῖς ταπεινοῖς* in the *masculine* (for *persons*), not in the *neuter*, as many modern Commentators.

The ratio metaphoræ has (I think) been best pointed out by Beza, as follows: "Dicuntur *συναπάγεσθαι* qui in aliorum gratiam ab instituto itinere deflectant, ut illos assectentur." He has not, however, laid hold on the right clue, which is this. A person is said *συναπάγεσθαι*, when he is met with by a crowd, and is hurried away with them in the direction they are going. But, as passive verbs are often used in a reciprocal sense, so *συναπάγεσθαι* may signify *to yield oneself* to a multitude, and *go with them*. And this admits of a *good* as well as a *bad* sense; in the former of which it is *here* taken, and figuratively denotes *to condescend to*: which well expresses humility in its various offices, of course *including that* mentioned by Koppe, and *that* especially insisted on by Chrysost.; namely, of personally visiting, and relieving the sick.† In fact, it denotes a humble temper of mind, as shown in condescension to others, even though they may be supposed to be inferior to us in rank, station, or ability. And this is confirmed by what follows, which seems to be exegetical of the preceding.

16. *μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς*, "be not wise in your own conceits, or in your own eyes." This,

* Thus Carpzov rightly takes the latter clause for *ταπεινοφρονοῦντες*.

† In which view Wets. paraphrases thus: "Sit apud vos modestiæ locus, sit demissis hominibus perfugium, sit auxilium pudori, i. e. Demittite animo vestros, atque eo loco vos esse existimate, quo sunt, qui tanquam humiles contemnuntur." Heb. 13, 3. Sir. 3, 20 & 22.

it may be observed, is exegetical of the preceding, and is an admonition repeated from 1:1, 25., where see the note. Φρονιμοὶ is for σοφοί. The words have the appearance of a *popular* and *adagial* dict, taken, it seems, from Prov. 3, 7. and Is. 5, 21. Koppe here compares Æschyl. παρ' ἐαυτῷ τὸ δίκαιον ἔχειν. But there ἔχειν is for κατέχειν. The passage is well paraphrased by Theophyl. as follows: Μὴ νομίζετε ἀρκεῖν αὐτοὶ ἐαυτοῖς, καὶ μὴ δεῖσθαι ἐτέρου τοῦ συμβουλευόντος, ἢ τὸ δέον ὑποθησομένου. Καὶ γὰρ καὶ Μωσῆς τῷ Θεῷ ἀμίλει, ἀλλ' ἐδεήθη συμβούλου τοῦ πενθεροῦ.

17. μηδενὶ κακὸν — ἀνθρώπων. The Apostle, having thus far shown how studiously Christians ought to cultivate peace and concord *one with another*, proceeds to teach how they ought to do it with *other men*. (Crellius.) He, at the same time, inculcates forbearance towards enemies, and patience in bearing their injuries, as opposed to thirst of vengeance, which only serves to perpetuate hatred, and inflame animosity. (Koppe.) This, of course, only respects *individuals*, not *communities*. There evil may be recompensed with evil; as is clear from Rom. 13, 4. The precept, itself, is in perfect accordance with that of our Lord, which strictly forbids *private retaliation*.*

* A sentiment not unknown to the Jewish writers. To which purpose Wets. has, among other Rabbinical citations, one from Rabbi Simeon, who, improving on the maxim of Solomon ("He that rendereth evil for good, evil shall not depart from his house"), says: "He that rendereth evil for evil, evil shall not depart from his house." Nor are examples wanting even in the Classical writers. Thus Koppe compares Seneca de Ira 2, 32. Non enim, ut in beneficiis honestum est, merita meritis repensare, ita injurias injuriis. And Strigil compares Valer. Max. Speciosis injuriæ beneficiis vincuntur, quàm mutui odii pertinaciâ pensantur. To which I add Polyæn. L. 5. p. 486, 1. ἀφῆκε τοὺς ἐχθροὺς, προσειπὼν· οὐ κακῷ κακὸν ἡμυνάμην, ἀλλ' ἀγαθῷ κακόν. Plato, p. 36 π. οὐδὲ (δεῖ) ἀδικούμενον ἀρα ἀνταδικεῖν, ὡς πολλοὶ οἰοῦνται. And a little after we have: τι δὲ; ἀντικακοῦργεῖν κακῶς πάσχοντα ὡς πολλοὶ φασι, δίκαιον ἢ οὐ δίκαιον; οὐδαμῶς. And again, 37. α. οὐτὲ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρώντας κακῶς. There is also a passage put in the mouth of Dion. by Plut. Dion. 47., which is, perhaps, for beauty, not to be paralleled in the whole range of Classical literature: — τὸ γὰρ ἀντὶ τιμωρεῖσθαι τοῦ προαδικεῖν νόμῳ δικαιότερον ὄρεσθαι· φύσει γινόμενον ὑπὸ μιᾶς ἀσθενείας· ἀνθρώπου δὲ κακίας,

17. *προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.* These words do not seem to have any very close connexion with the context. Koppe, indeed, would effect a connexion by a mode of interpretation receding from that supported by all other Commentators, ancient and modern. He considers the passage as taken from Prov. 3, 4., and, following the sense of the present Hebrew text, would render it: "conciliating the favour and good will of men." But we are not *compelled* to follow the Hebrew text, with which we have *here* nothing to do. The words are from the Sept. Version, and can have no other sense than that assigned by the generality of Commentators; namely: "providing, taking care (to do) things honest, and of good repute, in the sight both of God and man." Besides, the Apostle himself again uses the whole clause in that very sense, applying it to his own case, at 2 Cor. 8, 21., where see the note. And moreover the phrase *προνοεῖσθαι καλοῦ* occurs at 1 Tim. 2, 8., and in Sext. Emp., cited by Wetstein, and *προνοεῖσθαι τοῦ δικαίου* in Joseph. Ant. 9, 1, 1.. In all these cases *προνοεῖσθαι* is for *προνοίαν ποιεῖσθαι*, *to take care of*,* and is of frequent occurrence with various substantives.

εἰ καὶ χαλεπὸν ἐστίν, οὐχ οὕτως ἄγριον εἶναι παντάπασι καὶ δύσκολον, ὥστε μὴ μεταβάλλειν χάριτι νικηθεῖσαν ὑπὸ τῶν πολλὰκις εὖ ποιούντων.

To those, however, who may be inclined, on this ground, to doubt whether the sublime doctrine of unqualified forgiveness of injuries was indeed a new one introduced by Jesus Christ, I would answer, 1st, that it seems not improbable that the above cited writers might be indebted for this sentiment to the New Testament, which it can scarcely be supposed that persons so curious and investigating would neglect to peruse. Certain it is, that to the publication of the New Testament alone can we usually ascribe that higher tone, and more refined purity of ethics so observable in the moral philosophy of the second and succeeding centuries. Besides, in the above writers we have only the *bare doctrine*, unaccompanied by those all-powerful *motives* to its performance, which none but the searcher of all hearts could have devised, and unsupported by those *divine sanctions* which would vainly be sought for out of the limits of Christian Theology.

* Dr. Macknight, absurdly pressing on the sense of *προ*, renders *premeditate*.

(See Wetstein's examples.) And it is in vain Koppe objects, that in the present case we have the *Accusative*, not the *Genitive*; since *that* syntax produces the same sense. I am surprised that the Commentators should not have perceived that in this construction there is an ellipsis of *ποιεῖν*, which makes the sense complete. The syntax is indeed rare; yet I have myself noted the following examples. Dionys. Hal. 515, 47. οὐτὲ προνοούμεναι αἰδούς — τὸ μὴ ὀρᾶσθαι. Xenoph. ap Steph. Thes. ταῦτα προενοούμεν' & Mem. 4, 312. τὰ συμφέροντα προνοεῖσθαι περὶ τῶν μελλόντων. Hipp. 7, 10. ἐκείνο καλῶς προνοούντα' & Cyr. 41, 4. τὸ παραγγελλόμενον προνοεῖτε' & 6, 3, 7. τὸ παραγγελλόμενον προνοεῖν, where Zeun, without reason, conjectures *προσνοεῖν* from the editio Guelph, which is indeed a *vox nihili*. Thucyd. p. 61. προσν. ταῦτα' & ὁ, 9. προνοῆσαι τοῦ σώματος τι.

Still the *connexion* is not clear. Koppe refers it to the *preceding* clause. But this mode of interpretation (as we have seen) is inadmissible. It is, indeed, referred to the preceding by Tolet. and others, and also Œcumen.; but on very weak grounds. Chrysost., however, decidedly unites it with the *following* clause. See his very ingenious and masterly exposition, which, however, does not, to me, appear very solid, nor his reasoning quite convincing. As the words εἰ δυνατόν — εἰρηνεύοντες are closely connected with the foregoing Μηδενὶ κακὸν, &c., it is probable that *προνοούμενοι*, &c. is a parenthetical clause.* If there *be* any connection, it is with the preceding.

18. εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Koppe considers this as the same sentiment repeated; since the Apostle saw that in this mildness of disposition was placed the greatest safeguard of their happiness. But it is *not*, I think, a mere *repetition*: though (as Crellius observes) the

* And such seems to have been the opinion of Theophyl., who has the following sensible remarks: οὐχ ἵνα πρὸς κενοδοξίαν ζῶμεν, τοῦτο φησιν, ἀλλ' ἵνα μὴ παρέχωμεν καθ' ἡμῶν ἀφορμὰς τοῖς βουλομένοις. Τὸ γὰρ ἀσκανδάλιστον καὶ ἀπρόσκοπον ὑπαιτεῖ.

study of peace is a *kindred* virtue, to that of bearing injuries; nay, the latter is a *medium* for practising the former. It is thought remarkable by Doddr., that Dr. Barrow adds "this must include living at peace with heretics and schismatics." But had Dr. Doddr. read Chrysost., the Fathers, and Greek Commentators, he would have thought it not *at all strange*.* And they are thus far right, that religious peace must be here *included*; yet not even *peace* must be purchased by compromising what we consider to be *truth*, when that truth is at stake; though, when that is *not* the case, we should strive that if *ὁμοδοξία* cannot be maintained, there may be as much as possible of *ὁμονοία*; since the latter may, with prudent management, lead to the former.

The expressions εἰ δυνατόν, *if it be possible*,† and τὸ ἐξ ὑμῶν (sub. κατὰ and μέρος) "as far as your part reaches, as far as depends upon you," (the latter of which qualifies or explains the former), seem to be introduced to illustrate the sense of the εἰρηνεύειν, which is, that you *live at peace*, or *be friends* with all men,‡ by bearing injuries from them, and doing them good in return; § so that (as Crellius says) it may be always peace on *your* part. τὸ ἐξ ὑμῶν.

* So Chrysost. 186, 28. εἰ δὲ ποῦ τὴν εὐσέβειαν παραβλαπτομένην ἴδοις, μὴ προτίμα τὴν ὁμόνοιαν τῆς ἀληθείας, ἀλλ' ἴστασο γενναίως ὥς θάνατον.

† This necessarily admits that it is sometimes *not possible*. "And no wonder (says Chrysost.) that this should not be possible, with respect to *others*, when it is not always possible with respect to *man and wife*."

‡ By πάντων ἀνθρώπων is evidently meant both Christians, Jews, and Gentiles.

§ Wets. here compares the following similar sentiments. Philo T. 2. p. 31. 28. κερδαινεῖν γὰρ κέρδος μέγιστον εἰρήνην, καὶ τοι τίς ἂν ἕτερος ἀσθενεστέρῃ παραχωρήσειεν οὐτινος οὐκ ὢν ἰσχυρότερος: τίς δὲ νικᾷν δυνάμενος βούλοιτ' ἂν ἡττᾶσθαι μὴ συγχρώμενος τῷ δύνασθαι; μόνος δὲ οὗτος τὸ ἀριστον οὐκ ἐν ῥώμῃ καὶ πλεονεξίᾳ τιθέμενος, ἀλλ' ἐν ἀστασιάζει βίῃ καὶ τὸ ἐφ' ἑαυτὸν ἦκον μέρος ἡσυχάζοντι. πάντων ἔδοξεν εἶναι θαυμασιώτατος. Berachoth, fol. 17, 1. Abai frequenter illud in ore habuit: Homo respondeat blande, remittat iram, multiplicet pacem cum fratribus et propinquis suis, imo cum omnibus hominibus, etiam cum peregrinis in plateis, ut ametur supra et infra, et acceptus sit omnibus hominibus.

19. μὴ ἑαυτοὺς ἐκδικοῦντες. In interpreting these words, the force of the pronouns in this sentence must be especially attended to; since they are, I think, *emphatic*; and the scope of the whole is, to forbid *private retaliation*, and to enjoin the injured person to leave vengeance to *others*, i. e. either *God*, or the *public* and the laws.* And it is of importance to attend to this, since it will enable us to arrive at the sense of the next clause, which otherwise is not easy of determination. Now there are three ways in which the clause δότε τόπον τῇ ὀργῇ may be, and s been explained. The ὀργῇ may be referred to the person injured; and then the δότε τόπον, some think, will mean: "let it go, defer venting it, give space to that anger, which is a *furor brevis*, and may thus have time to cool." So the Arabic Version, Ambros. De Dieu, Surenhus, &c. But no such sense can be *proved* to be inherent in the words; neither would it be suitable to the words following, "for it is written," &c.

Others, as Chrysost. and the Greek Commentators, Augustin, Luther, Vorstius, Beza, Casaub., Gatak., Cameron, Schmid, Grot., Le Clerc, Hammond, and Elsner, refer the ὀργῇ to *God*. So Œcumen. 372 A. δότε τόπον καὶ χώραν τῇ ὀργῇ τοῦ θεοῦ ἐλθεῖν· ἂν γὰρ σὺ ἐκδικήσης σεαυτὸν, ἐλθοῦσα ἡ ὀργῇ τοῦ θεοῦ, οὐχ' ἔξει χώραν του ἐκδικῆσαι ὅτι προεδίκησας σεαυτὸν· εἰ γὰρ σὺ μὴ ἀμυνῇ, ἡξεί ἡ ὀργῇ. And Theophyl. 126. δότε πάροdon τῇ τοῦ Θεοῦ ὀργῇ κατὰ τοῦ ἀδικούντος

* This sense has been established by Grotius; and, for illustrations of it, I refer the reader to Soph. Œd. K. 230., where the Schol. explains: οὐδεμία τίσις ἔρχεται τοῖς προπαθοῦσιν ἀντιτιμωρουμένοις· & Œd. Col. 274. Æsch. Eumen. 981. Æschyl. Agam. 1234. Schol. on Æschyl. choeph. 325. Plut. Dion. 47.

It is truly observed by Macknight, that "this precept is founded, as in religion, so in right reason, and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly, through the influence of passion."

ὑμᾶς. And this interpretation, which seems, upon the whole, the best founded, has been adopted by Wolf, Rosenm., Koppe, and Schleusner.

Others, again, as Vat., Drusius, Est., Menoch., Tirinus, Anselm, Cortius, Schoettg., Wets., and Hammond, refer the ὀργή to the injurer; i. e. by leaving him. In support of this interpretation Wets. cites Petron. 94. cede injuriæ. Thucyd. 1, 38. εἷξαι τῇ ἡμετέρᾳ ὀργῇ. And he refers to the Pythagorean maxim, "Do not stir the fire with iron," i. e. ὑπείκειν τοῖς ὀργιζομένοις & 462 B. δεῖ δὲ μηδὲ πείζοντας αὐτῇ (τῇ ὀργῇ) δίδοναι τόπον· and other passages, though less to the purpose.* But in the last citation, δίδοναι χώραν ὀργῇ signifies to *give way to our own anger*, not to *yield to that of another*: and in that of Thucyd. the phrase is itself determinate: which is not the case with this of St. Paul. Besides, the term ὀργή must thus be taken for the *violence* or injury of the *angry person*: which would be very harsh.

The context, then, by which alone the sense can be determined, requires the *second*† interpretation, which is decidedly preferable: and as it has not been confirmed and illustrated by any Classical passages, the following may be acceptable. Eurip. Suppl. 511. ἐξήρκεσας ἦν Ζεὺς ὁ τιμωρούμενος· ὑμᾶς δ' ὑβρίζειν οὐκ ἐχρῆν τοιήνδ' ὕβριν. Phocyl. 13, 72. μὴ μιμοῦ κακότητα, Δίκῃ δ' ἀπέλειπον ἄμυναν Πειθῶ μὲν γὰρ ὄνειαρ ἔρις δ' ἔριν ἀντιφυτεύει. Theophyl. 126. s. f. remarks, that this is πρὸς παραμυθίαν μικροψύχων, οὐδὲν γὰρ ἄλλο ἐπιθυμοῦσιν ὡς ἰδεῖν ἑαυτοὺς ἐκδικηθέντας. The sentiment is, however, injudicious; since (as Crell. well observes) when it is said that by their forbearance

* To the above may be added Eurip. Bacch. 603. ὀργῇ δ' ὑποθὲς ἡσυχὸν πόδα· where Musgr. conjectures τρόπον, a *mild disposition*. Aristid. 3, 265 B. οὐδὲ δίδωσι χώραν τῇ βλασφημίᾳ. Philostr. V. Ap. 8, 5. δὸς ἐμοὶ τόπον.

† Oleander and Koppe would unite the first and second interpretations: a method surely uncritical and inadmissible. Schoettgen would conjoin all three; which is the very acme of absurdity,

and patience Christians leave place for Divine vengeance, it is not meant that this vengeance is their *intention*, but only that it is the *event*, or *result*, of their patient endurance and forbearance.*

19. ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω. The words are from Deut. 32, 35. (cited also at Heb. 10, 30.), where the pronouns are both emphatical. The second clause is exegetical and intensive.

20. ἐὰν οὖν πεινᾷ, &c. It is rightly observed by Crellius, that the οὖν shows this precept depends upon the preceding. And Chrys., Theophyl., and Œcumen., have well seen that there is here a sort of *climax*; q. d. "I not only exhort you εἰρηνεύειν, but I enjoin you to do *good* to your enemy. This will be, indeed, the test whether vindictive feelings are thoroughly suppressed; namely, whether you are ready to *perform the common offices of humanity towards him*, if he should need them." For this is *all* that is meant by *feeding him*, and *giving him drink*; these being adduced as an example; though they must extend to all such benefits as the person might have claimed had he not injured you. The expressions themselves are taken from Prov. 25, 21 & 22. *Ψωμίξαι*, from *Ψωμός* (and that from *ψάω*, *ψάω*, *rado*), signifies, literally, to give a *bit*, a mouthful; but in the Sept. it answers to the Heb. *האכיל*, "to give one to eat, to supply food." See Schleus. Lex. Vet. Test. *Ποτίξαι* signifies to *give drink*; as in Matt. 10, 42. 25, 35., and elsewhere.

It is, however, of more importance to attend to the sense of the controverted passage, *ἀνθράκας πυρὸς σκεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ*, on which various have been the opinions of Commentators and Theologians, all of which it cannot be expected that I should review. To such only as have any semblance to truth or probability can I advert. The most popular opinion for the last century is, that there is here a metaphor derived from *founding*, i. e. an allusion to the melting of lead, or other fusible metals; and that the expression signifies, "thou shalt thereby melt down his enmity, and warm him to kindness and affection." (See Macknight.) And this

* For the *patience* here inculcated may be referred to *both* those classes into which the philosopher Epictetus has distributed this virtue, the *ἀνέχου* and the *ἀπέχου*, *bear* and *forbear*.

mode of interpretation was adopted by Jerome, Hilary, Piscator, Vorstius, Schottus, Francke, Hamm., Schultens, Wolf, Heumann, Doddridge, Taylor, Macknight, and Jaspis. But, however ingenious, there is not, as far as I can find, sufficient *authority* for it either from Classical or Rabbinical examples, and it is devoid of all support from those who may be supposed to have best understood the import of Greek phraseology. And as there is not a shadow of *proof* that this is the sense, so there is the greatest reason to think it is *not*. For the phrase, both in the passage of Proverbs 25, 21. (from whence this passage is taken,) and wherever else it occurs, (as in Ps. 140, 9 & 10. Is. 47, 11. Ezek. 10, 2. 4 Esdr. 16, 52.,) is always used of severe and *Divine* punishment. Thus evidence, both positive and negative is against that interpretation, which, in fact, could only have originated in well meant but mistaken views of the import involved in these words, as if it were impossible to exclude from the common interpretation a notion of *vengeance*, unworthy of the Apostle, and little accordant with the precepts of our Redeemer. But *this*, as will be seen further on, is founded on narrow and partial views of the sense, such as do credit rather to the *head* than the *heart* of those who devised them.

2. Near akin to this mode of interpretation is that first (I believe) thrown out by Augustin, and afterwards adopted by some early modern Commentators, as Crellius, and especially Hammond; and, in the last century, adopted by several Commentators of note, as Schoettgen, Doddridge, Carpzov, and Ammon; namely, that "by this conduct thou wilt *touch his conscience* so severely, that he will repent of his injury." But this seems very far fetched, and, like the former interpretation, is devoid of all authority; for I cannot reckon as such the mode of applying the passage found in a modern Jewish Rabbi.

The mode of interpretation which I shall now proceed to detail is the most antient, and, I think, by far the best founded one; it is supported by the Greek Fathers and Commentators, all the later ones, except Augustin and Jerome, and a very considerable part of the modern Interpreters, as Beza, Estius, Cameron, Gomar, Grotius, Whitby, Weinstein, Hardy, Rosenm., Koppe, Schleusner, Slade, and Turner; namely, that the words are expressive of acute pain, and severe punishment, even that of the Divine wrath and vengeance. Now this is supported by the united authority of all the passages of the Old Testament where the expression occurs,* and therefore we can hardly suppose it to be otherwise used *here*. Besides, the context in this case requires it; for the words preceding treat of the *Divine vengeance*. Nor is there any well-founded objection to the above sentiment itself, when properly understood. See Chrysostom, and especially Œcumen. and Theodoret. The sense is thus expressed by Grotius: "Si alter illa tanta tua patientia ac beneficentia ad meliorem mentem revocari non potest, gravis ei impendet pœna." And

* Thus, for instance, in the passage of Prov. after the words here cited, are added, ὁ δὲ Κύριος ἀνταποδώσει σοι ἀγαθὰ; by which it is plain that *evil* was meant by the expression ἀνθρακὰς σπένδουσαι, &c.

he observes: "Dicimur facere, cui rei occasionem præbemus, ut Luc. 16, 9. Tertullianus libro de Patientiâ, *Plus improbum illam cædis, sustinendo. Ab ea enim vapulabit, cujus gratia sustines.*" Koppe translates the passage thus: "Si alter illa tanta tua patientia et beneficentia non redierit ad mentem meliorem: gravis ei impendet pœna." And he lays the following down as the sentiment intended to be expressed by the Apostle: "*Deum sibi præsentem esse injuriæ cujusvis ultorem*, has ipsas hostium injurias eo minus perhorrescerent lætioresque perferrent; tum imprimis *ipsis eorum adversariis*, maximè *Judæis*, ut hi hac ipsa pœnarum divinarum, quas sua erga *patientes benignosque* Christianos crudelitate certo sibi contrahebant, comminatione a novis atrocioribusque injuriis absterrentur."

The enemy is not, however, to be thus treated from any wish or intention* of drawing down the Divine wrath upon him. It is only meant that this will be the consequence, namely if he does not repent, but persists in his enmity and injury: for (as Locke and Turner observe) the persevering wickedness and impenitence of the injurer are to be supposed. So that St. Paul merely states in what the conduct of both parties will result; without intimating that the injured will be gratified.

This last interpretation, I repeat, seems, upon the whole, true: though it must be confessed that the language employed by some in detailing it (especially Chrysostom and Theophylact) is too unguarded. Wetstein (oddly enough) intermingles both interpretations in the following paraphrase. "Hoc faciens, aut ipsum tibi reconciliabis, aut saltem te ipsum tutum præstabis, nec te ipsius peccatis et calamitatibus implicabis. Sin contra feceris, et malum malo rependeris, etiam supra tuum caput fulmen decidet." Out of the very few examples which can be found in ancient history of returning good for evil, one is here adduced by Wetstein from Tacit. Annal. 2, 55. "Tantâ mansuetudine agebat, ut eam orta tempestas raperet in abrupto, possetque interitus inimici ad casum referri, miserit triremes, quarum subsidio discrimini eximeretur." Some others are found in Xenoph. Cyv. and Anab.

Rosenm. thinks it not necessary to interpret these words of Divine punishments. But for this opinion there is not the least foundation; since in the Old Testament the expression is invariably so applied, and the context here evidently requires this.

21. μη νικῶ ὑπὸ τοῦ κακοῦ—κακὸν. This verse is not, I think, so closely connected with the preceding

* So Theodoret 135. εἶδέναι μέντοι χρῆ, ὡς οὐκ ἐπὶ τοῦτο θεραπεύειν προσήκει τοὺς δυσμενεῖς, ἵνα μείζους ἐκείνοι τίσωσι δίκας· ὁ γὰρ θεῖος ἀπόστολος ταῦτα προστέθεικε, σεβέσθαι τοῦ ἀδικουμένου βουλόμενος τὸν θῆμον, οὐ τῷ ἀγαθῷ σὺ κακὸν αἰχῆσαι πειρώμενος· ὅτι γὰρ φιλοσοφεῖν κελεύει, καὶ τὸ ἐξῆς διδάσκει. And so Œcumen. 372 D. μὴ διαθέσει κακοποιῷ εὐεργέτει· ὑπὲρ γὰρ παρημυθίας σου εἶρηται τὰ εἰρημένα, ὅτι ψωμίζων καὶ ποτίζων, ἀνθράκας πυρὸς σαρεύσεις, οὐκ ἵνα μὲν τὰ οὕτως ποιῇς. See also Photius ibidem.

as to support the *second* interpretation above-mentioned; but seems an independent one: though it bears a strong *affinity* to it. The Apostle seems here to rise still higher; and intentionally employs the expression *νίκα ἐν τῷ ἀγαθῷ*, to effectually prevent any misunderstanding of his last words, as giving any countenance to *procuring evil to one's enemy*. And this view of the scope of the passage is confirmed by the following admirable exposition of Theophyl. 127. med., founded on Chrysost. Ἐνταῦθα τοῦτο ὑποδηλοῖ, τὸ μὴ δεῖν ἡμᾶς τοιαύτῃ γνώμῃ ψωμίζειν τοὺς ἐχθροὺς, ἵνα πλείονα κόλασιν αὐτοῖς ἐπάγωμεν· τοῦτο γὰρ ἐστὶν ὃ λέγει· Μὴ νικῶ ὑπὸ τοῦ κακοῦ, τούτέστι, μὴ μνησικᾶκῳ προαιρέσει τοῦτο ποίει, μὴδὲ μιμοῦ τὸν κακοποιόν· ἥττα γὰρ ἐστὶ τοῦτο. ἀλλὰ σπούδαζε μᾶλλον ἐν τῇ ἀγαθοποιίᾳ σου νικῆσαι ἐκείνον, καὶ μεταβάλλειν ἀπὸ τῆς κακίας. Ὅπερ οὖν εἶπεν ἀνωτέρω, πρὸς παραμοθίαν τῆς μικροψυχίας εἶπε· νυνὶ δὲ τὸ τελεώτερον εἰσηγήσατο.

The sentiment is illustrated by Grotius and Wets. from the following Classical passages. Justin 11, 12, 8. "Tunc Darius se ratus verè victum, cum post prælia etiam beneficiis ab hoste superaretur." Apulej Apol. "Malum filium beneficio vinceret." Polyæn. 5. p. 485. οὐ κακῷ κακὸν ἡμυνάμεν, ἀλλὰ ἀγαθῷ κακὸν. Isocrat. ad Demonic. ὁμοίως αἰσχρὸν νόμιζε, τῶν ἐχθρῶν νικᾶσθαι ταῖς κακοποιαῖς, καὶ τῶν φίλων ἡττᾶσθαι ταῖς εὐεργεσίαις. Joseph. Ant. 2, 6, 8. μὴ νικηθῆς ὑπ' αὐτῆς, scil. ὀργῆς. Plut. Dion. 47. χάριτι νικᾶσθαι. Seneca de Benef. 7, 31. "Vincit malos pertinax bonitas, nec quisquam tam duri infestique adversus diligenda animi est, ut etiam vi tractus bonos non amet." 32. "Ingratus est—Huic ipsi beneficium dabo iterum, et tanquam bonus Agricola curâ cultûque sterilitatem soli vincam." De Ira 2, 32. "Non enim ut in beneficiis honestum est merita meritis repensare, ita injurias injuriis, illic vinci turpe est, hic vincere. Inhumanum verbum est, et quidem pro justo receptum, ultio: et a contumeliâ non differt nisi ordine. Qui dolorem regerit, tantum excusatus peccat.—Magni animi est injurias despiciere." Carpzov compares Philo ap. Stob. 10. p. 47. Οὐδενὶ μνησικακῶν τὸ παράπαν, ἀλλὰ νικᾶν τοὺς ἐχθροὺς ἀζίων ἐν τῷ ποιεῖν εὖ, μᾶλλον ἢ βλάπτειν. And Bulkley cites Marcus Antonin. Ἄρισ τὸ ἐτρόπος τοῦ ἀμύνεσθαι, τὸ μὴ ἐξομοιοῦσθαι. I add, D. Cass. 688, 80. οὐδὲν γὰρ οὕτω καὶ δούλοι καὶ οἰκειοῦται τίνα καὶ ἀλλότριος καὶ ἐχθρος ὢν τύχη, ὥς τὸ μὴ ἀδικεῖσθαι, καὶ πρόσθετι καὶ εὖ πάσχειν. Polyæn. 7, 23. χειρωσάμενος ἐς ἀκρότατον εὐνοίας. Liban. Or. 733 c. σκοπῶν, ὥς πονηρὰ φύσις, ἀνελπίστου τυχοῦσα συγγνώμης, δυσωπεῖται (i. e. αἰδεῖται) τὴν χάριν, καὶ μεταβάλλει

τοὺς τρόπους. Dionys. Hal. 676, 30. νικᾷ γὰρ ἡμᾶς χρηστὸς ὢν. Joseph. 664, 26. νενικημένη ταῖς εὐεργεσίαις. Xen. Cyr. 5, 7, 29. δὸς μοι τοὺς ἐμὲ τιμῶντας νικῆσαι εὖ ποιοῦντα. Eurip. Hec. E. 339. ἀρετῇ σε νικῶ. Thucyd. 4, 19. T. 2. p. 27. fin. ἀλλ' ἦν παρὸν τὸ αὐτὸ * δρᾶσαι, πρὸς τὸ ἐπιεικὲς καὶ ἀρετῇ αὐτὸ νικῆσας, παρὰ ἃ προσεδέχετο, μετρίως ξυναλλαγῇ.

CHAP. XIII.

In this second section of the practical part of the Epistle (namely in this whole chapter) are inculcated the *moral duties* to be observed by *all Christians* : 1. Those towards superiors (ἐξουσίαι ὑπερέχουσai), the supreme magistrates † and princes eminent in dignity and station (see Phil. 2, 3.), and especially the Roman Emperors. And there was *need* of the admonition, since at that time there were at Rome both Jews and Christians who, from hatred of the tyranny of Claudius and Nero, had, there is reason to believe, plotted against them. (Carpzov.)

The connexion of the last and the present Chapter is thus ably pointed out by Theodoret. 135. s. m. Οὕτω διὰ τούτων τὸ ἥθος παιδεύσας, παρακελεύεται καὶ τοῖς ἄρχουσι τὴν προσήκουσαν ἀποδέμειν τιμὴν· προήδει γὰρ ἅτε δὴ τοῦ πανάγιου πνεύματος πλουσίως τὴν χάριν δεξάμενος, ὡς τινες, τύφῳ μᾶλλον ἢ ζήλῳ κεχρημένοι, τῶν βιωτικῶν ἀρχόντων καταφρονήσουσι, μείζους ἑαυτοὺς διὰ τὴν γνώσιν ὑπολαμβάνοντες· ἄλλως τε καὶ τὴν καταχυθεῖσαν αὐτῶν δόξαν ἀποτριβόμενος τοῦτο ποιεῖ. διεβάλλοντο γὰρ, ὡς τοὺς κοῖνους ἀνατρέποντες νόμους· καὶ οἱ μὲν ἔλεγον, οἱ τὴν οἰκουμένην ἀνασταταώσαντες, οὗτοι καὶ ἐνταῦθα πάρεισιν· οἱ δὲ, ὅτι ἕτερα ἔθνη εἰσάγονσι· προὔγου τῶν ἐνόμισε καὶ περὶ τούτου νομοθετῆσαι.

“ Well did the Apostle know (observes Koppe) how impatient the Jews were of the Roman yoke.”

* For αὐτὸ and αὐτὸς found in many MSS. I would read αὐτὸν, and subaud τὸν ἐχθρὸν from the ἐχθρὸς preceding, which is also to be supplied at προσεδέχετο. As to the reading αὐτὸ, it appears to have arisen from the ν final being absorbed by the ν following and initial.

† So the Latin *Potestas* (See Facciol. Lex.), and the Italian *Podesta*.

And he refers to Joseph. Ant. 17, 2, 4. and Acts 18, 2. compared with Sueton. Claud. 25. "Lest therefore (continues he) the Christians, a great part of whom at least were Jews, should be hurried away by a desire of innovation, and thereby disgrace the doctrine of Christ, and at the same time bring on themselves evils and calamities inevitable, the provident Apostle, after explaining at large the nature and divine origin of government and magistracy, exhorts the Christians to faithfully and with alacrity discharge these duties : especially since he saw that what he himself had previously disputed concerning the *liberty of Christians*, might easily, by imprudent and ill disposed persons, be misinterpreted, as if at variance with the authority of magistracy. The same admonitions are found at Tit. 3, 1. 1 Pet. 2, 13, and 14. (Koppe.)

Verse 1. *πάσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*. The Commentators observe that *πάσα ψυχὴ*, like the Hebr. *כָּל לֵב*, in Genes. 1, 10, 12, 5., is for *ἐκαστος*. But it seems to me a far more energetic expression ; q. d. "Let every individual without exception," &c.; of course implying of whatever rank of subjects, and of whatever order, whether secular, or ecclesiastical.

Ἐξουσίαις ὑπερεχούσαις, "the higher powers." This signification of *ἐξουσία* is not unfrequent in the later Greek writers, and examples are adduced by Wets. and Koppe. So *Potestas* in the later Latin writers ; as Amm. Marc. 14, 1. *Celsæ potestates*. Whence *podesta* in the Italian. The expression *celsæ potestates* is exactly parallel to this of the Apostle. All Commentators are agreed, that by the *powers* are meant (abstract for concrete) the *persons who exercise the powers*, i. e. *magistrates*, *οἱ ὑπερέχοντες* (as in ver. 3. 1 Pet. 2, 13. Sap. 6, 5. 2 Macc. 3, 11.), *οἱ ἐν ὑπεροχῇ ὄντες* (1 Tim. 2, 2.), *οἱ κρατοῦντες* (Joseph, B. 11, 7.), *προέχοντες τοῖς ἀξιώμασι*. (Joseph. Bell. 7, 11; 1. It refers therefore to all who *ὑπερέχουσι*,

"are set over others, are in authority;" including magistrates and officers of justice of every kind.

With this sentiment Wets. compares Pausan. Eleac. 2, 3. οἱ πάντες ἄνθρωποι θεραπεύουσιν τὰ ὑπερέχοντα ἐν ἰσχύϊ.

1. οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ τοῦ Θεοῦ. That to some singular providence of God the origin and whole fortunes of rulers are to be referred, is an opinion so common to and constantly prevailing among all people, that it may seem to have been instilled by the Almighty himself. (Koppe.) To this purpose we have, among other passages cited by Wets., Hesiod. Th. 96. ἐκ δὲ Διὸς βασιλῆες. Homer βασιλεῖς διογενεῖς and διοτρεφεῖς. Callim. Hymn. in Jov. Ἐκ δὲ Διὸς βασιλῆες, ἐπεὶ Διὸς οὐδὲν ἀνάκτων Θεϊότερον, τῷ καὶ σφὶ τέην ἐκρίναο τάξιν. Hom. Il. a 279. β. 205. Dio Chrys. 1. p. 8. c. Epict. 29. τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχη, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. Joseph. B. 2, 8, 7. (de Essenis) τὸ πιστὸν αἰεὶ παρέξειν πᾶσι, μάλιστα δὲ τοῖς κρατοῦσιν, οὐ γὰρ δίχα θεοῦ περιγίνεσθαι τινι τὸ ἄρχειν. Koppe, too, cites Plin. Paneg. Si adhuc dubium fuisset, sorte casusque rectores terris, an aliquo numine darentur, principem tamen nostrum liqueret divinitas constitutum. Ammon compares Sueton. Tit. C. 9. Principatus fato datur. See also Prov. 8, 15 and 16.

Αἱ δὲ οὐσαι ἐξουσίαι, "the powers which *exist*, and *are such*," i. e. not merely sovereigns *de jure*, but *de facto*. It is well remarked by Grotius, "Imperia omnia post vocationem Gentium Deus regit, ac mutat, non communi tantum illâ providentiâ, per quam multa relinquit naturali ordini, sed sapientiâ attemperatâ subditorum utilitatibus, aut, si ita meruerint, pœnis. Fecit hoc et olim Deus aliquoties, Prov. 28, 2. Psal. 75, 6 and 7. Dan. 2, 21 and 37. At Christus hoc universaliter a Christianis credi et pro certo haberi voluit, Joh. 19, 11."*

* To the above view, however, it is objected by Macknight, that here αἱ ἐξουαὶ ὑπερέχοντες, being distinguished from οἱ ἄρχοντες,

2. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τ. τ. Θ. δ. α.
It is plain that ἀντιτασσόμενος and ἀνθέστηκεν are used

ver. 3, must signify, not the persons who possess the supreme authority, but the *supreme authority* itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders: in short, by the *higher powers* is denoted that form of government which is established in any country, whatever it may be." "A remark (adds he) which deserves attention, because the Apostle's reasoning, while it holds good concerning the form of government established in a country, it is not true concerning the persons who possess the supreme power, that *there is no power but from God*, and that *he who resisteth the power, resisteth the ordinance of God*. For if the person who possesses the supreme power in any state exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God; is not authorised by him, and ought to be resisted. But with respect to the words οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, for *there is no power but from God*, it must be observed that they were meant to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorized government to be exercised in every country.—At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family to exercise the power of government, he has left it to the people to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction; and the persons who, by the choice, or even by the peaceable submission of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to sovereignty vested in their persons." Macknight.

All this, however, seems not to the point. Such refinements are not to be sought in a passage like the present, written *populariter*. Moreover, when it is said that the governor is *sent from God*, it can only be implied that he is *permitted* to be so by the real, though inscrutable, providence of God; though mediately appointed by the authority, or invested with it by the consent of man. The very constitution of government (as Mr. Slade observes), which is said to be derived from God, is framed by the will and consent of a people. God has ordained that there should be governments, and therefore governors, and that they should be obeyed: but still, every particular arrangement is left to human discretion.

as synonymous; and though the former may seem to be the *stronger* term, yet it simply means *to resist*, frequently both in the Scriptural and the Classical writers. (See Schl. Lex.) Διαταγή, like διάταγμα and διὰταξις, signifies *ordinance*. See Schl. Lex. Vet. Test. et Nov. Test.

Schoettg. and Wets. compare a similar sentiment of Bereschith Rabba 14, 8. R. Jodan dicit : quicunque faciem suam obfirmat contra regem, idem est ac si illam obfirmaret contra majestatem divinam.

“As the precept (observes Mackn.) in the foregoing verse, and the declaration in this, are *general*, they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since *the power*, of which the Apostle speaks in both verses, is *the form of government*, and not *the rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community, by common consent, or by those who, according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates who execute these laws hold their power; and even without considering whether the religion professed by the magistrates be true or false. For the same reason, the *opposition to*, and *resistance of*, *the power*, forbidden in the second verse, is an opposition to, and resistance of, the established government, by disobeying the wholesome laws of the state, or by attempting to overturn the

The general sense, too, is well expressed by T. Edwards, thus: “Christians are not, by the freedom of the Gospel, exempted from any ties of duty or subjection which by the laws of their country they ought to observe towards the governors or magistrates of it, (though heathens,) any more than their fellow-subjects. On the other side, these rules do not tie them up any more than their fellow-citizens (who are not Christians) from any of those civil rights which, by the law of nature, or the constitution of the country, belong to them.”

government, from a factious disposition, or from ill-will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts, therefore, do not enjoin obedience to the magistrates in things sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses, the Apostle has shewn, from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the Apostle himself, that they who refuse to do things sinful, or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate, because in commanding them he exceeds his power. And, that opposition to a ruler, who endeavours utterly to subvert the constitution, or to enslave a free people, is warranted not only by right reason, but by the Gospel, which teaches, that *rulers are the servants of God, for good to the people*, and are supported by God only in the just execution of their office."

All this may be very true, but it does not seem to have been contemplated by the Apostle, whose injunction is expressed *popularly* and *generally*, without reference to some few *exceptions*, or to the *extreme cases* in which resistance may be lawful.

2. οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήφονται. These words are considered by Bp. Sherlock and Mr. Slade as not referring to the preceding, but rather as forming the introduction to a new argument. This, however, though countenanced by Koppe, is not agreeable to the usual force of δὲ, nor (I think) suitable to the context. The δὲ manifestly signifies *autem*. And so it is rendered by the Vulgate. The above harsh construction was resorted to by Bp. Sherlock, in order to justify the explanation of κρίμα adopted by him (in common with many other interpreters, as Chrysost. T. Aquinas, Paræus, Vorstius, Tolet., Vatab., Whitby, &c.) namely, *temporal punishments*. But this is at variance with the context:

for, as Crell. truly says, the scope and connection of the Apostle's argumentation requires the word κρίμα to be understood of *divine* rather than *human* punishment. Hammond has here a very masterly annotation on the force of the term κρίμα in Scripture, which will (like almost every thing from this most learned, able, and honest Divine) amply repay an attentive perusal. From what he has said there can be no doubt but that both these senses must here be united.

2. ἐαυτοῖς κρίμα λήφονται. This seems an Hellenistical phrase, formed (as Koppe thinks) on the Hebr. נשח ממת, and equivalent to κρίνεσθαι at Jas. 3, 1. and Matt. 23, 14. Koppe, too, takes ἐαυτοῖς to mean *sud culpæ*. But this seems supposing an emphasis unwarrantably. It should rather appear that the ἐαυτοῖς is *pleonastic*; since this is *supposed* by the force of the middle voice; which, however, is not much attended to by the Scriptural writers, who often add a dative of the personal pronoun, as if the verb were in the *active* voice.

3. οἱ γὰρ ἄρχοντες οὐκ εἰσι φόβος—κακῶν. The connexion of these words, or at least the force of the γὰρ, is not very clear. Theophyl. and Crellius well observe, that the Apostle meets a tacit objection, such as: "It is hard that I should be in continual fear of the κρίμα of the magistrate." To which the answer is: "There is no *reason* for fear, so long as thou doest well: for rulers are not a terror, &c."

Φόβος, for φοβερόν, by a metonymy of the effect for the cause, signifies that which strikes fear, the *terriculamentum*, whether a person, or a thing. See 1 Pet. 3, 14. This use is also found in the Classical writers. Thus Schleus. in his Lex., compares Soph. Phil. 1244., Eurip. Troad. 1165., and Justin 3, 1, 1. Xerxes terror gentium. And so an inscription cited by Wets.: εἰμι κριτῆς γὰρ ἡπιος ἰθυδίοις, τοῖς δ' ἀδικοῦσι δέος. Examples of a similar sentiment are cited by Schoettg. and Wets. from the Rabbinical writers.

Here it is observed by Grotius. "Post argumentum ab origine, alterum addit ab usu, cujus causâ constituta sunt imperia, nempe ut improbitate repressâ tutius vivant boni. Hoc autem plenissimè præstant boni Reges, mali quoque aliquatenus, vel sui causâ. Et quanquam interdum aliquid vitii intervenit, nunquam tamen non satius est esse principes, quam non esse. Nam ut rectè Tacitus, *Vitia erunt donec homines, sed neque hæc continua et meliorum interventu pensantur. Et, quomodo sterilitatem aut imbres et cætera naturæ mala, ita luxus vel avaritia dominatium toleranda.*" And he compares Joseph. Bell. 2, 28. and Cic. de Leg. 2. Leges improbos supplicio afficiunt, et defendunt, ac tuentur bonos.

3. θέλεις δὲ μὴ φοβέσθαι τὴν ἐξουσίαν; So Liban. Or. 210 D. εἰ δὲ μείζων ὁ φόβος τῆς ἐξουσίας. Tacit. Agric. 9. ubi officio satisfactum, nulla ultra potestatis persona.*

4. Θεοῦ γὰρ διάκονος ἐστὶ σοι εἰς τὸ ἀγαθόν. This suggests another reason why we should be subject to the power, not only as being the minister of God to us, but as *appointed* by God *for our own good*. For in the last words rests (as Koppe observes) the force of the sentence. By *good*, the Commentators remark, is meant good, both natural, civil, and moral. (See Pole.) Διάκονος is used as λειτουργοὶ Θεοῦ at ver. 6. Here Wets. aptly cites Plut. 63 D. ὑπηρεσίαν θεοῦ τὸ βασιλεύειν ἡγούμενος, ὅσγε ἀνίστησι, καὶ οὐκ ἐὰν κείσθαι καὶ ἀργεῖν τὴν ἐν σοὶ τοσαύτην δικαιοσύνην. Philo T. 2. p. 200, 46. θεοῦ γὰρ ὑπηρέται πρὸς τέκνων σποράν οἱ γονεῖς· ὁ δ' ὑπηρέτην ἀτιμάζων, συνατιμάζει καὶ τὸν ἄρχοντα. Grot., too, quotes Seneca Ep. 73: Errare mihi videntur qui putant Philosophiæ fideliter deditos contumaces esse ac refractarios et contemptores Magistratuum ac Regum, eorumve per quos publica administrantur. E contrario etiam nulli adversus illos gratiores sunt, nec immeritò: nullis enim

* i. e. "he threw off the mask of power." There seems to be an allusion to the masks which the tragic actors wore, when representing the characters of kings and great personages.

plus præstant quàm quibus frui tranquillo otio licet. Itaque hi quibus ad propositum bene vivendi aditum confert securitas publica, necesse est ut auctorem hujus boni, ut parentem colant. And he remarks: "Sicut hac in re Magistratus multum sapientibus prosunt, ita et sapientes, præcipuè Christiani, plurimum Magistratibus. Nam multos corrigendo, et meliores reddendo etiam quàm Leges humanæ præcipiunt, detrahunt illis magnam severitatis materiam, efficiuntque ut placidius imperent."

4. οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ. Grotius observes on the *litotes* in εἰκὴ, i. e. *gravi de causâ*. By *bearing the sword* is meant having the power of life and death; which was represented by the Roman magistrates being *girded with the sword*, or having it carried before them: * a custom which is partly retained in *modern times*. See Grotius, who refers to Tacit. L. 3.,† and says that in the Rabbinical writers frequently occurs the expression *Rex, qui portat gladium*. It must be remembered that decapitation was the most frequent capital punishment, and that often performed (as is usual in Germany) with a *sword*. A very striking plate representing this mode of execution may be seen in Johnes's Froissart.

Ἐκδικος, an avenger. For ὁ ἐκδικῶν. (See at 2, 5.) Thus in 1 Thess. 4, 6. the Lord is said to be the ἐκδικῶν πάντων τούτων, *the punisher of all such*. The word also occurs in the Greek Translators of the Old Testament, (See Schl. Lex. Vet. Test.), and in Aristæus and Cheroboscus, cited by Wetstein. The εἰς ὄργην Koppe accounts as redundant. But that is certainly not the case. The words have much meaning;

* So Sueton. Galb. 11. (cited by Wets.): Iter ingressus est paludatus, ac dependente a cervicibus pugione ante pectus, nec prius usum togæ recuperavit, quàm oppressis, qui novas res moliebantur.

† To which I add Liban. Ep. 1048. where it is said that a good and mild king will rejoice, εἰ τὸ ξίφος ἄργον. Philostr. V. Ap. 7, 16. τοὺς τὰ ξίφη φέροντας. & Vit. Soph. 1, 25, 2. δικαστοῦ γὰρ δεῖσθαι ξίφος ἔχοντας. Herodian. 3, 11, 4. παρηώρητο τε αὐτῷ ξίφος. Philostr. V. pp. 4, 42. ἐφ' ᾧ τὸ ξίφος ἦν, qui prætor erat.

though they are somewhat inelegant in their present position; and for that reason they were omitted by some antient librarii, (as in the Cod. Cant.) ex emendatione.

5. διὸ ἀνάγκη ὑποτάσσεσθαι—συνεῖδησιν. It is not necessary to press on the sense of ἀνάγκη (as is done by some early Commentators). The *necessity* (as Hardy observes) is not *absolute*, but *hypothetical*, (compare Matt. 18, 7.), or, as Schl., in his *Lex.*, explains, *necessitas, quæ est e nexu rerum humanarum inter se invicem, et ipsa naturâ humanâ*. It is therefore better to render it, with some Commentators, *oportet, καθήκον ἐστι*. Indeed it is to be regarded as a *popular* phrase; q. d. (as Hardy paraphrases): “if you are impressed with any reverence towards God, or regard for your own tranquillity and safety, it is necessary for you to be under subjection to them.” Koppe thinks the expression is equivalent to *δεῖ οὖν ὑποτάσσεσθαι*. And Wets. refers to Hebr. 16, 23. and Matt. 18, 7. Nor is this merely an Hellenistical use. Grot. compares the Sophoclean *ἄρχοντες εἰσιν, ὥστε ὑπείκτεον*. And Wets. cites several examples of ἀναγκὴ from Plato and Xenophon. I add Soph. Œd. Col. 605. *ὅτι σφ’ ἀνάγκη τῇδε πληγῇναι χθόνι*. See also Carpzov. The thing is, indeed too plain to need any further illustration. So that it is surprising some eminent Theologians and Critics, as Luther and Michaelis, should favour the reading *ἀνάγκη ὑποτάσσεσθε*, which is objectionable, both on the score of propriety of language, and correctness of doctrine. Neither is it supported by any *authority*. For the reading *ὑποτάσσεσθε* without ἀνάγκη, in some early MSS. and Fathers is evidently a *paradiorthosis*. The Vulg., indeed, supports the interpretation of Michaelis: but its authority is not so great as to alter the state of the case.

The obedience here inculcated is manifestly *political*, and not *religious*. And this is all that seems necessary to be kept in view. (See the Commentators.) The words following suggest the *motives*

for this obedience, namely, not only διὰ τὴν ὀργήν, out of dread of the *penalty* incurred, but also for *conscience* sake. And here again we have a *popular* mode of expression, deviating from the Classical use, but of which the sense would seem too obvious to need any explanation, were it not necessary to so paraphrase συνειδ. as to *shew the connexion* between this and the following verse. Now *this*, I conceive, is *most* successfully traced by Theophyl. 129. as follows. Ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον ἵνα με πειρασθῆς τῆς ὀργῆς καὶ τοῦ Θεοῦ καὶ τοῦ ἄρχοντος, ὡς ἀπειθῆς, καὶ κολασθῆς ἀφόρητα· ἀλλὰ καὶ ἵνα μὴ δόξης ἀσυκείδητος εἶναι καὶ ἀγνώμων περὶ τὸν εὐεργέτην. Εὐεργετοῦσι γὰρ οἱ ἄρχοντες μεγάλας τὰς πόλεις· διὰ γὰρ αὐτῶν ὁ βίος ἡμῶν συνίσταται· καὶ εἶγε μὴ ἦσαν, πάντα ἂν ᾤχετο, τῶν δυνατωτέρων τοὺς ἀσθενεστέρους καταπινόντων. Ἡ συνείδησίς σου τοίνυν, φησὶ, πειθέτω σε τιμᾶν τοὺς τὰ τοιαῦτα καλὰ χαριζομένους σοι.

The exalted principle of acting for conscience sake, and not merely from fear of penal statutes, was not unknown (in theory at least) to the Heathen philosophers. Thus Wets. compares Hor. Ep. 1, 16, 52. Oderunt peccare boni *virtutis amore*: Tu nil admittis in te *formidine* pœnæ Democr. Sent. Μὴ διὰ φόβον, ἀλλὰ διὰ τὸ δέον ἀπέχεσθαι χρῶν ἀμαρτημάτων. Aristot. Eth. 10. ult. οὐ γὰρ πεφύκασι αἰδοῖ πειθαρχεῖν, ἀλλὰ φόβῳ, οὐδ' ἀπέχεσθαι τῶν φαύλων διὰ τὸ αἰσχρὸν, ἀλλὰ διὰ τὰς τιμωρίας. See also Cic. Parad. 5.

It is well observed by Hardy, that from this passage it is certain that human laws, legitimately enacted, are not only binding *in foro externo*, but *in foro conscientiæ et Dei*, and not only bind the transgressor to *punishment*, but to *blame*." Thus transgression becomes not only a *breach of law*, but a *sin*.

6. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. The connexion, and the real force of the γὰρ (which has not, I think, been distinctly seen by our modern Commentators), seems to have been correctly laid down by Theophyl.

on the former verse, whom see. The first γάρ refers to their *high usefulness*; the second γάρ subjoins an additional reason, namely, that they are *appointed* by God to a ministration which is, upon the whole, highly beneficial to men.

It is certain that the words εἰς αὐτὸ τοῦτο (as all the ancient Commentators, and also many modern ones of note are agreed), must be referred, not to the antecedent φόρους τελεῖν, but to the λειτουργεῖν, which is *comprehended* in λειτουργοί. This, indeed, is so clear, that I am surprised Koppe should have revived a mode of interpretation which could only have arisen from ignorance, or wilful misrepresentation; namely, that of referring εἰς αὐτὸ τοῦτο to the τὸ τελεῖν, i. e. for “they are continually attending to the collecting of the taxes;” which involves an absurdity: for *that* would be no reason why we should pay them. Besides, it compels us to take (with Koppe) λειτουργοί Θεοῦ for the *tax-gatherers—dropping Θεοῦ*! All which is so harsh and contrary to the context, and so much at variance with every principle of sound interpretation, that it deserves not a moment’s attention. And be it observed, that the word προσκ. is much too strong a term to be employed of merely collecting tribute: whereas, on the common interpretation, it is very suitable. Thus in Acts 1, 14., and Col. 4, 2. we have προσκ. τῇ προσευχῇ, and 2, 42. προσκ. τῇ διδαχῇ and Acts 6, 4. προσκ. τῇ διακονίᾳ τοῦ λόγου. That it is a very strong term is also apparent from Ephes. 6, 18. εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ, where there is the same construction as in the present passage. And Koppe on that place himself admits that the words are put for ἀγρυπνοῦντες καὶ προσκαρτεροῦντες. I should not have thought it worth while to dwell so long upon an interpretation manifestly unfounded, had it not supplied a petty hold to infidel cavillers, from which to level the shafts of their puny ridicule at the venerable Apostle.

Λειτουργία is a very strong term, properly denoting (as Schleusner, in his *Lex.*, observes), persons who were obliged, either by their own tribe, or the people at large, to perform certain public forms of worship, or at their own expence to supply the wants of the state, and, in a case of necessity, undertake all the most burthensome and irksome offices in the state, yield up their property, nay, even their life and blood, to promote the welfare of the state." For the etymology and Scriptural application of the word, see the note on Luke 1, 23. It is almost unnecessary to observe, that without the faithful and conscientious payment of *taxes*, the ends of the *λειτουργία* in question could never be attained. So Tacit. Hist. 4, 74. (cited by Koppe and Rosenm.) Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis haberi queunt. And yet it is God's will and pleasure that such *λειτουργίαι* should be performed; and therefore it is his will that the taxes necessary to their support should be rendered. It is manifest, however, that this only applies to taxes *legally* imposed, and *necessary* to the purpose in question.

The student will remark the discrimination between *εἰσπράξεις* and *εἰσφορῶν*. As to the difference between the terms *φόρος* here, and *τέλος* at the next verse, it is not, indeed, of any importance to the doctrine, but it may be observed that, according to the opinion of the most learned Philologists and Antiquaries, *φόρος* and *φόροι* denoted the *land tax* and the *capitation tax*, and are nearly the same with the *κῆνσος* at Luke 20, 21., where see the note. The *τέλη* were the *vectigalia*, and the *customs* levied on the imports and exports. In illustration of which Koppe aptly cites Justin Martyr Apolog. 2. Φόρους δὲ καὶ εἰσφοράς τοῖς ὑφ' ἡμῶν τεταγμένοις πανταχοῦ πρὸ πάντων πειράμεθα φέρειν.

7. ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς. The word *ὀφειλή* is a general term, and may denote whatever is *due*;

and this both in a physical and moral sense. Here it denotes *both*; as appears from the words following, which are exegetical. It is plain that at τῷ some participle must be understood. I prefer, with Koppe, αἰτοῦντι. Others take τῷ for ᾧ, and supply ὀφείλετε. But this seems too arbitrary an ellipsis.

By φόβος, Koppe observes, is meant the reverence due to a superior; by τιμῇ, the offices of respect to equals. And certain it is that τιμῇ is used not only of equals, but of inferiors. (See Schl. Lex.) yet here the Apostle has only in view *governors*, who, as respects their station, are superior to the governed. I am inclined to think that the words in question are only two terms expressive of the same thing, though in different degrees; φόβος denoting the reverential homage due to Kings, and principal rulers; τιμῇ, the respect due to all who are in authority. This seems preferable to fancying certain distinctions in the words, which it would be difficult to prove; such as that imagined by Doddr. and some early modern Commentators, who take φόβος to denote the *inward disposition*; and τιμῇ the *external behaviour* proceeding from it.

Mr. Weston here compares the following elegant passage of Soph. Antig. 886. κράτος δ' ὅτῳ κράτος μέλει Παραβατὼν οὐδαμῇ πέλει.

8. μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. The Apostle takes occasion, from the word ὀφείλας, to pass from what respects the *political law* to that which regards *morals*; and shows that these precepts, as they had been before Moses', so now also did they remain, but with the glorious *supplementa* of the Christian dispensation. (Grot.) The injunctions concerning the duties towards Heathen magistrates terminated at ver. 7.; and in the present and following verse the Apostle proceeds to treat of the mutual offices and duties of Christians one towards another.

The general scope of the sentence is indeed plain;

but some doubt has been raised respecting the exact sense, and this has arisen from the word *οφείλετε*, which some ancient and modern Interpreters, as Ar. vers., De Dieu, Koppe, and Rosenm., take in the indicative, and render thus : “Ye owe nothing to any one, except mutual benevolence ;” i. e. the whole circle of your duties is comprehended in mutual benevolence. But this I cannot but consider very harsh, since the Apostle is here occupied with *injunctions* and the Imperative is several times used both in the preceding and the following verses. The common mode of interpretation is supported both by the ancient and by most modern Interpreters, and is very well made out by Theophyl. as follows. *Τὰς μὲν ἄλλας ὀφείλας ἀποδοτε· μηδέποτε δὲ τὴν ἀγάπην ἀποδοῦναι θελήσετε, ἀλλ’ αἰὶ ὄφλημα αὐτὴν ἔχετε διηκεές. Μὴ γὰρ ἐπειδὴ σήμερον ἀγαπητικὴν ἐπεδείξω διάθεσιν πρὸς τὸν πλησίον, νομίσῃς ἀποπλήρῶσαι τὴν ὀφειλὴν, καὶ διὰ τοῦτο παρίδῃς αὐτὸν αὔριον· ἀλλὰ διηκεῶς νόμιζε τὴν ἀγάπην χρεωστεῖν τῷ πλησίον.* So also Carpzov : “This charity (which Photius calls the mother of the virtues) Paul here describes as *a continued debt*, which is ever being paid, and yet is always owing, and is never quite discharged in this life.”* This passage has been thus elegantly imitated by Augustin Ep. 62. “Semper debeo charitatem, quæ sola, etiam reddita, detinet debitorem.”†

* “Other debts (says Grot.) are paid off, and therefore done away, but the debt of love is never discharged, but continues.”

Nor is there any reason to object to the seeming harshness of the expression, since (as Grotius observes) it is an *acutè dictum*, and must not be too much pressed upon.

† And also by Milton, *Parad. Lost*, 4, 55. (cited by Wets.) as follows :

“A grateful mind

By owing owes not, and still pays, at once
Indebted and discharged.”

With this divine doctrine of Christian Charity, one may contrast the misanthropic spirit of the most Heathen writers, of which there is a curious instance in an Epigram from the *Anthol.* 1, 15, 6. (cited by Wets.) *εὐδαίμων πρῶτον μὲν ὁ μηδενὶ μηδὲν ὀφείλων· εἶτα δ’ ὁ μὴ γήμας· τὸ τρίτον ὅστις ἀπαις.*

8. ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. By *the other* is meant τὸν πλησίον: for ἕτερον, *another*, means *any other* person with whom we have any sort of connection: and so St. Paul here explains: τὸν πλησίον, *one's neighbour*. Indeed a greater than St. Paul, in his inimitable parable of the good Samaritan, has taught us to thus extend the signification of ἕτερος, making thereby the command as unlimited as the benevolence of the Deity, and co-extensive with the sphere of human action.

Here it is as unnecessary to point out the superiority, *in this respect*, of Grecian over Pharisaical ethica, as it is for me to prove that the word in this sense is frequent in the purest Greek Classics, that point having been already established, beyond the reach of controversy, by the erudite labours of Raphelius on Matt. 5, 43. See also some long and learned illustrations of this idiom in the notes to the celebrated "Spital Sermon" of a late venerable and most eminent Scholar. p. 48.

Πεπλήρωκε has the sense of *implere solet*. Schleus. renders: "omnia officiorum genera aliis præstate, maximè officium mutui amoris." By the νόμον is meant the law in general; not, as it is understood by some Interpreters, that which respects our neighbour only.

9. τὸ γὰρ. Οὐ μοιχεύσεις, &c. At τὸ γὰρ there is an idiom, in tracing the nature and force of which, Commentators are not quite agreed. The early Interpreters regard it as put for ὅτι. But the more enlightened views of construction, developed during the last two centuries, have shown this to be erroneous. Camerar. and others think it is put δεικτικῶς, as the article neuter frequently is. But surely there is nothing of δειξίς here. There is, I conceive, an *ellipsis* of some word, which I would supply, with Koppe, by γεγράμμενον. Thus we have a *clause in the place of a noun*.

The Apostle, it may be observed, has not arranged these commandments in the order in which they stand

either in the Hebrew, or the Greek versions; though (as Koppe remarks) he follows the *latter* rather than the former. See Mark 10, 19. Luke 18, 20. Koppe refers to Fabr. Bibl. Gr. 4. C. 4. p. 110 seqq. I would add that a passage, similar both in construction and sentiment, occurs in Philo Jud. 749. ἀλλὰ — οὐ μοιχεύσεις — οὐ φονεύσεις, οὐ κλέψας, καὶ τὰλλα ταύτῃ. Philo there refers to the *second* or *prohibitory* Pentad of the Decalogue; the idiom is frequent in the best Greek writers.

The words οὐ ψευδομαρτυρήσεις are not found in six uncial, and several other MSS., and have been cancelled by Griesbach, though not, I think, on good grounds. The number of MSS. which have them is very small, compared with that of those in which they are not found: and the Homoteleuton suggests an obvious reason for the omission; though not, perhaps, to such an extent. And it is true that one may account for the *introduction* of the clause, as well as for its *omission*. But if it had been *introduced*, it would, I think, have been in another place. For after οὐ κλέψεις it would seem that οὐκ ἐπιθυμήσεις ought to have followed: and so the Librarii removed the irregularity by cancelling the clause. To such petty niceties, however, our Apostle pays little attention. After all, the question is of no great importance, since the prohibition, if not *expressed*, cannot but be *understood*, being included under the comprehensive words καὶ εἴ τις ἑτέρα ἐντολή.

9. καὶ εἴ τις ἑτέρα ἐντολή, “and whatever other commandment there may be.” On this idiom I have before treated at Mark 11, 25., and I would here add an example from Artemid. 3, 65. καὶ εἴτι ἄλλο. In the words ἑτέρα ἐντολή there is a brevity frequent in the popular style: for *any other* must be understood with the limitation, “namely, of the same nature with those just adverted to,” or “connected with the duties which we owe to each other;” as, for instance, to honour our parents.

9. ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, &c. The

verb ἀνακεφ. signifies properly to cast up an account, reckon up the items of it; and, figuratively, to comprise, as it were, under one head, comprehend in a small compass.* Λόγος has here the sense of רַבֵּר, γνώμη, *sententia, general precept*; as in Joh. 4, 37. Grot. observes that the Hebrew writers have the saying “Lex tota in hoc ἀνακεφαλαιούται, Dilige Deum totâ corde et totâ animâ atque substantiâ.† And he adds that these precepts are also called by them the summæ magnæ. It is remarked by Chrys. that this *love* is the beginning and end of virtue, which has this root, this foundation, and chief head.”

The future tense is, by a Hebraism, put for the Imperative. With respect to the term τὸν πλῆσιν, *neighbour*, it literally signifies *he who dwells near us*:‡ but (as Grot. observes), in the Mosaic law, it denotes one subject to the same law. In the Gospel, however, the word has a wider acceptation, and comprises every individual descended from our first parents, without any distinction of nation, manners, customs, religion, or race.” In this sense, *every man* is the Christian’s neighbour, and especially any one with whom he *has to do* in any way whatever.

Koppe here reads, from some MSS., σεαυτὸν. But that seems a mere paradiorthosis. The common reading is supported by the use of the best writers. See Porson on Xenoph. Anab. and Matth. Gr. Gr.

By *loving one’s neighbour as oneself* is, I conceive, not meant that we should love him *as much* as our-

* The force of the term is copiously illustrated by Wets. from the best Græc writers; ex. gr. Aristot. αὐτὰ τὰ ἀναγκαῖα ἀνακεφαλαιουμένοι. Galen. συγκεφαλαιώσας εἰς ἓν ἅπαντα τὰ προειρημένα. Thucyd. 6, 91. πολλὰ παρὲς τὰ μέγιστα κεφαλαιώσω. Glossar. Scaligeri ἀνακεφαλαίωσις, *repetitio*. Hesych. ἀνακεφαλαιούτοι, συμπληρούται.

De Dieu (from Hesych.) explains the ἀνακεφαλαιούται by ἀναλαμβάνεται, and he subjoins ἐπαναλήψις, ἐπίλογος. But that is merely the *rhetorical* sense, which does not here apply.

† So also R. Akiba (cited by Koppe) לֵךְ לְךָ לֵךְ legis est in his Levit. 19, 18. Diliges proximum tuum, sicut te ipsum.

‡ So Prov. 3, 29. “Devise not evil against thy neighbour, seeing he dwelleth securely by thee.”

selves,* but in the same manner, though not to the same degree, as we love ourselves.† And this is confirmed by the words following, which seem to be exegetical, and meant to shew the nature of this love; namely that we should be as careful to avoid injuring him as we would of injuring ourselves.

Now this is not impracticable, and may therefore be justly expected of us. And let it be remembered that no one can commit a crime without injuring his neighbour. For, as Aristot. Nic. Eth. 9, 8. p. 413. (cited by Bulkley) observes, Τὸν δὲ μοχθήρον οὐ δεῖ βλάψει γὰρ καὶ ἑαυτὸν, καὶ τοὺς πέλας· φαύλοις πάθεσιν ἐπόμενος.

10. ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται. This is (as I before observed) exegetical of the preceding. Here (the Commentators remark,) we have abstracts for concretes, q. d. "He who loveth another doth no harm to him," &c. But it may very well be understood thus: "Love, i. e. (the love here enjoined) consists in not injuring any one." And true indeed it is that a great part of the love we bear to our fellow-creatures is only required to be shown by *not injuring* them: which will often operate as a positive benefit. Some eminent Commentators, however, maintain that more is here meant than is expressed, namely, that there is included an admonition not to *suffer* our neighbour to be injured. And certainly to suffer him to be injured, and do nothing to prevent it, is a sort of injury. Others, again, think there is a meiosis, by which is also to be understood *benefitting* and doing good.‡

* Which would be contrary to nature. So Aristid. οἶμαι τοῦ φύσει πᾶσιν ἀνθρώποις συμβεβηκότος ἦν οὕτω δ' ἐστὶ μηδένα ἑαυτὸν μᾶλλον φιλεῖν.

† So Cajetan and Estius ap. Pole, who explain: "Eo modo quo diligis teipsum; hoc est, amore amicitiae, quod est velle illi bonum, honestum, utile, delectabile, propter illum, non propter te, sicut vis tibi ipsi hæc bona propter teipsum."

‡ And in this view Mr. Slade observes, that "the principle of love extends much farther than *not injuring*, and necessarily leads to the active and universal exercise of *benevolence*."

The sense of the passage is thus ably discussed by Crellius: "Quodd si quis dicat, legem non tantum prohibere ne proximo malefacia-

10. *πλήρωμα οὖν νόμου ἡ ἀγάπη.* The sense of these words is not in itself quite determinate. They may signify (as some early modern Commentators interpret) that 'love is the end and scope of the commandments respecting our neighbour;' or (as others explain) that in 'love consists the fulfilment of the law;' which latter interpretation seems to be more agreeable to the words preceding. "Hence (observes Koppe) the same precept is by St. James 2, 8. styled the *νόμος βασιλικός*, and by St. Paul, 1 Tim. 1, 5., the *τέλος τῆς ἐπαγγελίας*." It is remarked by Theophyl. and the other Greek Commentators, that the Apostle shows both kinds of virtue to be inherent in charity or benevolence; namely the *abstaining from evil*, which is implied in *κακὸν οὐκ ἐργάζεται*, and the *doing of good*, as indicated in *πλήρωμα οὖν νόμου ἡ ἀγάπη*; for *ὀλόκληρον κατορθοῖ ἐν ἡμῖν τὴν ἀρετὴν, τὴν διὰ τοῦ νόμου δεικνυμένην*. The *πλήρωμα*, (Carpzov observes,) is meant to indicate that the *substance* and *sum* of the precepts of the second table consists in love towards our fellow-creatures.

11. *καὶ τοῦτο, εἰδότες τὸν καιρὸν.* The Apostle now passes to the *third* part of the Chapter, in which is contained a general admonition to true holiness of life, and the laying aside of certain vices which he has both here, and in the preceding chapter, reprehended. (Crell.)

In order the more to excite and confirm their zealous observance of the virtues which he had thus far enjoined, the Apostle adds this *new reason*, that the return of Christ to the earth, and the blessings he will bring with him, are events not far distant. Now this holiness of life, and abstaining from evil, is com-

mus, sed jubere ut beneficiamus: respondemus, hæc bona quæ proximo exhibere debere jubet, in eo tacitè contineri, ne illi malefaciamus. Ea enim tantum bona lex proximo exhibere jussit, quæ nemo nisi odio ductus alteri denegare potest, quæque talia sunt, ut in eorum denegatione malum proximo inferatur. Quo circa charitates ejusmodi quoque bona aliis præstanda a nobis exigit; quandoquidem et denegatio eorum malum continet, et non nisi ab iratis et odio flagrantibus hominibus, vel saltem qui omnem humanitatis affectum exuerunt, proficisci potest."

pared to the conduct of men who are placed, as it were, in the broad day-light, and view of their fellow creatures, and are therefore held in moral restraint by such full observation: a similitude to be traced from the figurative use of light and darkness to denote virtue and vice, common both to the Biblical and the Classical writers. See Ephes. 5, 8 and 11. 1 Thess. 5, 4 and 5. 1 Pet. 2, 9. Matt. 25, 1—11. Joh. 8, 20 and 21. 1 Cor. 6, 8. Comh. Hebr. 10, 25. (Koppe.)

Here there are inculcated the duties of Christians towards *themselves*, to the end of the chapter. The transition is indicated by the words *Καὶ τοῦτο*. (Carpz.)

The Greek Commentators, with less than their usual judgment, apply the words solely to the virtue of *charity*, just before enjoined. But certainly (as is rightly observed by Crellius) they belong, not to the words immediately preceding (at which the Apostle had made a kind of digression) but to the whole of the Apostle's exhortation, in which had been prescribed the various virtues and duties of Christians, especially a non-conformity to this world, which indulges in various kinds of carnal pleasures, and the living in peace and harmony with all."

The Greek Commentators and the early modern ones have not well seen the force of the formula *καὶ τοῦτο*. Some, as De Dieu, and Carpzov, take it absolutely, in the sense of *quocirca*. This, however, seems precarious. Others more rightly consider it as elliptical, and supply *ποιῶτε*; and by *this* understand "this *especially*." So Grot., Hardy, Koppe, and also Theodoret, who explains it by *μάλιστα*. Traces of this idiom are, if I remember, found in the Classical writers. There is a similar ellipsis in Corinth. 6, 8. and Hebr. 10, 25. *καὶ τοσούτω μᾶλλον, ὅσῳ βλέπετε ἐγγίξουσιν τὴν ἡμέραν*. Hammond would supply *μᾶλλον ὀφείλετε*; and Carpzov *παρακαλῶ*, from ch. 12. 6. But these subauditions seem somewhat precarious.

Some modern Commentators, as Koppe, regard one or other of the words *καιρόν* and *ώρα* as pleonastic: which, however, seems rather uncritical. I prefer, with the generality of Commentators, to regard *καίρων* as signifying *opportunitas, tempus opportunum*. Rosenm. renders: "considerantes quale jam sit tempus, qualis opportunitas." Now this is meant to suggest that the time is critical, as being short, and hence whatever is to be done must not be delayed. So elsewhere, "Behold now is the accepted time; now is the day of salvation." Of the phrase, *εἰδέναι τὸν καιρὸν* Wets. adduces examples from Plutarch and Libanius. Koppe, too, compares Plato Apol. Socr. ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσόμενοις.

The words *ὅτι ὥρα*, &c. seem to be exegetical of the preceding.

11. *ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι*. The *ὥρα* is well rendered by our English Translators "high time." The phrase *ἐξ ὕπνου ἐγερθῆναι* is thought by Grotius to be a military allusion, such as the Apostle frequently uses. And he compares the Horatian "nunc excitatur classico miles truci." I cannot, however, here recognise any such. The verbs *excitare* and *ἐγείρεσθαι* are, by the Greek and Latin writers, used *generally* of being roused from sleep. In *ὕπνου* there is another metaphor. The *sleep* meant is that of negligence, security, ignorance, vice, and sin in general.* So Theophyl. 131. *δεῖ ἡμᾶς ἐκ τοῦ ὕπνου τῆς ραθυμίας ἐγερθῆναι, καὶ εἶναι ἐτοιμοὺς πρὸς τὰ τῆς ἀναστάσεως ἄξει ἔργα*. The force of the metaphor is copiously illustrated by Crellius and Carpzov, the latter of whom thinks that the expression denotes a knowledge of sound doctrine, and a virtuous and holy life. Certain it is that there is in-

* Carpzov, however, does not here understand by *ὕπνος* the *sleep of security and sin*, since the Apostle is addressing himself to justified Christians, but *remissum studium, indolence*, as opposed to alacrity and ardour in the attaining a knowledge of the Christian religion and the will of God.

volved in the ὕπνου ἐγερθῆναι the being, as we say, awake to a sense of duty, alert to a life of vigilance, prudence, virtue, and religion.

The next clause suggests the *reason* for this: νῦν γὰρ ἐγγύτερον, &c. In the interpretation of these words, Commentators are not a little divided in opinion. The most favourite notion for the last century has been, that σωτηρία signifies the doctrine and knowledge of salvation; and that ἐγγυτ. has the figurative sense, "easier of comprehension, better understood by." An interpretation first promulgated by Crellius, and afterwards espoused by Mackn., Rosenm., and Schleus. in his *Lex*. But though this may be admitted as no ill founded reason for the exhortation, yet it seems somewhat frigid, and, what is more, the signification in question of ἐγγυτ. has never been established on any certain proof. For as to the passage of Rom. 10, 8. ἐγγύς σου τὸ ῥῆμα, it is not apposite; since it is a quotation from the Old Testament, and the harshness of the Hebraism is softened by some accompanying adjuncts: which are not *here* found.

Others, as Hammond, Whitby, Wells, Slade, and Valpy, suppose that the term alludes to the manifestation of Divine favour to the Gentiles, exhibited in the rejection of the Jews, which was soon to be illustrated by the ruin of their city and polity, and which the Apostle had before represented as producing σωτηρία to the Gentiles. Thus ἡ σωτηρία will allude to the deliverance of the disciples from the persecutions of the unbelieving Jews, by the destruction of Jerusalem. (See Mr. Slade.) But this seems somewhat harsh and precarious.

Others, again, as Locke and Koppe, take ἡ σωτηρία to mean the *literal* advent of Christ. And Koppe observes, that the Apostle, in order to excite his readers to the *practice* of the above virtues, adds this consideration, that the return of Christ to this earth was not far distant; an event which would be accompanied with salvation to the righteous. He then

refers to his 2d Excursus on Thess., to shew that the Apostle, by the wise permission of Divine Providence, cherished the opinion and hope of Christ's speedy return. This, however, is liable to many objections, which are ably stated by Whitby on 2 Thess. 4, 15. and in his Discourse by way of enquiry, &c., added to his Annotations on 2 Thess. p. 488. et seq. Such an error cannot, surely, be supposed to have existed in an inspired Apostle. Besides, the opinion is contradicted by himself at 1 Thess. 4, 15. and 2 Thess. 2, 1 and 2. Neither are we *compelled* to adopt any such interpretation *here*; since, if the *second* interpretation above detailed be not thought admissible, there is yet *another*, which, as it is the most antient, so, if I am not mistaken, it will turn out to be the best founded; namely, that by σωτηρία is meant the period of death, when every one's fate will be determined, and which to the righteous will be the commencement of eternal felicity. An exposition espoused and ably supported by Taylor. This too, appears to have been the only one known to the antient Commentators. (See Chrys., &c.) The whole passage is well illustrated by Theophyl. as follows: 'Επειδὴ εἰκὸς ἦν ἐν ἀρχῇ μὲν τῆς πίστεως σπουδαιότερους αὐτοὺς εἶναι, εἰτα προΐοντες τοῦ χρόνου ἀποφυγεῖν φησὶν ὅτι νῦν μᾶλλον ἐγγίζομεν τῷ μέλλοντι αἰωνί. Σωτηρίαν γὰρ τοῦτον ἀνόμεσεν ἀπὸ τοῦ χρηστούτερου ὀνόματος τοῖς γὰρ ἁμαρτωλοῖς οὐ σωτηρία, ἀλλὰ ἀπώλεια ἐστίν. Ὡστε ἐπεὶ ἐγγίζομεν τῇ μελλούσῃ ἡμέρᾳ, μᾶλλον ἐπιτενίωμεν τὴν σπουδὴν.

Here we must attend to the force of ἐπιστεύομεν, which has been well illustrated by Grot. "Πιστεύειν (says he) is one of those verbs which sometimes denote action either in its commencement, progress, or conclusion. (See Exod. 4, 10. and Neh. 8, 3.) Here it must denote the *commencement* of action." Hence some Commentators also supply πρῶτον: which, however, is not a legitimate ellipsis. The Syriac Translator renders, "than when we were converted to the Christian faith:" and Markland ap.

Bowyer, "than when we first made profession of our faith."

12. ἡ νύξ προέκοψεν, &c. The Apostle continues the metaphor employed in the last verse: though the sense of νύξ and ἡμέρα must depend upon the mode of interpretation adopted in that verse; either (as Mr. Turner observes) as understood of heathen ignorance and Christian knowledge, or, of human imperfection, misery, and wickedness, and future virtue and happiness. Mr. Slade (from Whitby and Macknight) interprets it, "the more glorious display of Gospel light, which followed the signal overthrow of Jerusalem." The darkness and corruption (says he) both of the Jews and Gentiles, being thereby in a greater measure removed. Luke 1, 78 & 79. Acts 26, 18. Eph. 5, 8. 1 Thess. 5, 5. 1 Pet. 2, 9.

Προέκοψεν, "is far advanced." The word προέκοπτε signifies properly to *cut forward*, as in making a road through a wood: 2dly, to *get forward*: 3dly, to *go forward, advance*. An example of its use with νύξ is cited by Wets. from Joseph. B. 4, 4, 6. τῆς νυκτὸς προκοπτοῦσης. The context *here* fixes it to the sense "*far advanced*." Thus Theophylact explains it, πρὸς τέλος. See 1 Joh. 2, 8. Wetstein compares a similar metaphor of *nox* in Sanhedrim, fol. 104, 2, ad Thren. 1, 2. "Flevit propter noctem, i. e. propter opera noctis."

12. ἀποδύμεθα οὖν τὰ ἔργα τοῦ σκότους—φωτὸς. In the explanation of this figurative phraseology the Commentators are not quite agreed. The chief question is, whether in ὅπλα there is a notion of *armour*, for defence, or only of *dress*. The *latter* has been supported by Beza, Beausobre, Koppe, Rosenm., and others. But it does not appear to me that any sufficient proof has been adduced of this use of the word. The *former* interpretation (which is supported by the antient Greek Commentators, and most modern ones), is, I think, the best founded. I cannot, however, approve of the refinements pro-

ceeding upon an excessive *pressing* of this notion of armour, which have been introduced by Chrysost., Theophyl., Doddr. and Carpzov; refinements which seem not to have been *intended* by the Apostle. By the *ἑπὶ τοῦ φωτός* are meant (as Ammon observes) what are called, at 6, 13. the *ἑπὶ δικαιοσύνης*, *ἡμέρας*.

13. *ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν*, "let us walk (i. e. *live*) decorously and decently, as men *do* who live and act in the day," i. e. in the full view of the public. This the Apostle illustrates by a reference to those vices which were, in antient times, committed almost exclusively in the night. Of this sense of *εὐσχημόνως* Koppe has given some illustrations. He recognizes in it a metaphor taken from the splendid garments worn by *actors*. (See his note.) The word, however, seems to mean no more than "what has a good *σχῆμα*, what *sits well upon the person*," and therefore *becomes* him. And here it is well observed by Theophylact, *Οὐδὲν γὰρ οὕτως ἀσχημοσύνης αἴτιον, ὡς ἁμαρτία· ὥσπερ καὶ εὐσχημοσύνης οὐδὲν ᾧ τῷ πρόξενον, ὡς ἀρετῇ*.

As to the words following, *κώμοις, μέθαις, κοίταις*, and *ἀσελγείαις*, it is not necessary to anxiously distinguish them. Though Wetstein says, "*κῶμος* gravius est peccatum quàm *μέθη*, et *ἔρις* quàm *ζήλος*, ergo et *κοίτη* pejor quàm *ἀσελγεία*." But it would be difficult to *prove* all this. They may better be regarded as *two classes* of vices; the former, those of *drunken revelry*,* the latter that of *unlawful venery* of every kind, and usually springing from the former. The words following, *ἐρίδι καὶ ζήλῳ*, will represent the *effects* which almost unavoidably result from both those vices.† See the illustrations of Theophylact.

* The *κῶμ.* is explained by Theophylact, *τὰ μετὰ μέθης καὶ ὕβρεως ἔσματα· ὃ καὶ παροινία λέγεται*.

† Among the other numerous Classical passages adduced by Wetstein, in illustration of the revelry and obscenity of antient times, is a very witty one from Epicharmus, *ἐκ πόσιος δὲ κῶμος, ἐκ*

In *κοίταις καὶ ἀσέλγ.* the Syriac Translator seems to have recognized an hendiadis for *concubitu impuro*. The latter expression, indeed, seems to be in some measure exegetical of the former; for, as Theophylact observes, It is not *κοίτη* that is forbidden, ἀλλὰ τὸ πορνεύειν.

14. ἀλλ' ἐνδύσασθε τὸν Κύριον 'Ι. X., i. e. "take upon you his manners, follow his example." A metaphor derived *a re vestiari*, or perhaps from the *theatre*. It is found both in the Hebrew, as *שׁוּב*, and in the best Greek writers. Carpzov refers to Pfochen de Ling. Gr. N. T. pur. § 118. Examples are adduced by Gataker in Cinn. L. 1. C. 9., and also by Wetstein.* Ammon here renders, "induite potius mentem verè Christianam;" and Mr. Turner, "become assimilated to the character of Christ." The phrase *to put on Christ* occurs, Schoettgen observes, twice in the New Testament, and is used once theoretically, Galat. 3, 27., and once practi-

κώμον δ' ἐγένετο, θανάτῃ ἐκ δὲ θανάτου δίκη γένητ', ἐκ δίκης δὲ κατάδικη. Carpzov, too, aptly cites Philo 192. Γαστριμαργία τοίνυν ἡ ὁπαδὸς ἐκ φύσεως ἀκολουθεῖ συνουσίας ἡδονημανίαν ἔκτοπον, καὶ ὀϊστρον ἀνεπίσχετον, καὶ λύτταν ἀργαλεωτάτην ἐπιφέρουσα. "Ὅταν γὰρ ὑπὸ ὀψοφαγίας καὶ ἀκράτου καὶ πολλῆς μέθης ἀνθρώποι πιεσθῶσιν, οὐκέτι κρατεῖν ἑαυτῶν δύνανται πρὸς δὲ τὰς ἐρωτικὰς μίξεις ἐπειγόμενοι, κώμαζουσι καὶ θυραυλοῦσι. I add, Ælian 6, 1, τὴν ἀκόλαστον κοίτην ἀκείπατο.

* As Lucian, Gall. 19. ἀποδυσάμενος δὲ τὸν Πυθαγόραν, τίνα μετημφιάσω μετ' αὐτὸν; Dionys. Hal. L. 11, 5. οὐκέτι μετριάζοντες, ἀλλὰ τὸν Ταρκύνιον ἐκείνον ἐκδνόμενοι. Liban. Ep. 956. Tacit. Ann. 15, 45. "Græca doctrina ore tenuis exercitus, animum bonis artibus non induerat." And 16, 28. "Nisi proditorem palam et hostem induisset." The Commentators also cite Chrysostom, as noticing it to have been a common phrase in his time, to express great love of any one, and uninterrupted intercourse. But this is scarcely apposite, since *that*, in fact, imports no more than our vulgar adage, *Such an one is hand and glove with another*. But *there* the idea is quite different with that here meant to be inculcated by the Apostle, which only implies imitation of our Lord; as in Phil. 2, 5. "Let the same mind be in you which was in Christ Jesus."

In the numerous other passages cited by the Philological Commentators of ἐνδύεσθαι, ἀποδύεσθαι, induere, exuere, there is no more than a slight allusion to conduct considered figuratively, as a dress. Nay our own use of *habit* is no more than this.

CHAP. II. THE PRESENT PASSAGE. Carpzov remarks, *quod ut sumus ut Christiani in duas vias: 1. In regeneratione, et per hoc, scilicet, si we impute to ourselves, by faith, the innocence, righteousness, and obedience of Christ, Rom. 3. 27; also, if we be closely conjoined with him: as in ver. 12. Ἐκδοτέον τὰ ὅπλα τοῦ σαρκός. 2. In sanctification, if we imitate the virtues, life, and members of Christ, by the assistance of the Holy Spirit. So that it is the duty of Christians to be sanctified τῆς χάριτος τοῦ νῦν αὐτοῦ, Rom. 6. 22.* See also Macknight, whose examples, however, are not all so well applicable.*

3. *et per hoc, scilicet, si nosmetipsos eis ἐκδοτέον.* It is not worth while for me to detail the harsh and forced interpretations of this passage which have been given by some recent Commentators, as Koppe. The common one is at once natural, and agreeable to the context, and is moreover supported by the authority both of the Greek Commentators, and the most judicious of our modern Interpreters. Nay even the unwelcome referee Ammon acknowledges it to be the true one, and thus ably paraphrases the sentence: τῆς ἡ χάριτος καὶ χάριτος προσέετε, ὥστε τρεφῆτε τὸ σῶμα. Gal. 4. 19. *Foventes sensum Christiani corporis vestri in curam habete, ut τὸ ἐκδοτέον semper teneat τὸ τρεφόμεν.* It is manifest that τρεφόμεν is meant τὸ σῶμα; and the eis denotes the time of action. The sense then is, "Do not be thus providing for the body as to gratify its lust." The phrase τρεφόμεν τὸ σῶμα is also used by the best Greek writers.*

Koppe observes that by ἐκδο. are here meant not

* From whom I have adduced numerous examples; as Anonym. *per hoc, scilicet, si nosmetipsos τὴν ἀνθεκτικότητα, καὶ τοῦ σώματος τὴν ἀνθεκτικότητα ἐκδοτέον εἰς τὴν χάριτος.* Dionys. Hal. A. V. *ὅτι τρεφόμεν τὸ σῶμα τὸ κατὰ σὰρκος τὸ κατὰ τὸν νόμον ποιούμενος.* *ἡ χάρις δὲ ἡ χάρις τὸ σῶμα ἐκδοτέον τὸ κατὰ τὸν νόμον.* Dio Chrys. p. 486 c. *ἐπειτα αὖτε καὶ τὸ σῶμα τὸ κατὰ τὸν νόμον τρεφόμεν τὸ κατὰ τὸν νόμον.* So the Latin writers used the phrase *nutrire corpus*.

only *vitiâ animæ*, but the *ipsa facta externa*, such as *κῶμοι, κοῖται, μέθαι*, ver. 13. This, however, seems to be refining too much. Ἐπιθυμία is here used in a bad sense; as at 1 Pet. 4, 2 & 3. 1 Joh. 2, 16. and elsewhere. Nor is this sense confined to the Scriptural writers. So the word occurs in the following apothegm of Chrysippus ap. Athen. 337 A. πάντων μὲν πρωτίστα κακῶν ἐπιθυμία ἐστὶ.

It may not be unedifying to compare the purity and spirituality of Christianity, with the bestial grossness of the Epicurean system. So the founder of it himself, as cited by Grot.: Οὐ γὰρ ἔγωγε ἔχω τί νοήσω τ' ἀγαθόν, ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονὰς, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων καὶ τὰς δι' ἀκραμάτων καὶ τὰς διὰ μορφᾶς.

It is evident from the words of the Apostle (and the Greek Commentators especially notice this), that he does not throw any hindrance in the way of a *proper care* of the body, but only forbids indulgence in its *lusts*. For, as observes Theophylact, p. 133, οὐδὲ ἂν εἴη πρόνοια λοιπὸν, ὅταν τὴν φλόγα ἀνάπτῃς, ὅταν τὴν χάμινον χαλεπὴν ποιῇς. Ἐν ζήτει μόνον, ὅπως ὑγιαίνουσιν ἔχῃς τὴν σάρκα· περαιτέρω δὲ μηδὲν περιεργάσῃ, ὥστε τὰς ἐπιθυμίας αὐτῆς ἀνάψαι, ἀλλὰ πᾶσαν τὴν σπουδὴν περὶ τὰ πνευματικὰ ἀνάλυσκε.

Whether the Apostle meant (as is thought by Rosenm.) to advert to the ascetic notions of the Essenes, who regarded the body as a *prison* or *clog* to the mind, and to be treated with every sort of harshness and severity, is somewhat doubtful, since such opinions were almost wholly confined to Palestine. If the Apostle had any farther purpose than that of general exhortation, he may, as writing to Romans, be rather supposed to advert to the dogmas of the *Stoics*.

CHAP. XIV.

The *third* section of the practical part of this Epistle treats of various duties, private and civil, to be performed in daily intercourse,

cally, in the present passage. Carpzov remarks, that we *put on Christ* in two ways: 1. In *regeneration* and *justification*, if we impute to ourselves, by faith, the innocence, righteousness, and obedience of Christ (Gal. 3, 27.); also, if we be closely conjoined with him; as in ver. 12. Ἐνδυσάμεθα τὰ ὅπλα τοῦ φωτός. 2. In *sanctification*, if we imitate the virtues, life, and manners of Christ, by the assistance of the Holy Spirit. So that it is the duty of Christians to be συμμόρφοι τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, Rom. 8, 29." See also Macknight, whose examples, however, are not all of them apposite.

14. καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθαι εἰς ἐπιθυμίας. It is not worth while for me to detail the harsh and forced interpretations of this passage which have been given by some recent Commentators, as Koppe. The common one is at once natural, and agreeable to the context, and is moreover supported by the authority both of the Greek Commentators, and the most judicious of our modern Interpreters. Nay even that innovating refiner Ammon acknowledges it to be the true one, and thus ably paraphrases the sentence: τῆς δὲ σαρκὸς μὴ οὕτως προνοεῖτε, ἵνα τρεφῇτε τὰς ἐπιθυμίας. Gal. 4, 16. Foventes sensum Christianum corporis vestri ita curam habete, ut τὸ ἐπιθυμητικὸν semper pareat τῷ ἡγεμονικῷ." It is manifest that by σαρκὸς is meant τοῦ σώματος; and the εἰς denotes the *end* of action. The sense then is, "Do not *so* make provision for the body as to gratify its lusts." The phrase προνοίαν ποιεῖν is also used by the best Greek writers.*

Koppe observes, that by ἐπιθ. are here meant not

* From whom Wets. adduces numerous examples; as Anonym. pro Aristomene ἐγὼ φονεύων τοὺς ἀνθεστηκότας, καὶ τοῦ σώματος ἐποιούμην πρόνοιαν, ἀνδρείος ἄμα καὶ συνετὸς. Dionys. Hal. A. V. 46. πρόνοιαν οὐδεμίαν τῆς ἑαυτοῦ ψυχῆς παρὰ τὸ νικᾶν ποιούμενος. Thucyd. 6, 9. νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι, ὃς ἂν καὶ τοῦ σώματος τε καὶ τῆς οὐσίας προνοῇται. Dio Chrys. p. 486 c. ἔπειτα οἶμαι καὶ τοῦ σώματος δέον ποιήσασθαι τίνα πρόνοιαν, ἐκ πολλῆς καὶ συνεχοῦς ταλαιπωρίας ἀπειρηκότος. So the Latin writers used the phrase *curam habere*.

only *vilia animæ*, but the *ipsa facta externa*, such as κῶμοι, κοῖται, μέθαι, ver. 13. This, however, seems to be refining too much. Ἐπιθυμία is here used in a bad sense; as at 1 Pet. 4, 2 & 3. 1 Joh. 2, 16. and elsewhere. Nor is this sense confined to the Scriptural writers. So the word occurs in the following apothegm of Chrysippus ap. Athen. 337 A. πάντων μὲν πρωτίστα κακῶν ἐπιθυμία ἐστὶ.

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CHAP. XIV.

The *third* section of the practical part of this Epistle treats of various duties, private and civil, to be performed in daily intercourse,

especially towards those who, not fully satisfied as to the abrogation of the ceremonies which had been formerly instituted in the Mosaic Law, do not in this respect evince faith, but hesitate concerning the eating of certain foods, and the regarding of times. Then he shows the use of Christian liberty in things μέσους and ἀδιαφόροις, things indifferent. Lastly, he subjoins an exhortation to the preserving concord both among Jews and Gentiles recently converted to Christianity. This ρῆσις occupies the whole of ch. 14, to the thirteenth verse of the following chapter. (Carpzov.)

To the precept inculcating love one towards another, of which he had begun to treat, the Apostle subjoins an admirable corollary, highly necessary in those times and circumstances. Many Jewish converts were zealous of the complete observance, both by themselves and others, of the moral precepts of Moses, nay even the ritual ones, Acts 15. These, then, were not well affected towards the Gentile converts, who observed not those rites. On the other hand, the Gentile converts, conscious of the liberty granted in the Christian Dispensation, wished to exclude the Judaizing Jews from communion with them, 11, 18 & 21. Hence would have followed schism, which would have exceedingly impeded the progress of the Gospel. To prevent this evil, the Apostle takes a middle course, and recommends the Jewish converts to adhere to their own opinion, and yet, at the same time, not to charge with impiety those who thought otherwise. The Gentile converts he admonishes not to shun communion with their Judaizing fellow Christians, nor despise them as simple and dull of understanding. Great, indeed, was the struggle the Apostles had to maintain between these two classes; in accommodating themselves to which, sometimes to the one and sometimes to the other, according to time and circumstances, and yet so as to reconcile both parties, they eminently displayed their prudence and philanthropy. (Grotius.)

Of this third portion of the practical part of the Epistle Schoettgen gives the following plan:

“It may be distributed under three heads, in the *first* of which the *Jews* in particular are addressed, ch. 14, 1—18: in the *second*, the Gentiles in particular, 19—23: in the *third*, all of them at once, 14, 1—13.

In the *first* part we have, 1st, a *Proposition*: That no one is to be judged or condemned because of certain kinds of food, v. 1 & 2. 2dly, *Arguments*, 1) Because we are all servants of God, ver. 3, 4, 7, 8, & 9. 2) Because every one ought to live according to his knowledge, and the dictates of his conscience, ver. 5. 3) Because both may be done to the glory of God, ver. 6. 4) Because every one shall give account of himself to God, ver. 10—12. 5) Because no one ought to put a stumbling-block in his brother's way, v. 13—15. 6) Because in the Christian Dispensation distinction between meats is done away with, ver. 16—18. In the *second* part we have, 1st, a *Proposition*: That peace and edification is to be followed after, and no stumbling-block to be thrown in another's way, ver. 18 & 19. 2dly, *Arguments*; 1) Because meats are things too inconsiderable to deserve being made an occasion of offending others, ver. 19, 20,

& 21. 2) Because every thing is to be done according to a conscience certain, not doubtful, ver. 22 & 23. In the *third* part we have, 1st, a *Proposition*: That no one, whether Jew or Gentile, ought to please himself, ch. 15, 1, 2, 7. 2dly, *Arguments*; 1) From the example of Christ, ver. 3 & 4. 2) Because God loveth both the Jews and Gentiles, ver. 8—12. 3dly, A *wish*, ver. 5, 6, & 13. (Schoettgen.)

Some Commentators, as Koppe (and indeed Carpzov), think that by the *weak* in faith are here meant those among the Christians who were attached to the severe discipline of the Essenes, and abstained from flesh, either wholly or partially (i. e. on certain days). And it is well known that such kind of abstinence was not unusual both among the Jews, and also the Greeks and Romans, the *former* practising it from religious scruples, the *latter* from philosophical dogmas. See Porph. de Abstinēt. And this is further confirmed and illustrated by various passages of the antients adduced by Grotius, Carpzov, and Koppe; as Seneca Ep. 108. Clem. Alex. Irom. l. 7. Philo ap. Euseb. Pr. Ev. l. 8. fin. Philo 894 c. Joseph. in Vit. 3. Clem. Alex. Pædag. l. 2. Canon. Apost. 501. Orig. c. Cels. 4. Euseb. Hist. Eccl. 4, 3. But all that Koppe has proved is, that the Essenes *may* be here included, not that they *were especially intended*. For, as Morus (cited by Rosenm.) justly observes, those on whom religious concord is here enjoined were persons who had united together in one society, consisting both of Jews and Gentiles: and surely this concord did not depend upon the question, whether any one would chuse to disclaim this or that food, from *philosophical opinions*, but from the *injunctions of the Mosaic Law*." The same learned Theologian further observes: "In N. T. libris ibi contra merum Judaismum dici, ubi Judaicæ legis vis in decernendo delectu ciborum sublata dicitur, et ostenditur malè agi, quòd ea vis adhuc inculcetur Christianis, e contrario ibi contra opiniones Judaismo additas; delectum illum commendantes, dici, ubi defensio hujus delectus niti dicitur nugis et affectatione insignis sapientiæ aut pietatis."

The scope of the chapter is well illustrated by Theophyl., as follows: "Many of the Jewish converts, even after having embraced the Christian faith, still adhered to the observance with respect to meats, abstaining from the flesh of swine, since they as yet dared not entirely abandon the law. Then, that it might not be said they abstained only from swines' flesh, they abstained from *every kind* of flesh, and lived entirely upon herbs. Others again there were, further advanced, who, holding themselves bound by none of these observances, taunted those who practised the same. The Apostle therefore was apprehensive lest the more advanced, by unseasonably and injudiciously attacking the notions of the less advanced, should cause them to fall from the faith. He, then, wisely steers a middle course. For he does not venture to reprove the assailants, lest he should encourage the less advanced in their tenacious adherence to ritual observances; nor, on the other hand, could he commend them, since he would thereby have rendered them the more vehement in their opposition; but he addresses an exhortation accommodated to both parties."

1. τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβάνεσθε, μ. ε. δ. δ. By τὸν ἀσθ. the best Commentators understand one who is doubtful, or not fully persuaded of the propriety or impropriety of certain things in themselves indifferent, and is not satisfied as to the liberty which Christianity allows in those cases.* Πίστις does not here signify the doctrine itself, nor the assent to it; but a full persuasion of mind as to what is lawful, or unlawful: and the article seems to be put for αὐτοῦ. Theodoret well explains τὸν ἀσθ. by τὸν ταῖς νομικαῖς παρατήρησι δεδουλωμένον.

Προσλαμβάνεσθε is variously interpreted; and indeed it will admit two or three senses, any one of which would not be unsuitable here. Some explain, "receive into Christian communion and fellowship." Others, *support, confirm*; since (say they) this verb, like ἀντιλαμβάνεσθαι, may signify to *lay hold by the hand*, and raise up any one when falling or sinking." This, however, may be doubted. Προσλαμβάνεσθαι signifies properly "to lay hold of, and draw any thing to us;" and as this generally implies *protection, support*, so here the first-mentioned interpretation, with the adjunct notions of protecting, cherishing, kindly treating, taking into familiar intercourse, &c., may, I think, represent the sense intended. The word is used nearly in the same manner infr. 15, 7. There is also a kindred passage at Gal. 6, 1. καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος. See also Ps. 27, 10. 64, 4. 73, 24. Sept.

1. μὴ εἰς διακρίσεις διαλογισμῶν. On the interpretation of these words Commentators are not agreed. Theophyl. (from Chrys.) explains: μὴ διακρινόμενοι ἐπὶ τῇ ἀσθενείᾳ, καὶ σκανδαλιζόμενοι, καὶ λογισμοῖς πολλοῖς ταραττόμενοι· ἀλλ' ὡς ἀσθενῇ ὄντα πάσης θεραπείας ἀξιούντες. Rosenm. (from Knatchbull) renders: "ne in ipsius sententiam curiosè inquiratis, eamque se-

* Grotius, however, explains it: "Qui Christianismum quidem amplexus est, sed non omnia a Christo, aut Spiritu ejus revelata pernoscit, præcipuè verò mysterium illud quod septimo capite aperire cœpit Paulus."

verè damnatis." Διακρίνειν here signifies *dijudicare*; as in Matt. 16, 8. 1 Cor. 6, 5. Koppe regards the words as equivalent to *ἀνευ διακρίσεως καὶ διαλογισμοῦ*. Others, however, as Slade and Turner, render: "not with a view to the agitation of doubtful questions, or unprofitable useless discussions." All of these interpretations are sufficiently agreeable to the context; but it is not easy to determine *which* yields the truest sense, since the expression deviates from the general *usus loquendi*. The sense is probably best represented by Mr. Valpy: "bewilder him not in the discussion of abstruse and subtle controversies."

2. ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ α. λ. ε. The Apostle now illustrates the thing by an example, and withal shows why he has given the precept.

The syntax ὃς μὲν—ὁ δὲ, for ὁ μὲν—ὁ δὲ, or εἰς μὲν ἕτερος δὲ, deserves attention: on which, and its kindred phrase, see Matth. Gr. Gr. p. 419. and Viger. c. 11. It is chiefly found in the later Greek writers. An example from Polyb. is cited by Koppe.

2. πιστεύει φαγεῖν πάντα, "is persuaded to eat, thinks he may eat." This seems an idiotical expression. By πάντα is meant all meats without discrimination, even those forbidden by the Mosaic Law; or perhaps, with a view to the opinions of the Essenes, *flesh*, as well as vegetables. Ammon thinks that there is here reference to the *common feasts* mentioned in 1 Cor. 8, 4. seq., at which some, from a dread of partaking of meat which had been offered up to idols, abstained from all food but vegetables.

3. ὁ ἐσθίων τὸν μὲν ἐσθίοντα μὴ ἐξουθενεῖται. At ἐσθ. must be supplied πάντα. Ἐξουθενεῖται, "set at nought, despise, and account as superstitious." Κρινέτω, for κατακρινέτω, "condemn as impious and unworthy of the favour of God." By προσελάβετο is meant, "has received him, accepted him, admitted him to the benefits of the Christian religion, without subjecting him to any restraints in respect of such ritual observances."

4. *σὺ τίς εἶ, ὁ κρίναν ἀλλότριον οἰκέτην*; This seems to be a popular form of speech, equivalent to, "by what right dost thou pretend to exercise a privilege of judging another man's servant?" Yet examples of *σὺ τίς εἶ*; occur in the Classical writers. Ἀλλότριον is put (as Koppe observes) for ἀλλοτρίου κυρίου. An example apposite in respect of the *thing*, as well as the *expression*, is given by Wets. from Xen. de Rep. Ath. 1, 10. *ἂν τις τύπτῃ τὸν ἀλλότριον δούλον, γραφὰς εἶναι κατὰ τὸν τυπτόντα.*

As to the clause *τῷ ἰδίῳ Κυρίῳ στήκει ἢ πίπτει*, Commentators are not quite agreed upon its sense. The best founded opinion seems to be, that the terms are judicial, and signify, the former to *act rightly*, or stand in judgment; the latter to be in the wrong, *delinquere*, to fall in judgment. Now the phrase *stand in judgment* often occurs in the Old Testament. Rosenm. explains the term *στήκειν* "certus animi esse, persuasus de suâ sententiâ, *rectè agere*; and *πίπτειν*, *incertus errare*." The sentiment is thus laid down by Koppe: "Non est nisi Dominus ipse, qui possit eum absolvere aut condemnare."

4. *σταθήσεται δέ*. This must be understood in subservience to the interpretation of the former clause. Locke renders it: "he shall stand in the family." But for this signification there is no authority. Rosenm. takes it to mean, "his uncertainty shall be removed." This, however, is obscure and dubious. It must, I think, signify, "he shall stand fast, or shall be held free of blame, and not be punished."* (See Macknight and Koppe.) Ammon very well paraphrases it: "neque enim is, qui se cibo qualicumque pollui posse negaverit, propterea cadet sententia; potest enim Deus eum absolvere, vel sine legis Mosaicæ observatione."

Under *δυνατὸς*, *able*, is also comprehended *willing*; as elsewhere more than once in the Epistle.

* So Carpov understands the word, explaining, "consistet ac stabilietur;" "Deus succurret imbecillitate, ut *στήκη*, *stet*;" "God will not condemn him, nor permit him to fall so as never to rise more."

So 11, 23. δυνατὸς γὰρ ἐστὶ ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς.

5. ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν. Here the severer, or the laxer discipline of Christians in the observance of external rites is illustrated by another example, namely, as contained in distinction of *days* as well as *meats* (such as the Sabbath, Passover, Pentecost, σκηνοπηγίαι, &c.), which some held holier than others, and maintained that on them there should be an abstinence from all work, and a devoted attention to the worship of God." So Theophyl. 136. Ἦσαν τινες νηστεύοντες, ἡ καὶ τῶν χοιρείων ἀπεχόμενοι ῥητάς τινες ἡμέρας· ἕτεροι δὲ πάντοτε ἐσθίοντες, οἱ καὶ κατέκρινον τοὺς νηστεύοντας. Περὶ τούτων οὖν φησιν, ὅτι ἄλλος ἄλλως κρίνει, καὶ ἀδιάφορόν ἐστὶ τὸ πρᾶγμα. Such is the common interpretation, which Koppe, however, deserts, and thinks that in ver. 5 & 6. there is contained the same sentiment, (namely, concerning abstinence from food,) only a little altered. "For (says he) in all the rest of the chapter there is no further mention of *distinction of days*, but, on the contrary, the Apostle often returns to the former one, of *abstinence from flesh*." This reasoning, however, is scarcely conclusive. There is (as Rosenm. observes) no cause why the Apostle should not, after interposing another admonition, revert to the former subject. As to what Koppe, however, says on the abstinence of Christians from flesh on certain days, it is confirmed by Theodoret, whose words are these: Οἱ μὲν γὰρ διηνεκῶς ἀπέλχοντο τῶν βρωμάτων, οἱ δὲ ἐνίας ἡμέρας. Nay also by Chrysost. 201, 33. ἐνταῦθα δὲ μοι δοκεῖ ἡμέρα καὶ περὶ νηστείας αἰνίττεσθαι. Καὶ γὰρ εἰκὸς τῶν νηστεύοντων τινὰς τοὺς μὴ νηστεύοντας κρίνειν διηνεκῶς, ἡ καὶ ἐν ταῖς παρατηρήσεσιν εἰκὸς εἶναι τινὰς τοὺς ῥητάς ἡμέρας ἀπεχομένους, καὶ ῥητάς ἐχομένους. And, upon the whole, this interpretation seems to deserve the preference. It is worthy of observation, that Theophyl., who lived in an age when the system which we call Popery was pretty far advanced, fearful lest the Apostle's words

should be thought to render nugatory the observation of the fasts enjoined in the Romish Church, slips in (or some later Romanists for him), without any authority from Chrysost. or any of the early Fathers: ταῦτα δὲ συγκαταβαίνει αὐτοῖς, διὰ τὸ νεόφυτον τῆς πίστεως αὐτῶν. A distinction truly Jesuitical!

5. κρίνει ἡμέραν παρ' ἡμέραν. Koppe here notices the παρὰ with an accusative in the sense *compared with*: and he refers to Viger. de Idiotism. ch. 9, 6. He would, too, subaud ἀγνότεραν, διαφωρότεραν ἄλλην ἄλλης ἡμέρας. The above sense of παρὰ is, indeed, found in the Classical writers: but the ellipsis of ἀγνότεραν is not a little harsh. That word seems to be implied in the παρὰ, which not only signifies *than*, but *more than*, i. e. *better than*, like ὑπὲρ and the Hebr. כִּי. Of this sense see examples in Schleus. Lex. in voce. § 5. and consult the Philologists there quoted.

In the antithetical clause must be supplied, as the context requires, ἴσην, i. e. "equally appropriate to religious purposes."

5. ἕκαστος ἐν τῷ ἰδίῳ νοτὶ πληροφορεῖσθω. Here again there is a *brevity* of expression which requires that there should be supplied from the context (as Koppe suggests) ἐσθιῶν καὶ μὴ ἐσθιῶν, κρίνων καὶ μὴ κρίνων ἡμέραν.

5. ἐν τῷ ἰδίῳ νοτὶ πληροφορεῖσθω. On the sense of these words there has been much variety of opinion. Many Commentators, as Erasm., Grot., and Dodd., take them to mean, "let every man freely enjoy his own sentiment," And Grot. thinks the expression equivalent to the Hebr. כִּי לְכָל אִישׁ כְּמַשְׁכָּל דָּמָיו; and he cites Eccl. 8, 11. ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρόν. He also compares a sentiment of Evenus: καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἰς ὃ παλαιός, Σοὶ μὲν ταῦτα δοκοῦντ' ἐστίν, ἐμοὶ δὲ τάδε. And another from Sophoc. Ὅτῳ δὲ μὴ τὰδ' ἐστίν ἐν γνώμῃ φίλα, Κεῖνος τ' ἐκείνα στεργέτω, κάγω τάδε. Wets., too, compares one from Plut. t. 2. p. 12 A. περὶ μὲν οὖν τούτων, ὅπως ἕκαστος αὐτὸν πέπεικεν,

οὕτως ὑπολαμβάνετω. This interpretation, however, seems scarcely warranted by the context. Others, but less admissible, may be seen in Pole. The one most agreeable to the context seems to be that adopted by the antient Greek Commentators, also Vatabl. De Dieu, Koppe, &c., namely, “quisque de suâ animi sententiâ certus fieri studeat.” De Dieu paraphrases: “Qui dies et cibos non discernit, faciat id quia de libertate Christianâ persuasus est apud mentem suam. Qui adhuc discernit, faciat idem qui Legem vigere adhuc in animo persuasum habet. Quisque quod persuasum habet placere Deo, faciat.” So that, upon the whole, the sense is correctly enough represented in our common version: “Let every one be fully persuaded in his own mind.” Dr. Whitby very well paraphrases: “Let every one act with fulness of persuasion that he doth what is lawful.”

6. ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ. Verses 6 & 7 are parenthetical; and (as Crellius observes) the Apostle here conjoins examples of both the discrepant sentiments, as well in respect of days, as of meats, and shows, by a new reason, that those who in this instance think differently from each other, ought not to despise or condemn one another.

The meaning of ὁ φρονῶν τὴν ἡμέραν is plain from the context: but there seems in it an idiotical and popular use. The term φρ. may be exactly paralleled by our verb *to mind*. The sense, then, is: “he who *minds*, observes, keeps holy the day.” So παρᾶτηρεῖν in Gal. 4, 10.

Κυρίῳ is for εἰς τὸν Κύριον, διὰ τὸν Κύριον (as Theophyl. explains), “with a reference to the Lord, and in obedience to his understood will.” The clause εὐχαριστεῖ τῷ Θεῷ must be accommodated so as to apply both to the ὁ ἐσθίων and the ὁ μὴ ἐσθίων. In the former case the sense is plain, and relates (I think, both to the returning thanks for the food,* and to the

* With a reference, too, to the blessings thereby supposed to be imparted to it. See Deut. 8, 10. and 1 Tim. 4, 4. (Ammon.)

Christian liberty of unrestricted participation. In the *latter* case the sense is less obvious. The best Commentators explain: "returns thanks to God for the gift of abstinence." The scope of the passage is well traced by Theophyl., as follows: 'Εν ζητούμενον, φησιν, εἰς διὰ τὸν Θεὸν τὸ πρᾶγμα γένηται, καὶ εὐχαριστῶσι τῷ Θεῷ, καὶ ὁ μὴ ἐσθίαν καὶ ὁ ἐσθίαν οὕτω γὰρ γενόμενον, ἀδιάβλητον ἐστὶ. So also Chrysost. 202, 13. οὐ περὶ τὰ καίρια τὸ πρᾶγμα ἐστὶ, τὸ γὰρ ζητούμενον, εἰ διὰ τὸν Θεὸν καὶ οὗτος κακεῖνος ἐργάζεται, εἰ ἀμφοτέροις εἰς εὐχαρίστησιν τελευτῶσι· καὶ γὰρ καὶ ἐκεῖνος καὶ οὗτος εὐχαριστοῦσι τῷ Θεῷ· εἰ τοίνυν ἀμφοτέροις εὐχαριστοῦσιν, οὐ πολὺ τὸ μέσον.

7. οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ. It is plain that by *no one* is meant *no Christian*. The sense of the expressions ἑαυτῷ ζῇ, and ἑαυτῷ ἀποθνήσκειν, is best determined by the context. The former plainly signifies, "to live after our own judgment, will, and pleasure."* Now the dative depends upon ἐπὶ, which often has the sense of *conformably to*. With respect to the clause ἀποθνήσκειν τῷ Θεῷ, its meaning is not so clear. It may be best understood *ex opposito*; though on the exact signification to be assigned Commentators are not quite agreed. The sense seems to be this: "No one has, at death, any power over himself and his fate in another state of existence, nor ceases to depend for every thing upon God, by whom he is to be judged." Koppe wraps

* This Wetstein has illustrated by a comparison with several Classical passages; as Menander ap. Stob. 120. τοῦτ' ἐστὶ τὸ ζῇ, οὐχ ἑαυτῷ ζῇ, μόνον. Plut. 1, 819 r. αἰσχροὺν γὰρ ζῇ, μόνους ἑαυτοῖς καὶ ἀποθνήσκειν. Eurip. Ion 646. ἔα δ' ἑμαυτῷ ζῇ, ἥδη γὰρ ἡ χάρις μέγαλοισι χαίρειν, σμικρὰ θ' ἡδέως ἔχειν. Besides several passages from the Latin Classics, in which occurs the phrase *vivere sibi, tibi*, &c. Kypke, too appositely compares Demost. ad Phil. Epist. p. 66. οἱ τὰς παρ' ἐκείνου δωρεὰς οἴκαδε λαμβάνοντες, οὐκ αἰσχύνονται Φιλίππῳ ζῶντες. And Antiphon ap. Stob. 66. p. 422. "Certe si mihi corpus alterum, quale meum est, accederet." Wetstein also compares a similar sentiment of a Rabbinical writer. Aboth 4, 22. "Non tuâ sponte formatus es, non tuâ voluntate natus es, non tuâ voluntate vivis, non tuâ voluntate moreris, non tuâ voluntate redditurus es rationem Regi omnium regum."

up the sense too briefly, I think, by interpreting both expressions as merely signifying, "that whether alive or dead, we are in the power of God." Gro-tius paraphrases the passage thus: "Christo qui nos suos fecit, et vitam et vitæ omnia, et ipsam mor-tem consecrare debemus, et parati sumus."* And Taylor observes, that the Apostle's argument stands thus: "According to the principles of true religion, and of the Christian religion in particular, we are not our own, we are all Christ's,† we are his disciples and subjects, and his will should be the rule of our consciences and conduct. Therefore, as we should not make our own wills or sentiments a rule to our-selves, much less should we make them a rule to others; as if they were to live to us, like servants, to pay us obedience." Jaspis, after laying down the sense nearly as above detailed, draws the conclusion, "uti ergo Christo integrum relinquimus judicium, sic lenitate erga alios opus est, ver. 10. qui his in rebus nostro judicio non sunt subjecti."

That by the *Lord* is here meant *Christ*, is plain from ver. 9, "where (observes Koppe) it is probable that the *same being* was conversant in the mind of the Apostle at ver. 6. under the name of *God*."

7, 8. εὖν τε γὰρ—ἐσμεν. Here there is a *continu-*

* And Carpzov thus: 1. *None of us liveth to himself.* No one is to suppose that he may live and act according to his own pleasure, and is to give an account of his actions to no one but himself. But we must conform our actions to the will and pleasure of the Lord, and consider that we ought to be devoted to Him, and live in obe-dience to Him, and that we shall have to give an account of our-selves to Him. 2. *No man dieth to himself,* i. e. so as to be at rest, and not have to give an account to any one of the things which he has done in this life; but when we die, and appear before the tri-bunal of the Lord, our Judge, every one will give account of him-self to the Lord."

† Schoettgen here compares Tanchuma: "Thine was Moses, as well in death as in life." And Carpzov cites Philo 498 A. (on the words of the Almighty, "εὐmite μὴν primitias.") Οἰκοῦν καὶ, ἐνταῦθα παραίνεσις, μὴ ἑαυτοῖς, ἀλλὰ Θεῷ λαμβάνειν.—Τῷ γὰρ "Οὐτι καὶ σωμάτων καὶ πραγμάτων αἱ ἀρχαὶ κατὰ Θεὸν ἐξετάζονται μόνον. And 1078 A. τῷ Θεῷ μόνῳ ᾧ ἔχει καὶ ἐν ὧν τοῦ Θεοῦ.

ation and repetition of what was said at ver. 7. The Apostle (Crellius observes) collects the whole into a short compass, drawing the inference, "Whether, therefore, we live," &c. It is here remarked by Rosenm. "Est igitur necessitudo hominum cum Deo, quæ pertinet ad omnem vitam, ad omnia genera factorum, in quibus locus est conscientiæ sui, proposito, caussis, consiliisque, per quæ cum religione conjunguntur."

9. εἰς τοῦτο γὰρ Χ. καὶ ἀπέθανε—κυριεύσει, "for for this *end* and *purpose* Christ died, and, after his resurrection, rose again unto glory, and yet liveth, that he might be sovereign of the whole human race, both the quick and the dead."* It is hence meant to be inferred, that we live unto *Christ*, and, not at the will and pleasure and for the purposes of *men*. Rosenm. here judiciously remarks. "Hæc omnia autem eo consilio dicuntur, ut appareat iudicium de hujusmodi factis, quæ delectum ciborum concernunt, non pertinere ad homines, sed ad Deum, ad quem unum omnis religio refertur, et quicquid in hoc genere fiat id ita judicandum esse, prouti hoc, quod fieri et omitti in non necessariis potest, ab eo, qui facit vel omittit, ad Deum referatur, conjungaturque cum necessariis officiis, ne hæc damnum capiant. Unde concluditur, uti iudicium, ne nostrum quidem sit, sic lenitate erga alios opus esse."

In this passage there are several various readings, none of which, however, make any material alteration in the sense. Some few MSS. and Versions omit the καὶ before ἀπέθανε. But as to the MSS., their number is too inconsiderable to merit much attention; and as to the Versions, they are scarcely admissible evidence in so minute a point. The *common* reading is defended by the usage of the Apostle;

* Wetstein has ably stated the argument thus: "Christ both died, returned to life, and now liveth, and will live to all eternity. Had he not returned to life, he could not have redeemed us: had he not returned to life, he could not have power over us: did he not live an immortal life in Heaven, he would not have that power."

whose style is πολυσύνδεσμος. So that much *stronger* evidence than that of the MSS. in question would be requisite to authorize the *καὶ* to be cancelled. As to the words following, there is reason to think that a clause has been introduced from the margin. Thus *καὶ ἀνέστη* is omitted in some MSS., and many Versions and Fathers; and *καὶ ἀνέζησεν* in some MSS. and Versions. Koppe and Griesbach, on the authority of a considerable number of MSS. and Fathers, edit *καὶ ἀνέστη καὶ ἔζησεν*: which reading may be thought, upon the whole, to deserve the preference, since there is too little evidence to authorize the *omission* of either clause. If, indeed, any one were omitted, it should rather be *καὶ ἀνέστη*: and then the common reading *ἀνέζησεν* will be preferable.*

With the νεκρῶν καὶ ζώντων κυριεύσει, Wets. compares Suidas (speaking of Mercury) καὶ ζώντων καὶ τετελευκότων ἄρχει, and Diodor. 5, 6, 8. (speaking of Hades) δίο καὶ τῶν τετελευκότων κυριεύει. Compare Phil. 2, 10 and 11.

10. σὺ τί κρίνεις τὸν ἀδελφόν σου; Here the Apostle urges a new reason to dissuade them from exercising rash judgment and condemnation; and this is suggested partly in the word ἀδελφ.† which is emphatic; but chiefly in the words following, πάντες γὰρ παρασχησόμεθα τῷ βέμται τοῦ Χριστοῦ, which import that we are all equally amenable to this judgment, and therefore are not warranted in *judging*, much less *contemning* and despising each other: all must be left to the judgment of one great and true Estimator, and none ought to presume to intrude upon his province. Now this must, of course, be understood with especial reference to the subject in question, namely the observance or non-observance of any ceremonial rites.

* This reading Carpzov strenuously defends; and he observes, "Græci verbo ἀναστῆσαι utuntur eâ notione, ut sit reviviscere de-
πνο, i. e. post resurrectionem se vivum ostendere."

† The force of this term is too obvious to need illustration. It will be sufficient to refer the student to Pole's Synop.

Koppe thinks that the first *οὐ* refers to the weaker, and the second, to the better informed Christian.* The *καί*, it may be observed, signifies "on your part." *Ἐξουθενεῖς*, *set at nought, despise*. By *πάντες* are meant all *without exception*, both the weak and the strong in faith and knowledge. *Παράστ.* is a judicial term, representing graphically the posture of the criminal when appearing at the bar of judgment.

The passage is thus paraphrased by Rosen. "Quid occupas Christi officium? Illius est, de occultis judicare. Solus novit, quantum cognitionis quisque acceperit, quantum ab eo pro talenti sui modo exigi debeat." And by Wets. thus: "Vis judex sedere? stabis judicandus ipse." Mackn. draws from hence and from Phil. 2, 10. the well founded conclusion, that the souls of men, at death, will neither sleep, nor fall into a state of insensibility. (See his note.)

11. *γέγραπται γὰρ Ζῶ ἐγὼ*. The position, that all men, without exception, shall be judged by Christ, is now *confirmed* by a passage of the Old Testament, namely Is. 45, 23.; what is there said of *Jehovah*, being here ascribed to *Christ*.† (Koppe and Rosenm.) There is here a slight variation, which some Commentators attribute to the Apostle's citing from memory. It seems rather (I suspect) to have arisen from some variation in the Hebr. text, together with a freedom of version, such as, in *accommodating* passages of the Old Testament, the Apostles were *justified* in exercising. The Hebr. and Sept. have, "I swear by myself," of which "as I live," may be considered as no unfaithful paraphrase, being (as Koppe observes) formed after the model of Num. 14, 21

* So Jaspis, who paraphrases: "Cur vos *infirmi* sodales *firmiores*, aut cur vos *firmiores* (proveciores) *timidiores* illos damnare audetis?"

† On which Koppe remarks: "And no wonder; since that *he* is united with *him* most closely, is an opinion perpetually expressed both by the *Jewish* writers, as often as they speak of the Messiah, and by the *Apostles*, as St. Paul and St. John. See on 9, 5. and the first Epistle of St. John.

and 28. Jer. 22, 24. Ez. 5, 11. For ἐξομολογήσεται the Sept. reads ὁμείται. But there the Cod. Alex. has ἐξομείται, which may have been the reading in the Apostle's time. Some MSS., too, of the Sept., have τῷ Θεῷ, and not τὸν Θεόν, which is the textual and the general reading. Upon the whole, the sense of the Prophet is faithfully expressed by the Apostle. The Prophet, it may be observed, treats of the propagation of the Jewish religion among the Gentiles, and it is predicted by him that they will acknowledge and worship the true God.

13. ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λ. δ. τ. Θ. Here the sense is too plain to need any exposition: and on the *phraseology* it is only necessary to notice, that δώσει is for ἀποδώσει, by an idiotical and popular use: though examples of the simple verb are cited by the Philological Commentators from Xenoph., Aristot., and Plutarch. Here, it may be observed, God is represented as an εὐθονος (on which word see Blomf. on Æschyl. Pers. 820. and compare Hebr. 13, 17. and 1 Pet. 4, 5.)

13. μηκέτι οὖν ἀλλήλους κρίνωμεν. In these words is contained a conclusion drawn from the preceding and from the former part of the chapter. (Crellius.) Here it is inculcated, that we must not only abstain from unjustly judging those who entertain different sentiments in things appertaining to the conscience, or knowledge of right or wrong; but also beware lest the weaker be by our actions and sentiments aggrieved, and thus be led into sin. (Koppe.) This *judging*, indeed, is dangerous in doubtful points; since the judgment you pass on another will be passed on yourself, Matt. 7, 1. (Rosenm.)*

* And he details the scope of the verse as follows: "Aliam rationem affert Paulus, cur lenitate sit utendum in dijudicandis aliis, delectum ciborum probantibus vel improbantibus, at cur nemo suam de hac re sententiam aliis, ut necessariam omnibus, obtrudere debeat. Hujusmodi nempe iniquioribus judiciis et agendi modis alios facile posse eo adduci, ut contraria suæ persuasioni agant, et contra conscientiam peccent."

The Commentators notice the *ambiguè dictum*; or *antanailasis*, in κρίνωμεν and κρίνατε, which (as Koppe observes) it is difficult to express in any version. A similar antanailasis in στασιάζειν is adduced by Raphel from Herodotus. In the former case the term denotes to pass severe and unjust judgment upon; and in the latter signifies *resolve, statuere*. In the same manner *judicare* is used for *constituere* in Cic. ad Fam. 7, 33. "Mihi judicatum est."

The terms πρόσκομμα and σκάνδαλον are synonymous: though the latter is the plainer one, and seems to be exegetical of the former. Grotius, indeed, and others, take the former to mean a trifling lapse, or trip, the latter, an utter fault.* But this distinction seems unauthorized.

By ἀδελφῶ is meant any *fellow creature*, and especially *fellow Christian*.

14. οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινόν. The Apostle here meets an *objection*, which might be advanced against this precept. (Crellius.) Μεθ' ὃ ἐδίδαξεν ὅτι οὐδεὶς ἐπιπλήσσειν τῷ ἀσθενοῦντι, δογματίζει λοιπὸν περὶ τῶν βρώματων, παιδεύων τὸν ἀσθενέστερον, μὴ δεδιέναι, μηδὲ τρέμειν ταῦτα ὡς ἀκάθαρτα. (Theophylact.)

The clause οἶδα καὶ πέπεισμαι ἐ. K, 'I. is a breviloquentia for "I know and am fully persuaded, (from the teaching of Christ himself)." Οἶδα καὶ πέπεισμαι is a strong expression, which also occurred supra 8, 38. Wetstein, too, cites an example of it from Machon ap. Athen. 13. p. 581 c. οἶδα γὰρ ἀκριβῶς καὶ πέπειθ', ὅτι, &c. The words ἐν 'I. X. are well paraphrased by Theophyl. thus: οὐκ ἀνθρωπίνους λογισμοῖς, ἀλλ' ἐν X. 'I. (scil.) παρ' αὐτοῦ μαθαῖν, καὶ ἐκεῖθεν πληροφορήθεις.

Κοινὸν here corresponds to the Hebr. נָדָו, ἀκαθαρτὸν, *impure*, and was by the Hellenists especially

* Mr. Slade explains the former of those *scruples*, which put difficulties or discouragements in the way of a brother, and make him take offence; the latter, of those which may shake and impair his faith."

applied to what it was unlawful to eat. Koppe refers to 1 Macc. 1, 47 & 62. Matt. 15, 11. Mark 7, 2. Acts 10, 14 & 28. 11, 8. Hebr. 10, 29. In δι' αὐτοῦ there seems to be a Latinism for *per se*, which signifies, "in its own nature," καθ' αὐτό.

"The Apostle (observes Rosenm.) supposes that no law to that effect had been given to the *Gentiles*; and that, with respect to the *Jews*, it was abrogated, he had before shown.

14. εἰ μὴ τῷ λογιζομένῳ, &c. The εἰ μὴ is for ἀλλά. Λογιζομένῳ τι literally signifies "to him that *considereth* any thing." Compare 2, 3. 3, 28. 4, 8. 8, 18. Ἐκείνῳ κοινόν, "in respect of him it is unclean." It is here observed by Capellus, that nothing is lawful to him who believes any thing to be unlawful, or as long as he believes it to be so. And Paræus ap. Pole observes, that from this passage Theologians maintain, than "an erroneous conscience binds man, not indeed to act according to it, but to avoid acting contrary to it: and the reason is, that actions are estimated by the will, and the will is moved by the object known: so that he who acts against the dictates of the understanding, has the deliberate intention of sinning," &c. This doctrine was not unknown to the Rabbins. So Maimonid. de Jubilæo 5, 2. Id pendet ab ejus opinione. Si reputet ea tanquam ligna, ecce censentur ligna; si reputet ea tanquam fructus, ecce censentur fructus.

15. εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπείται. The διὰ βρώμα λυπείται, the being *brought into grief* may be understood with reference to the pain of *self condemnation* any one would feel on being induced, by the example of another, to eat what he believed to be unlawful. So Doddr. "The grief is that which arises from a consciousness of having acted amiss, in conformity to the example of a person considered as superior, whether in rank or genius, knowledge or piety." Or it *may* advert to any such weak brother being hurt at the licence claimed and used by another, and the superstition charged by that other on

himself. And so most of the earlier modern Commentators, and also Rosenm., interpret. Some, however, as Bishop Hall, Hammond, Elsner, Carpozov, Koppe, and Schleus., take *λυπείται* for *σκανδαλίζεται*: and indeed *λυπεῖν* is often used in the best Classical writers in the sense "*to aggrieve*," in any way whatever. Of this signification Elsner adduces several examples, which might easily be increased, were it necessary. The passage is thus paraphrased by Carpozov. "Si propter esum offenditur frater tuus, et ad iram aut indignationem tui provocatur, vel tristitia afficitur, aut illicitur ad peccandum." And he observes: "Prout diversa sunt diversorum ingenia, etiam ἡ λύπη diversam affectionem." Wolf strenuously defends the common interpretation, and restricts the word solely to grief. But it is unnecessary to dilate so much upon a point involving no material difference; since to be *grieved* and to be *aggrieved* are notions closely cognate.

15. Οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς, "thou dost not act according unto love, in love, agreeably to the dictates of love." For (as Koppe observes) it is the part of love, not only to bear with a weaker brother, but, for his sake, to suffer one's own liberty to be somewhat circumscribed, especially in a matter which involves nothing that is unlawful.

15. μὴ τῷ βρώματι σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ Χριστοῦ ἀπέθανε. The disputations between Limborch, Wolf, Elsner, and others on this clause might very well have been spared; since it is evident that *ἀπόλλυμι* is here used in a *popular* and restricted sense; and, at all events, (as Elsner remarks) it does not necessarily imply final perdition. The sense of this term depends upon that of *λυπείται*: but it cannot possibly import more than "cause him to fall from a state of salvation;" whether that fall shall be final or temporary, will depend upon his future repentance or non-repentance. *Απολ.* therefore, denotes the bringing him into a state of *present* reprobation, from which it must be *difficult* for him to rise; and

thereby doing thy part to produce his *final* reprobation and perdition. The circumstance *ὑπὲρ οὗ Χριστὸς ἀπέθανε* is skilfully thrown in, to shew the peculiar baseness of this conduct, since it involves a contravening of the designs of Christ in favour of one's brother.

16. *μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.* On the interpretation of *ἀγαθόν* Commentators are not agreed. Some, as Grot., Hammond, Vorstius, Piscat., Estius, and Toletus, take it to mean "Christian Liberty:" and they appeal to 1 Cor. 10, 29. But this requires a somewhat tortuous application of the words. Erasmus and Carpzov take it to refer to the *ἡ πληροφορεία τοῦ ἰδίου νοῦς*, before mentioned. This, however, seems to be no less harsh than the former interpretation. It is surely more rational to understand it, with the antient Greek Commentators, and some modern ones, as Rosenm. and Koppe, of the *Christian religion*, the *Christian faith*, the *ἡ βασιλεία τοῦ Θεοῦ* of the next verse, by a periphrasis. The passage is thus paraphrased by Koppe. "Suffer not that, by your fault, the transcendent benefits of the Christian religion should be despised and profaned by the Gentile nations." See 2 Cor. 6, 3. and Rom. 7, 13. I would here compare Philostr. V. App. p. 555. *ὡς διαβάλλειν αὐτοῦ καὶ τὰ ἐπαινούμενα.*

Βλασφ., "be brought into calumny, contempt, hatred;" which must necessarily arise from the mutual strifes and disputes of those who profess a religion of peace.

17. *οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρωσίς καὶ πόσις.* A popular and familiar mode of expression for, "In the Christian religion and the worship prescribed by it, it is not meats and drinks that are considered, but virtue, peace, spiritual joy, &c. i. e. in order to the attainment of the kingdom of Heaven, we have no need of abstinence from meats, but of righteousness, peace, &c. The sense, then, may be thus expressed. "For the hope of future felicity with Christ is not placed in the freely partaking of, or the wholly ab-

staining from eating and drinking, but in a true and divinely spiritual benevolence and humanity shown towards others; to which he who piously endeavours to attain, shall be approved by God and man." (Koppe.)

I cannot, however, assent to Koppe, that δικαιοσύνη here signifies *benignitas*. That seems included under εἰρήνη. Whereas δίκαιος signifies righteousness *generally*. Zacharias, Schoettg., Carpzov, and Ammon indeed take it to denote *justification*: and they refer to 5, 1. 6, 22. Gal. 5, 22. But those passages are evidently of another character. The context here requires the sense of δικ. above laid down. Εἰρήνη is well explained by Koppe "*concordiæ servandæ studium*." So εἰρηνικὸς in James 3, 17. With respect to the χάρα, on that Commentators are not quite agreed. Some, connecting it closely with ἐν πνευμ., explain it, "an inward joy arising from the consolations of the Holy Spirit." And indeed that sense is supported by not a few passages of Scripture. Yet the context would seem scarcely to allow of it *here*. I prefer, with Hammond, Scott. Doddr., Rosenm., Koppe, and Schleus., "*studium exhilarandi alios, ac promovendæ aliorum felicitatis*." (See Doddr.)

I must not omit to observe, that the above interpretation of the whole clause is supported by the authority of Theophyl., whose words are these: Εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσάγει ἡ δικαιοσύνη, τουτέστιν, ἡ καθόλου ἀρετὴ, ὁ ἀμεμπτος βίος, καὶ εἰρήνη πρὸς τὸν ἀδελφὸν, οὐχ' ἡ φιλονεικία· καὶ ἡ χάρα ἐκ τῆς ὁμονοίας, οὐχ' ἡ λύπη ἢ ἐκ τῆς ἐπιπλήξεως. Ἐπεὶ δὲ ἐστὶν εἰρήνη καὶ χάρα καὶ ἐπὶ πονηρῶν πραγμάτων, ἐπήγαγεν, ἐν Πνεύματι ἀγίῳ.

18. ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ — ἀνθρώποις. At ἐν τούτοις Koppe supplies φρονήμασι. But it seems more regular to subaud πράγμασι, and take it to denote *temper* and *dispositions*, including a yielding spirit, in the using or non-using things in themselves indifferent.

18. ὁ δουλεύων τῷ Χριστῷ, "he who serveth Christ, by obediently performing all his injunctions in such respects." The words εὐάρεστ. and δοκιμ. are perhaps here synonymous; though Koppe thinks that δοκ. is purposely applied to *God*, and not to *men*, in order effectually to exclude all idea of human merit, and all ground for boasting. This, however, seems too fanciful. It appears, in fact, to have been a popular expression.*

19. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν. This is a conclusion drawn from the preceding; q. d. "Since a peaceable spirit is so well pleasing to God and man, let us *study peace*." Διώκειν, it may be observed, is a stronger term than ζητεῖν. In τὰ τῆς εἰρήνης and τὰ τῆς οἰκοδομῆς there is an usual idiom for τὴν εἰρήνην and τὴν οἰκοδομήν. In the latter term there is (as is not unusual with the Apostle) a metaphor derived from *architecture*. It must here denote the promotion and increase of Christian virtue. See 15, 2. 1 Cor. 14, 3 & 5. 12, 26. 2 Cor. 5, 1. 10, 8. 12, 19. 13, 10. Eph. 4, 29. Theophyl. well explains: προσ-ῆκει ἡμᾶς τῆς ἀλλήλων ἀφελείας ἕνεκα πάντων ποιεῖν. And upon the whole sentence he judiciously remarks, that τῆς εἰρήνης is meant, *especially* of the less advances, Christian; and οἰκοδ., of the more advanced in spiritual knowledge, who is admonished not to cast down his brethren by causing them to be scandalized; yet the words εἰς ἀλλήλους show that these duties are common to both, and reciprocal; and *peace* is mentioned first, since without it, it is impossible to promote edification."

20. μη ἕνεκεν βραΐματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Here the sentiment inculcated at ver. 15. is again repeated.

* Of which Schoettg. gives an example from Berachoth, fol. 17, 1. Ut diligatur superius (in cœlo, scil. a Deo), et desideratus sit inferius (in terrâ), et acceptus hominibus. Wets., too, cites Joseph. Ant. 16, 6, 7. To which may be added Simplic. Comm. 5, 40. (cited by Bulkley.) "Ὅπερ γὰρ ἀρεστὸν δόκει Θεῷ καὶ τοῖς ἑμφροσιν ἀνθρώποις, τοῦ ἀν εἶν σπουδῆς ἄξιον τῷ σωθησομένῳ."

By the *ἔργον τοῦ Θεοῦ* many Commentators understand the *Christian brother*, considered as the workmanship of God : and they refer to Eph. 2, 10. and 1, Cor. 9, 1. But in the former passage we have *ποίημα*, and that without the article : and the latter evidently requires the interpretation which I shall now proceed to state ; namely, that of the ancient Commentators, and most modern ones, who here suppose that by *τὸ ἔργον* is meant (with an allusion to the architectural metaphor which had just preceded) the faith and Christian piety of the person in question ; and it is ascribed (they think) to *God*, as being excited, promoted, and preserved by him. Chrysost. and Theophyl. explain it *σωτηρίαν*. See 1 Cor. 15, 58. Phil. 1, 6.

20. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν, &c., “ all (meats) are pure and permitted : there is no one κοινὸν (Tit. 1, 15.), all are pure, as well by nature, as by the permission of God.” Ἀλλὰ κακὸν τῷ ἀνθρώπῳ τ. δ. π. ε. At κακὸν must be supplied βρώμα. The words may be referred either to the *weak Christian*, who, if he eateth διὰ προσκόμματος (i. e. συν προσκόμματι, stumblingly, with an uncertain and dubious mind), sinneth ; or, to the *more knowing* and advanced Christian, who, if, by eating, he offends and causes another to sin (διὰ προσκόμματος, for μετὰ προσκόμματος, i. e. occasioning an offence to him), he also sinneth. The *latter* interpretation seems preferable, on account of what follows. (Koppe.) Theophyl., however, and many others, adopt the *former* mode of interpretation.

21. καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον. Grot., Hardy, Rosenm., and not a few other Commentators, take καλὸν as a positive, for the comparative *melius*. This, however, is not necessary. It may be preferable, with Koppe, to consider καλὸν as put for προσήκον : which is certainly more agreeable to the *usus loquendi*. The καλὸν may be viewed in several aspects, as consisting of many particulars on which see Pole's Synop. The use of κρέα in the plural

for the singular, is an idiom deserving of attention. Wets. adduces several examples of it; as Homer. κρέα πολλὰ sæpissime. Athen. 540 c. ὁλομέλη κρέα and 130 E. τέτταρα λήψη κρέα μικρά. Xen. Cyr. 2. ἐγένετο ἐκάστω τρία κρέα.

21. μηδὲ ἐν ᾧ. Here there is an ellipsis, in which must be supplied either, (with Grot. and most other Commentators,) ποιεῖν, or, with Koppe (who refers it not only to wine, but other intoxicating drinks), πιεῖν. The former, however, seems the more natural and regular ellipsis: neither is it quite certain that any other intoxicating drinks were known in ancient times. Ἐν ᾧ, "by which." Προσκόπτει is for σκανδαλίζεται.

The words ἡ σκανδαλίζεται ἡ ἀσθενεῖ are omitted in three MSS., and some Versions and Fathers; and even rejected by Mill and Koppe, as being a gloss. This, however, can hardly be true of ἡ ἀσθενεῖ: and if *that* clause be genuine, so probably is the preceding one. Besides, the omission in so few MSS. may be accounted for on the principle of the homoioteleuton. Both the clauses, too, were read by Chrysost.; and there is, I think, great *emphasis* in the use of three terms so nearly allied to each other. And, in this view, Theophyl. remarks, that by all these the Apostle draws on the more confirmed Christian to the help of his brother, as being *in all respects weak*.* See the masterly comment of Chrys.

* And, adverting to the three terms, he observes that the Apostle by προσκόπτει hints at the *blindness* of the neophyte; by σκανδ. hints that he is *κῶφος*, and by ἀσθενεῖ, that he is *ὀλιγόπιστος*.

Wets. regards σκάνδαλον as a stronger term than πρόσκομμα, and he subjoins the following paraphrase: "Si importunè instas, ut frater ex Judæis edat cibos lege Mosis vetitos; aut ille movetur ut edat aut non. Si non edit, animus illius a te magis alienabitur, et tuus ab illo; ut ipsum ridebis et contemnes tanquam supersticiosum: ille te judicabit impium, qui nullâ Legis a Deo latæ reverentiâ ducatur. Hoc fiet cum injuriâ et damno utriusque vestrum, amicitia enim mutua frigescet. Si vero, ut tibi placeat, edat, adhuc pejori loco res est, agit ille contra dictamen conscientiæ suæ, et tu ipsum ad peccandum adegisti. Illud est πρόσκομμα, hoc σκάνδαλον. Hoc pacto grave et lethale vulnus ipsi infligitur, ἀσθένεια πρὸς

From a passage cited by Wets. from Augustin, it appears that wine was scrupled at by some weak brethren, on the same ground as was meat; namely, that what was publicly sold had sometimes been used at libations to the honour of the Heathen gods.

22. σὺ πίστιν ἔχεις, “thou hast faith (thou sayest), be it so.” The ancient Greek Commentators, and the early modern ones, read this clause *interrogatively*: but the other seems the more spirited mode, and therefore more agreeable to the style of the Apostle.

By *faith* is here meant a persuasion that what one is doing is right and lawful; or, in other words, the assent of the conscience. (Rosenm.) So Schoettg., who explains it: “plenissimum persuasionem et certitudinem de veritate et bonitate opinionis suæ.” And he observes: “Theologi Scholiasticos secuti vocant *conscientiam rectam*.” Koppe, however, refers it simply to πληροφορία of action, but also to the doctrine of Christ, which makes the primary merit of a Christian consist in yielding assent to the merits, promises, and precepts of Christ.

22. κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ, i. e. “keep this persuasion to yourself, and your God; use it when you have no other witness; and do not employ it so as to offend your fellow Christian, and weaker brother.” “Here (observes Theophyl.) the Apostle hints at the more advanced Christian, as being κενόδοξον.” Of the phrase κατὰ σεαυτὸν ἔχειν. Wets. adduces an example from Helioid. 7, 16. ἔχε μύθει καὶ κατὰ σαυτὸν ἔχε, καὶ μηδενὶ φράζε. And he also cites a similar *sentiment* from Epict. Arrian 4, 8. ἐπὶ πολὺ ἐπειράμην λαμβάνειν φιλοσοφῶν καὶ ἦν μοι φησι τοῦτο ὠφέλιμον· πρῶτον μὲν γὰρ ἦδεν, ὅσα καλῶς ἐποίουν, ὅτι οὐ διὰ τοὺς θεατὰς ἐποίουν, ἀλλὰ δι’ ἐμαυτὸν· ἡσθιον ἐμαυτῷ καλῶς — πάντα ἐμαυτῷ καὶ τῷ θεῷ. He also compares Marc. Anton. 7, 58. μόνον πρόσεχε καὶ θέλε κάλος εἶναι σεαυτῷ. The phrase ἐνώπιον τοῦ θεοῦ, it may be

θάνατον, quam mors consequetur comm. 15, 20. 16, 17.” But this seems rather ingenious than solid.

observed, corresponds to the Heb. לִפְנֵי יְהוָה, It here seems to signify, "with a reference to God." The sense, then, is: "keep it to thyself, and use it towards God only."

22. μακάριος ὁ μὴ κρίνων — δοκιμάζει. Δοκιμάζειν and κρίνουν, Wets. observes, are opposed to each other, as the Latin *probare* and *improbare*. And he paraphrases thus: "Felix qui se ipsum non damnat, in eâ re quam faciendam probat, præfert et eligit." Koppe refers to a similar sentiment in 1 Joh. 3, 21. Ἐν ᾧ δοκιμάζει is for ἐν ἐκείνῳ ὃ δοκιμάζει. This maxim, as Theophylact remarks, must be confined to the subject in question.

23. ὁ δὲ διακρινόμενος — ἐστίν, "and he, doubting (whether it be right to eat), is condemned, i. e. is liable to be condemned (nay is self-condemned), if he eat, because he doth it not from faith." The passage is explained by Theodoret thus: Ὁ δὲ μετὰ τινος διακρίσεως ἐσθίων καθ' ἑαυτοῦ τὴν ψήφον φέρει. And by Theophyl. 141. Κατακέκριται, Διὰ τί; οὐχ ὅτι ἀκάθαρτον ἦν τὸ βρώμα, ἀλλ' ὅτι οὐκ ἐπίστευσεν ὅτι καθαρὸν ἐστίν, ἀλλ' ἤψατο τοῦ βρώματος, ὡς ἀκαθάρτου.

After πίστεως must be understood ποιεῖ or φάγει.

22. πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἀμαρτία ἐστίν, "for whatever is not done with a full persuasion that it is lawful, is *sinful*." Wets. compares a similar sentiment in Plin. Epist. 1, 18. Si tutius putas illud cautissimi cujusque præceptum: Quod dubitas, ne feceris; id ipsum rescribe, and Philo 1, 5659. Grotius, too, cites Cic. de Offic. Quod dubitas (æquum sit an iniquum) ne feceris. Indeed, it appears to have been a not uncommon saying among the Jews. To which purpose Koppe cites from a Rabbinical writer: "Hic est magnus Canon legis: Quicquid utrum licitum sit an illicitum tu nescis, id tibi illicitum est." To which may be added Ketuvorth, fol. 15, 1. (cited by Schoettg. on Acts 15, 29.) Novem sunt tabernæ, quæ omnes carnem mactatam vendunt, una vero illarum vendit carnes morticinas. Si quis ergo emit, et nescit ex quâ emerit, si dubitat, prohi-

bitum ipsi edere : quod si vero (in plateâ) inveniatur, ὡς ἐπὶ τὸ πολὺ esse creditur, i. e. licitum. This, Ammon observes, is a *locus de moralitate quam sub-jectivam dicunt facile princeps*. And it has been applied most ably by Dr. Paley in his *Moral Philos.* L. 1, 7. fin. Chrysost., however, remarks : ταῦτα δὲ πάντα περὶ τῆς προκειμένης ὑποθέσεως εἰρηται, οὐ περὶ πάντων. And certainly this is *applied by the Apostle* only to the case in question : but that is no reason why it should not be made, mutatis mutandis, of *general* application. This will, however, in no respect, justify Augustin for inferring from hence, that the very best actions of the Heathens were only *splendid sins*. For (as observes Mackn.) though they had not faith in any divine revelation, they might have the faith mentioned by the Apostle ; i. e. a firm persuasion of the lawfulness of their own actions, and an inclination to please God by doing what they thought right and acceptable to him." Wolf, Carpzov, and others, however, make it an aphorism extending to faith of every kind, not only historical and of conscience, but also of *doctrine* ; as when used of a *justifying* faith. But all this is more easily asserted than proved.

Many distinguished Critics would here introduce, from several MSS., a doxology also found in 16, 25, 26 & 27. : and Griesbach, with his usual rashness, has received it into the text, though for this position of the doxology there seems little foundation. The evidence, both internal and external, is greatly in favour of the *common* arrangement. I shall not, however, enter at large into the consideration of this purely critical question ; since what Mr. Slade has written may suffice for most of my readers ; and I shall only observe, that though doxologies are sometimes found in other parts of the Apostolical Epistles as well as at the end of them (See Eph. 3, 21. Phil. 4, 20. Heb. 13, 20.), yet not, I think, so as to *interrupt the connexion* of any discourse : which would

be the case here. As to the conjectures and hypotheses of Jerome, Semler, and others, they merit little attention.

CHAP. XV.

THE commencing verses of this Chapter are so closely connected with the concluding ones of the preceding, that it is surprising the division should have been made at so improper a place.

The connexion is thus traced by Koppe: "Every one may, indeed, use his own judgment and persuasion: but we should be indulgent to the weakness of others, lest we furnish to them an occasion or incitement to sin."

1. οφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τ. ἀ. β. By the οἱ δυνατοί, as opposed to τοῖς ἀσθέнесι, must (as Koppe and Rosenm. remark) be understood the more abundant in knowledge, and the stronger in faith (14, 22, compared with Luke 24, 29. and Acts 7, 22. δυνατὸς ἐν λόγῳ); and by the ἀδυνατοί, those less skilled and knowing, and therefore in hesitation and doubt as to the lawfulness or unlawfulness of any thing. Both the physical and moral sense of ἀδυνατὸς is amply illustrated by Wets.*

By the ἀσθενήματα are evidently meant "false and superstitious opinions:" and the term βαστάζειν must, in this context, signify to bear *with*, and con-

* The term properly denotes weakness of body, inability, especially that proceeding from being maimed. Thus, Wets. observes, the synonyme ἀνάπηρος is opposed to δυνατὸς, δυνάμεσος, ὑγιαίνων. It may be noticed, that οἱ ἀδυνατοί, was a term sometimes applied to denote *military invalids*.

Of the two terms οἱ δυνατοί and οἱ ἀδυνατοί Carpzov gives the following explanation: "Οἱ δυνατοὶ sunt validi ad agendum. Speciatim, sunt proveciores in rerum ac disciplinarum cognitione; sunt hi, quibus major doctrinæ, major virium mensura spiritualium, data est. Hoc loco intelliguntur, qui in dogmate de Christiana libertate recte instituti, ac de usu rerum ἀδιαφορῶν, omnino convicti sunt. Οἱ ἀδυνατοί sunt, qui adhuc hæsitant quoad abrogationem ceremoniarum Mosaicarum, et in πράξει Christianā hallucinantur. cap. 14, 1. vocabantur οἱ ἀσθενεῖς τῇ πίστει."

sequently, with a reference to the subject in question, to avoid doing in their presence what might shock their prejudices, or afford them an example of what they could not conscientiously approve.* The whole passage is thus paraphrased by Wets.: "Si quis pedibus æger est, non ideo gestamus potius et adjuvamus. Si quis morbo decumbit, etiam consulimus, ut a carnibus abstineat. Quid si animo æger et infirmus sit? Annon tunc potius ejus misereri et vicem ejus dolere, eumque ferre justum est?" In this, however, there seems something rather ingenious than solid.

1. μὴ ἑαυτοῖς ἀρέσκειν, "and not to aim at pleasing ourselves (only)." Ἀρέσκειν ἑαυτῷ seems to have been a not unfrequent phrase.†

2. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Here the Apostle gives a *limitation* to his precept, that this complaisance might not degenerate into mere abject subservience (as that of the ἀρέσκος in Theophr. Char. Eth. 5.); adding εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Hardy explains this: "Ille se accomodet, etiamsi sibi gratum non sit, modo sine peccato." This interpretation, however, proceeds on a wrong view. Nor can I assent to those who place a comma after ἀγαθόν, thus making (as Koppe indeed seems to prefer) εἰς τὸ ἀγαθόν and εἰς

* Of this condescension to the weaknesses of others, the Apostle gave not only the *precept*, but the *example*; as we find from 1 Cor. 9; 22. 10, 33.

† Several examples of it are adduced by Wets.; as the following from Xiphil. σφόδρῳ φρενέρης (*humoursome*), οὔτε τοῖς ἄλλοις ἤρεσκεν, οὔτ' αὐτὸς ἑαυτῷ. Plato Protagora. ἔγνω· γὰρ ὅτι οὐκ ἤρεσεν αὐτὸς ἑαυτῷ ταῖς ἀποκρίσεσι ταῖς ἐμπροσθεν. Seneca Epist. 115. Dum sit magnus et opinionum securus [animus] et ob ipse, quæ aliis displiceant, sibi placens. Athen. p. 58 c. ἀρέσκειν ἑαυτῷ. Theophr. Ch. Eth. 5., where he depicts the ὁ ἀρεσκος, the contrary to whom is the αὐφάδης. Æschyl. P. V. 186. παρ' ἑαυτῷ τὸ δίκαιον ἔχων, where the Schol. explains: πάντα δίκαιως οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων, καὶ δίκαιον νομίζων εἶναι, ὑπερ ἂν βούληται πράττειν.

The Latin writers, too, frequently use the phrase *tibi* and *sibi placere*.

οικοδομήν two synonymous terms : which is surely an unjustifiable curtailing of the sense. As to the mode of interpretation adopted by Ammon, who takes it as equivalent to εἰς ἀγαθόν, "for good," i. e. in things pertaining to religion ; it is quite inadmissible ; since, in fact, the τὸ here has the force of αὐτοῦ ; as the older Commentators have rightly seen." The clause εἰς οἰκοδομήν seems to have been added, to qualify and explain the former ; and it is therefore not necessary to resort to the interpretation just mentioned, since the words εἰς οἰκοδομήν are sufficient to limit this to things pertaining to religion. On the εἰς τὸ ἀγαθόν, Theodoret well observes : ἔστι γὰρ ἀρέσκειν καὶ ἐπὶ λύπῃ καὶ ἑαυτοῦ καὶ τοῦ πλησίον. To which purpose there is an apposite passage in Theophr. Ch. Eth. 5. περὶ ἀρεσκείας — ἡ δὲ ἀρεσκεία ἐστὶν — οὐκ ἐπὶ βελτίστῳ ἡδονῇ παρασκευαστική.

It is judiciously remarked by Chrysost. and Theophyl., that the words εἰς οἰκοδομήν were added, to prevent a perversion of the δυνατοί, or stronger, who might say, in reference to the weaker one : "By pressing him to participate of all meats and drinks, without restriction, I draw him to what is good." But it must be good *for him, to his Christian edification*. So that such a procedure, even if good in itself, yet being inopportune, would tend to *destruction* rather than *edification*. For an ill-timed rebuke does not edify "

3. καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἤρρεεν. The precept is further enjoined upon us by the example of Christ himself, who sought not his own glory, who lived not to himself, and who bore the most cruel injuries without complaint.

It is well observed by Koppe, that the sentiment "he bore the insults of men," is clothed in the words of Ps. 69, 10. οἱ ἐνειδισμοὶ τῶν ἐνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ, which agree exactly with the Heb. and the Greek version. The words are admitted by Rosenm. to be strikingly applicable to Christ ; yet Koppe will not allow them to be more than an *ac-*

commodation, and denies that they were primarily meant of the Messiah; observing: "Psalmum in suo contextu ex consilio auctoris de Messiâ agere probari non potest." But the *onus probandi* rests with *him*. It is (as Mr. Turner truly remarks) for *him to prove* that the application *varies* from the intention of the original author." Besides, he himself admits that various other sentences of the Old Testament were, by the Jews of that time (nay even by those of the present day), conceived to treat of the fortunes of the Messiah. And whence could have arisen such an opinion, unless it had had its foundation in tradition handed down from the times of the Prophets themselves? Moreover, the Apostle himself, in the following words, refers to those numerous passages which occurred in the Old Testament, as written *for the instruction and consolation* of believers in the Messiah.

4. ὅσα γὰρ προεγράφη — διδασκαλίαν. It is well observed by Grot., that this clause is inserted, in order to meet a tacit objection, that the passage does not belong to *us*, but unto *David*; or (to use the words of Crellius) that it has no reference to Christ or to Christians, *olim hæc contigisse, aliam horum, aliam illorum temporum et rerum rationem esse*. To which the answer is: "It does indeed appertain to David, but it is admitted by all Jews to be typical of Christ." (See 1 Cor. 10, 6.) Theophyl. adds, "for our imitation."

4. ἵνα, διὰ τῆς ὑπομονῆς — ἔχωμεν. Here more than one mode of construction and interpretation has been devised. Some Commentators think there is an Hendiadis in τῆς ὑπομονῆς καὶ τῆς παρακλήσεως. This, however, is (I think) too bold. It should seem that ἵνα has the *eventual* sense, and that the purport of the whole sentence is, to represent the *result* of what had been written aforetime, namely "so that by patience, &c. we may have hope." The question, however, is whether ὑπομονῆς is to be taken with γράφων, or not. Now this is a point of no very

easy decision, and on which Interpreters differ. It seems most probable that it ought *not*: and such is the opinion of many eminent ancient and modern Commentators.

The sentence is thus explained by Chrysost.: ἵνα ἐκπέσομεν (ποικίλοι γὰρ οἱ ἀγῶνες ἔσωθεν, ἔξωθεν) ἵνα νευρούμενοι καὶ παρακαλούμενοι παρὰ τῶν γραφῶν, ὑπομονὴν ἐπιδειξάμεθα, ἵνα ἐν ὑπομονῇ ζῶντες, μένωμεν ἐπὶ τῆς ἐλπίδος· ταῦτα γὰρ ἀλλήλων ἐστὶ κατασκευαστικά, ἡ ὑπομονή, τῆς ἐλπίδος, ἡ ἐλπίς, τῆς ὑπομονῆς· ὥπερ ἀμφοτέρω ἀπὸ τῶν γραφῶν γίνεται. And by Theophyl. 144. as follows: Ἐνταυθα δὲ καὶ εἰς ὑπομονὴν πειρασμῶν αὐτοὺς παρακάλει, καὶ φησὶν· ἵνα ὑπὸ τῶν γραφῶν νευρούμενοι ὑπομένωμεν, καὶ ὑπομένοντες δεικνύωμεν ἐν ἑαυτοῖς πᾶσαν τὴν ἐλπίδα ζῶσαν καὶ βεβαίαν. Ὁ γὰρ ὑπομένων, ἐκεῖνος δοκεῖ ἐλπίδα ἔχειν τῶν μελλόντων ἀγαθῶν ὥσπερ ὁ ἀνυπομόνητος, τῆς ἐλπίδος ἐκπέπτωκεν.

By ἔχωμεν must be understood κατέχωμεν, “hold fast.” Τὴν ἐλπίδα. Here the article seems to be used for the pronoun possessive, “our hope.”

5. ὁ δὲ Θεὸς τῆς ὑπομονῆς, καὶ τῆς παρακλήσεως δαήν ὑμῶν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις. The Apostle now addresses himself *ad vota*.

God is said to be “the God of patience and consolation,” because he produces them in us, by supplying various means by which that virtue may be generated; and in order to enable us to meet all sorts of evils with unbroken courage, and unshaken constancy, he supplies us with various solaces. (Crell.) Since in the mutual concord of Christians the Apostle found the best alleviation of injuries from without, so to the cultivation of this virtue he especially exhorts them. (Koppe.)

When God is here said to be the God τῆς ὑπομονῆς, καὶ τῆς παρακλήσεως, we are not to consider *only* the *media* by which all things are made to work for good in the end, and the religious solace to be found in *Scripture*, but *also* the supports, assistances, and comforts of the Holy Spirit, or the *paraclete*, a very high degree of whose graces were vouchsafed to the

primitive Christians, but from whom Christians of every age may expect "sanctifying influences as are given to every man to profit withal."

Koppe here compares the similar formulas Θεὸς τῆς ἐλπίδος, ver. 13., and Θεὸς τῆς εἰρήνης, 15, 33., 1 Thess. 5, 23. And Grot. observes, that the genitive in the New Testament sometimes denotes the *object*, and sometimes the *effective cause*.

5. τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χρ. 'Ι. It is rightly observed by Crellius, that the τὸ αὐτὸ φρονεῖν is to be understood, not so much "de sententiarum ac opinionum, quàm animarum ac voluntatum conspiratione." So Tirinus and others ap. Hardy, who interpret it of "similar affections and good will in bearing their mutual infirmities, to the removal of all altercations on the distinctions of meats and days, that there may be no διχοστασίαι.

The words κατὰ Χριστὸν 'Ι. may, as Koppe says, be referred either to ἀλλήλοις, for ἀλλήλοις τοῖς κατὰ Χ., or to τὸ αὐτὸ φρονεῖν.

6. ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δ., that "when ye praise God, ye may do it, as with one mouth, so also with one mind, with unanimity, without strife, hatred, or contentions." And so Grot., who observes, that there is here a reference to the antient doxologies and litanies.

Δοξάζετε, *praise, celebrate*. Compare Joh. 15, 8. 1 Cor. 6, 20. On ὁμοθυμαδὸν* see Acts 2, 46. and the note there.

6. τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν 'Ι. Χ., "the

* Of which phrase, and also of ἐν ἑνὶ στόματι, Wets. has here adduced several illustrations; as Plato ap. Polluc. 2, 102. ἐξ ἑνὸς στόματος. Plato 775 D. μὴ δὲ φωνῇ καὶ ἐξ ἑνὸς στόματος πάντας συμφωνεῖν & 595 C. πάντες γὰρ ἐξ ἑνὸς στόματος ὑμνοῦσι. Arist. Eq. 667. οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον, where the Schol. explains: ὁμοθυμαδὸν καὶ μὴ φωνῇ. He also subjoins several other examples of ἐξ ἑνὸς στόματος from Aristides, Galen, and Anthol., and likewise of *uno ore*, from the best Latin writers. It should therefore seem that ἐν ἑνὶ στόματι is an *Hellenistical* phrase. Of the examples of ὁμοθυμαδὸν the most apposite is one from Demosth. Phil. 4. εἰς ἡμεῖς ὁμοθυμαδὸν ἐφ' ἱκετείας καὶ λίτας τραπεμόνους.

God and Father of our Lord Jesus Christ." Compare 2 Cor. 11, 31. Eph. 1, 3. 1 Pet. 1, 3. Here it is observed by Koppe: "Hoc aptè ad doctrinam Pauli aliis locis propositam cf. Eph. 1, 17. (adde Jo. 20, 17.) ut idem Deus dicitur alias θεός και πατήρ ἡμῶν Galat. 1, 4. (itemque Joh. 20, 17.) Duplicem cum Deo et Patre necessitudinem habet Christus præ nobis, duplicem nos quoque per Christum. Joh. 20, 17. Eadem formula legitur 2 Cor. 1, 3. 11, 31. Eph. 1, 3. Col. 1, 3. 1 Pet. 1, 3."

7. διδὸς προσλαμβάνεσθε ἀλλήλους. This very consent of mind would especially be declared, if the *Gentile* and the *Jewish Christians* mutually assisted and supported each other: for to these two kinds of Christians the τὸ προσλ. ἀλλήλ. seems to pertain. (Koppe.)

Διδὸς is pregnant with meaning, and is well paraphrased by Grot.: "Since these things are so; since love forms a principal article in the Christian faith." On the force of προσλ. see the note on 12, 1. Ὑμᾶς, "you all, whether *Jews* or *Gentiles*."

7. εἰς δόξαν Θεοῦ. This clause admits of two modes of explanation. 1. If referred to the προσλ. ἀλλήλ. it will signify, "ad honorem Dei;" q. d. "and this your mutual love will redound to the honour of God." And so Chrysost., Theophyl., and many early modern Commentators. 2. It may, with most recent Commentators, be referred to what immediately preceded, i. e. "hath placed you in a state of salvation by which you may finally attain to the glory of God." This Koppe thinks preferable, on account of ver. 8 & 9., in which is declared *how* Jesus Christ hath promoted the glory of God, viz. by receiving *Jews* and *Gentiles* into his favour.

That this passage has a reference to Church communion, has been shown by several able Commentators. See Doddr. and Mackn., or Slade.

8. λέγω δὲ Ἰ. Χ. διάκονον—πατέρων. Here we have a *reason* for the preceding. Many MSS. indeed read γὰρ, but, as it should seem, from a gloss. The

argument is thus stated by Rosenm. : " Quia Christus et Judæis (v. 8.) et paganis (v. 9.) prodesse, atque ex ambobus unum cœtum efficere voluerit, debet alter Christianorum alteri lenem esse, atque ita ei secundum exemplum Christi inservire, neque verum eum infestare." It is observed by Mr. Turner, that either St. Paul carries on the argument for mutual concession and favour, from the character and office of Christ; or, having before mentioned it, ver. 7., he is led thereby to the subject of his Epistle, the extending of the Messiah's kingdom to the Gentiles, the prominent idea in his mind."

Διάκονος περιτομῆς is rightly regarded by Rosenmuller as a brief and popular expression for διάκονος Θεοῦ ἀποστελλόμενος πρὸς τοὺς περιτετμημένους, where we have the abstract for the concrete, as often. Koppe here compares Matt. 20, 28. " he came not to be ministered unto, but to minister." See also Joh. 13, 14. Phil. 2, 7.

8. ὑπὲρ ἀληθείας Θεοῦ, " for the establishment of the truth of God." So Koppe: ἐν τῷ συνιστάναι τὴν ἀληθειάν, i. e. " faith in keeping his promises." In the words following, εἰς τὸ βεβ.—πατέρων, is (as Koppe observes) more clearly shown what is meant in the ὑπὲρ τῆς ἀληθείας Θεοῦ. In ἐπαγγ. πατέρων (as Grot. remarks) the genitive is a genitive of *object*; and the sense is: " the promises made by God to the Fathers, namely the Jews, to whom the promises of a Messiah appertained." Βεβαιῶσαι τὰς ἐπαγγελίας, " to do that which God had promised that he would sometime do." And so Koppe interprets. The word βεβ., it may be observed, is especially applicable to ἐπαγγελ. Thus Polyb. p. 364. (cited by Wets.) βεβαιῶσειν τὰς ἐπαγγελίας. Aristides, βεβαιῶσαι τὴν ἐπαγγελίαν. Compare 1 Cor. 1, 12. Gal. 3, 17. Eph. 5, 32. Here it is observed by Wetstein: " Christus ipse eò usque se demisit, ut eorum, qui a multis contemnuntur, minister esset: περιτομῇ contemptus nomine."

9. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν. Koppe

observes that there is an anacoluthon. The exact construction, he says, would have been this: τῶν δὲ ἐθνῶν διακόνους εἶναι ἡμᾶς ὑπὲρ ἐλέους θεοῦ, εἰς τὸ δοξάσαι αὐτοὺς τὴν χάριν τοῦ Θεοῦ. Here Rosenm., with many Commentators, subauds λέγω and ὀφείλειν from the preceding; and he refers to a similar ellipsis at 4, 13., and lays down the sense as follows: "Although Jesus only *by himself* announced the Gospel to the *Jews*, yet the *Gentiles* have not been neglected, but they themselves also ought to magnify the goodness of God, for so weighty a benefit imparted to them, though from no obligation of promise."

9. καθὼς γέγραπται, "thus may be fulfilled what was written." It is well remarked by Taylor, that the Apostle is persuading the converts to a cordial coalition in public worship, and is giving each party a substantial reason why they ought to unite their hearts as well as voices. But as it would be more difficult to persuade the *Jew*, he applies to him several quotations out of Scripture,* Ps. 18, 49. Deut. 32, 43. Ps. 117, 1. Isa. 11, 10. the first and last of which, as Whitby shews, the Jews interpreted of the Messiah."

On the sentiment see 11, 31 and 32. Wetstein aptly adduces a Rabbinical writer. Megilla, fol. 14, 1. ex quo tempore Judæi terram promissam ingressi sunt, nemo gentium Deo canticum dicere potuit; postquam vero in captivitatem ducti sunt, denuo cœperunt jus habere ad glorificandum Deum.

9—12. The first passage is from Ps. 18, 50. (with the omission of κύριος after ἐθνεσί), and is quoted from the Sept., which closely follows the Hebrew. The next passage is Deut. 32, 49., following the Sept., and receding from the Hebrew, which reads, עַם גּוֹיִם חֲרִינֵנוּ, celebrate the nations, his people. The third passage Αἰνεῖτε—οἱ λαοί is from Ps. 117, 1., and follows the Greek, which agrees with the He-

* Which, as Wets. observes, are taken from the Law, the Prophets, and the Psalms.

brew. In the fourth, Ἔσται ἡ ρίζα (*stirps*, Apoc. 5, 5. 22, 14.) τοῦ Ἰησοῦ—ἐλπιοῦσαν, from Is. 11, 10., he closely follows the Greek, without (as it seems) consulting the Hebr. In the three former passages is contained this sentiment: That Jehovah shall be known as the true God among the Gentiles as well as the Jews. The last contains the *promise*, that a King shall be born from the Jews, *another* David, to whom even the nations not Jewish shall render obedience. (Koppe.)

12. ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. The Hebrew text is, "Him shall the Gentiles consult," i. e. from the Messiah, as the common author of the salvation of all people, not only the Jews, but the Gentiles shall seek their oracles, i. e. will desire to be taught by him the means of obtaining salvation; and will therefore place their trust in him." (Rosenm.)

It is observed by Turner, that ἡ ρίζα and ὁ ἀνιστάμενος undoubtedly mean the same person; as is probable from the parallelism. "The word *root* (continues he) is often used by the Hebrew writers for *sucker* springing from the root. Comp. Rosenm. on Isa. in loc., or see Isa. 53, 2. Hos. 14, 6."

13. ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς—πιστεύειν. Epilogus est epistolæ, quam aliquoties claudit, qui continet votum Apostoli, quo Romanis quædam a Deo precatur. (Crell.)

In this verse begins the *fourth, and the last part of this Epistle*, namely, the *epilogus*, or *conclusion*, which, it may be observed, is written with admirable prudence and wisdom. Now this may be considered as forming two parts: in the *former* of which the Apostle addresses endearing language to the Romans, and apologizes for what he has written, ver. 14. to the end of the chapter. In the *latter* he testifies his love at large, and in various ways. And this occupies the whole of the last chapter. (Carpov.)

Here the Apostle earnestly entreats of God, that the Gentile Christians may be preserved, and con-

firmed in this hope of felicity which the Scriptures had claimed for them. Thus there is a close connexion between ver. 12 & 13. (Koppe.)

13. Θεὸς τῆς ἐλπίδος, &c., "May God, from whom alone is to be expected whatever you hope in this life, or in the next," &c. Πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης. The general sentiment is thus expressed by Koppe: "In amplectendâ et profitendâ religione securos ab omni malo felices beatosque vos reddat." And the εἰρήνη he explains *vacuitas a malo, tranquillitas, securitas*. Others, however, take it to denote concord and unanimity. But this seems too harsh an interpretation. Χάρα, i. e. "joy that you are Christians, together with the other consolations and grounds for rejoicing, which the Gospel alone can supply."

13. εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι—ἁγίου, "that ye, by the powerful aids of the Holy Spirit, shed abroad in your hearts, may abound more and more in this hope. (See Theophyl.) Wetstein here compares Philo 2, 116, 47. τὰ δ' ὅπλα καὶ μηχανήματα ἡμῶν, καὶ πᾶσα ἡ δύναμις ἐν μόνῳ τῷ πιστεύειν θεῷ κείται.

14. πέπεισμαι δὲ—ἀγαθωσύνης. Since not only the immediately preceding verses, but the greater part of the whole Epistle was written with the especial intent that the Jewish Christians might be excited to sentiments of love and affection towards the Gentile brethren, the Apostle now (towards the conclusion of the Epistle) excuses the liberty, and, as it were, boldness which he had used in treating on that subject, by pleading the strong obligation, and sacred duty enjoined on him from heaven, by which he was especially bound to render service to the Gentiles, and, in every way, to commend their cause to the Jewish Christians. Which sentiment, indeed, again gives the Apostle an occasion of dwelling on his own merits respecting the conversion of the heathens; and to declare, moreover, what he had resolved to do for the further propagation of the Gospel among

those nations, ver. 16. seq. (Koppe.) So Theophyl. Ἐπειδὴ πολλοῦ τραχύτερον τὸν λόγον ἐποίησε, θεραπεύει λοιπόν. Grotius, too, remarks: "Solet Apostolus monita sua emollire quasi ex superabundanti adhibita, ut eo magis suos ad officium excitet. Simile loquendi genus 2 Tim. 1, 5. Hebr. 6, 9."

By the ἀδελφοὶ may (I think), with Koppe, be understood the Roman Christians generally, and not the Presbyters only: though it is not necessary to suppose that the commendations were applicable to every individual of the body.

Καὶ αὐτοί, "ye yourselves also;" which (as Piscator observes) involves the farther sense, "even without my admonition; even though I admonish you." Here Beza compares the Homeric τί με σπεύδοντα καὶ αὐτὸν ὀτρύνει;

Theophylact notices the strength of the terms μεστοὶ ἀγαθωσύνης and πεπληρωμένοι πάσης γνώσεως. The ἀγαθωσύνη, it may be observed, has all the latitude of signification found in our *goodness*, and especially denotes benignity and integrity. So Theophylact explains it, ἀγαθῆς γνώμης καὶ φιλαδέλφων.

14. πεπληρωμένοι πάσης γνώσεως. This (as was just observed) is a strong expression; for (as Theophyl. remarks) the Apostle does not say, "ye *have* all knowledge," but, "ye are *filled* with all knowledge." There is, too, perhaps, a *climax*. For (as Theophylact observes) it would be of no service to have goodness, and not to know how to use it. As to the πάσης γνώσεως, it must not be *pressed* upon in interpretation; (as when Koppe renders it, "insignis quædam rerum divinarum intelligentia.") Its sense is, I think, determined by the words following, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. It signifies, then, filled with all knowledge necessary for the purpose of mutual instruction. Here Carpzov compares 1 Joh. 2, 20. "Ye have an unction from the Holy One, and ye know all things." And 27. "But the anointing which ye have received of him abideth in you: and ye need not that any man teach you."

The *καὶ* in the next clause is pregnant with meaning; and the sense is: "able not only to understand the doctrines of the Gospel, but to explain, teach, and instruct others in them." This, indeed, rather requires the reading *ἄλλους*, which is supported by powerful authorities, and is probably the true one. Wetstein here adduces numerous passages illustrative of *νοθετεῖν*, as the following from Menander: *ἅπαντες ἐσμέν εἰς τὸ νοθετεῖν σοφοί· αὐτοὶ δ' ἁμαρτάνοντες οὐ γινώσκομεν. Athen. κολλάζειν δὲ ἐν δίκη δούλους δεῖ, καὶ μὴ νοθετοῦντα, ὡς ἐλευθέρους, θρύπτειν ποιεῖν.* Indeed the word is of frequent occurrence in the best Greek writers. Schleusner defines it, "*ad sanam mentem revocare verbis.*" But that is not always the sense; as will appear from the following passage of Aristoph. Vesp. 254. *εἰ, ἢ Δι', αὐθις κονδυλοῖς νοθετήσῃς ἡμᾶς.*

15. *τολμηρότερον δὲ ἔγραψα ὑμῖν.* The Apostle here replies to a tacit objection; "why, then, have you plied us with admonitions," &c., and states the reason why he had written with such boldness and authority. (Crellius.)

Τολμηρότερον, "*paulo liberius*," somewhat boldly. *Ἀπὸ μέρους* may be construed either with *ἔγραψα*, and signify, "in some parts of this Epistle;" or with *τολμηρότερον*. But the former seems the more regular mode. It thus signifies "*ex parte aliquatenus*," *quodammodo*. Schleusner, in his *Lex.* compares Arrian, Ep. 1, 27, 17.

15. *ὡς ἐπαναμιμνήσκων ὑμᾶς.* Koppe takes this for *ὥστε ἐπαναμιμνήσκειν*. This, however, is not necessary: nay, if I mistake not, the other is equally good Greek. With the *sentiment* (*viz.* of admonishing those who are supposed to know,) Wetstein compares Demosth. Phil. fin. *ἕκαστον ὑμῶν, καίπερ ἀκριβῶς εἰδότες, ὅπως ἐπαναμνήσαι βούλομαι.* 2. Pet. 12, & 13. The words *διὰ τὴν χάριν*, &c. Koppe observes, are to be closely connected with those that commence the next verse. And Rosenm. renders, "*vi numinis mihi a Deo demandati.*"

16. εἰς τὸ εἶναι με λειτουργὸν Ἰ. X. ε. τ. ἔ., "that I should bestow my especial attention on the conversion of the Gentiles to the religion of Christ." This seems to be the simple sense : but the Apostle has here expressed himself by a formula derived from the Jewish religion, in order thereby to impress more strongly on the minds of the Jewish Christians the weight and dignity of the Apostolical office. He, therefore, does not call himself διάκονος, but λειτουργός, *a sacred minister, a priest*; which is the perpetual signification of λειτουργεῖν and its derivatives, in the Greek versions of the New Testament. (See Schl. Lex.) Nor does he say that it is his office κηρύσσειν, but ἱεουργεῖν τὸ εὐαγγέλιον. Finally, he does not make the fruit of his labour consist in this, ἵνα ἐπιστραφῶσι τὰ ἔθνη εἰς θεὸν διὰ πν. ἁγίου; but in this, ἵνα γένηται πρόσφορα τῶν ἔθνων εὐπροσδεκτος ἡγιασμένη, (ἁγία, h. προσερχθεῖσα τῷ θεῷ,) ἐν πν. ἁγίῳ, "ut ipsi offerrentur Deo tanquam victima sacra ei et accepta (12, 1)." (Koppe.) Not only these, but πρόσφορα and ἡγιασμένη are *sacrificial* terms, and are not, with the early Commentators, to be rendered too literally, or pressed upon. It is rightly remarked by Carpzov, that ἱεουργεῖν τὸ εὐαγγέλιον τοῦ Θεοῦ merely means *to preach the Gospel, as a priest of the New Testament*, that Gospel by which men are consecrated unto God, and made θυσίαι ζῶσαι, ἁγίαι, εὐαρέστοι τῷ Θεῷ, Rom. 12, 1. Phil. 2, 17. So Theophyl. (from Chrysost.) Εἰς τί δὲ ἐδόθη μοι ἡ χάρις; εἰς τὸ εἶναι με λειτουργὸν καὶ ἱερέα τοῦ εὐαγγελίου. Μὴ τοίνυν μοι μέμφεσθε, εἰάν ὑμῖν ὁμιλῶ αὐτὴν γὰρ μου ἱερωσύνη τὸ καταγγέλλειν τὸ εὐαγγέλιον. Μάχαιραν ἔχω τὸν λόγον· θυσία ἐστὲ ὑμεῖς· τις δ' ἂν μέμφοιτο τῷ ἱερεῖ τὴν μάχαιραν ἐπάγοντι τοῖς πρὸς θυσίαν ἀφωρισμένοις; Indeed there is inherent in the word a sense somewhat more profound than that which is laid down by Koppe, who, by the way, takes no notice of the words ἐν πνεύματι ἁγίῳ, which are *explained away* by Rosenm., but very properly dwelt upon by Doddridge, and especially by Macknight.*

* Whose words are these: "According to the law, the sacrifices

17. ἔχω οὖν καύχησιν ἐν Χ. Ἰ. τὰ πρὸς Θεὸν, "I have therefore a cause or reason for boasting, because; like a true priest, I offer up men as victims sacred to God, by Jesus Christ, and bring them to the Divine religion, and the felicity conjoined with it." (Koppe.)

Καύχησις, "reason for boasting." So Phil. 3. τὰ πρὸς Θεὸν, suitably to the metaphor in which the Apostle yet continues, must be supplied προσενεχθέντα, equivalent to προσφορὰ θυσίαι, Hebr. 2, 17. 5, 1. Wetstein compares Isocr. ad Demon. εὐσεβεῖ τὰ πρὸς τοὺς θεοὺς. And ad Nicocl. ὅτι τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν.

18, 19. οὐ γὰρ τολμήσω λαλεῖν τι ἂν, &c. There is an obscurity in these words (proceeding, as Ammon thinks, from the modesty of the Apostle), which our Interpreters have not been successful in removing. Grot. and Carpzov lay down the following sense. "For I can scarce dare to say, or speak out, how much Christ has done by me, as well in words as in works, nay miracles, so that so great numbers of Gentiles should obey the truth." This, however, Koppe pronounces a very harsh interpretation: and he proposes the following: "I can never venture to boast of the labours of others, and not my own." But how such a sense can be elicited from the words, it is difficult to see, and still more to recognise in it any thing of the Apostolic spirit. Koppe indeed proposes *another* interpretation, by which the words are

were *sanctified*, or made acceptable to God, by being salted and laid on the altar by the priest, Matt. 23, 19. Mark 9, 49. But the Gentiles converted from idolatry to the worship of the true God, through the Apostle's labours, were offered by him to God as a free will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the Apostle had conferred on them. By these gifts, the Gentiles were strongly confirmed in the faith of the Gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the Law."

a mere *formula veracitatis suæ contestandæ*; q. d. "I will say no more than what Christ has really made me instrumental in effecting; I will not exaggerate, nor deceive." And this is adopted by Rosenm. and Turner. But it seems as objectionable as the preceding interpretation. Mackn. uses a still greater liberty, by inserting a whole clause, contrary to the rules which regulate such insertions; and, what is more, producing a very frigid sense.

Under these circumstances, it is necessary to resort to the fountain heads of interpretation as they are found in the antient Fathers; and, if I mistake not, we shall here, as on many other occasions, find that there alone is preserved the pure unadulterated truth. I shall give the interpretation of Theophyl., as being the shortest, but it is founded on the authority of Chrysost., and is confirmed by Œcumen. Theodoret, Photius, and others, p. 148. Ἐπειδὴ εἶπεν, ὅτι λειτουργὸς εἰμι τοῦ εὐαγγελίου εἰς πάντα τὰ ἔθνη, φησὶν ὅτι οὐ κομπάζω, οὐδέ ἀλαζονεύομαί τι ὧν οὐκ ἐποίησα, μᾶλλον δὲ οὐκ ἐγὼ κατειργασάμην, ἀλλ' ὁ Χριστὸς κατειργάσατο, ἐμοὶ ὄργανον χρησάμενος. Εἴτε γὰρ φθέγγομαί τι λέγων καὶ φιλοσοφῶν περὶ τῶν οὐρανίου, εἴτε ἐργάζομαι θείαν πολιτείαν μετιῶν, ἢ καὶ θαύματα τελῶν, πάντα τοῦ Χριστοῦ, *Cum dixisset, minister sum Evangelii ad omnes gentes, adjicit, Non sum arrogans, nec arroganter jacto quicquam eorum quæ non feci; imo non ego feci, sed Christus effecit me instrumento usus. Sive enim quicquam loquar de cœlestibus disserens ac philosophans, sive operer, divinam conversationem exercens, sive miracula perficiens, omnia sunt Christi.* The obscurity, in fact, is occasioned by a remarkable brevity of expression, arising in modesty.

The λόγῳ refers to the *preaching of the Gospel*; and the ἔργῳ, to the *miracles* by which he proved his Divine commission: for the words following, ἐν δυνάμει σημείων καὶ τεράτων, are exegetical of the preceding.

19. ὥστε με ἀπὸ Ἱερουσαλὴμ, &c. Here are enumerated the limits of the regions within which his

Apostolical labours had hitherto been confined; namely, Jerusalem on the East, and Illyricum on the West. It must be observed that the term *κυκλῶ* may here, (by the usage of the best Greek writers,) have great latitude, and comprehend a very extensive radius of country about Jerusalem, including Palestine, Syria, and the adjacent parts of Arabia. But *Jerusalem* is *especially* mentioned, from its being the centre whence the rays of Divine knowledge beamed.

On Illyricum, see Strabo and the other Geographical writers, or Cellarius.

19. *πεπληρωκέναι το εὐαγγέλιον τ. Χ.* Here we have a mode of expression differing widely from the Classical usage, and which may very well be reckoned among the Hellenistical phrases of the New Testament; though it can only exactly be paralleled by Col. 1, 25. *πληρῶσαι τὸν λόγον τοῦ Θεοῦ.* The early Commentators seem to have been much perplexed with the expression, which they render "fully evangelize." The later Interpreters, as Vittinga and Koppe, more judiciously, regard it as a Hebraism derived from a similar use of the correspondent term *מלך*, *to complete, perfect*, (which, especially in the Chaldee dialect,) often signifies *to teach*. And this interpretation is confirmed by the authority of the Syriac Version. After all, however, it may perhaps be a *vox prægnans*, and signify, "I perfectly fulfilled my office, that of preaching the Gospel." And this, if I mistake not, was the mode in which Chrysostom understood the word.

20. *οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι.* The participle *φιλοτ.* depends upon the preceding *ὥστε* *πεπληρωκέναι*, and it may be taken as the participle imperfect; though in translating it must be expressed by the verb in the preterite, "Thus have I striven." *Φιλοτιμείσθαι* (it may be observed) is a very strong term; and the force of it is illustrated by Wets. and Kypke with many examples. It signifies properly "to be studious of, and to seek after

honour;" and since such a pursuit implies zeal and labour and diligence, the verb comes to denote generally to *do* any thing with *great labour, diligence, zeal*, &c. : and this is by most Commentators thought to be the sense here ; though Koppe, keeping close to the primitive import, takes it to mean : " I regard it as an honour," &c. But the former interpretation is by far the more rational one : and certainly the latter never entered into the thoughts of the Greek Commentators.

20. οὐκ ὅπου ἀννομάσθη Χ., "not so much where Christ was named." The οὐχ has here the sense of *non tam* : for, as Rosenm. observes, Paul found disciples in certain places where he discharged his office ; as at Ephesus, Acts 19, 1. : nay at Rome, where a Church was already founded, he thought proper to preach the Gospel.

20. ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. The sense of these words is too obvious to need explanation. The Commentators remark on the fondness of the Apostle for metaphors taken from a *foundation* ; as 1 Cor. 3. 10. Eph. 2, 20. And they might have added, that this has every appearance of having been a proverbial phrase, examples of which I remember to have met with in the Classical writers.

21. ἀλλὰ καθὼς γέγραπται, "thus was fulfilled in my case," &c. Plainly an accommodation of the words of Is. 52, 15. (by the common consent of the Jewish Interpreters referred to the Messiah) to the Apostle's own case." This quotation exactly agrees with the Sept. ; but in the Hebr. there is nothing corresponding to περὶ αὐτοῦ.

22. διὸ καὶ ἐνεκοπήμην τ. π. τ. ἐ. The διὸ refers, not to what immediately preceded, but to ver. 19 and 20., and expresses the cause why the Apostle had not yet come unto them, namely (as Koppe states the case) because the Romans had received the Gospel from other hands, and because the Apostle's plan, namely of first propagating it where it had never yet been delivered, had hitherto kept him too

much occupied with perpetual labours, to attend to Rome, or any place where the Gospel *had* been already preached.

Ἐνεκοπτόμεν τοῦ ἔλθειν expresses that he had intended to come unto them. Theophyl. supplies πολλάκις ἐπιχειρῶν, καὶ ἐπιθυμῶν ὁμῶς ἐκωλύθη. The ἐνεκοπτ. is explained by Heysch. ἐνεποδιζόμεν. So at the beginning of the Epistle we have ἐκωλύθη ἄχρι τοῦ δεῦρο.

23. νυνὶ δὲ μηκέτι τόπον ἔχων ἐ. τ. κ. τ. The sense of this passage is thought to be somewhat uncertain, τόπον ἔχειν being a phrase of extensive signification. It may either mean, as Theodoret and several modern Commentators explain, "there being no longer any place remaining where Christ has not been preached, i. e. any *fit* place, viz. any city of celebrity; whence the Gospel could easily be communicated to the circumjacent villages. This, however, requires too harsh a subaudition. I therefore prefer, with Chrysost., Theophyl., and several modern Commentators: "there being no longer any sufficient or urgent *occasion* for my ministerial labours here. And so τόπον ἔχειν is used in Hebr. 12, 17.; though Slade goes much too far, when he says the whole Country had embraced the Christian faith, so that there was no place, and therefore no opportunity, for the exercise of the Apostle's labours in the work of conversion. Κλίματα is to be taken in a popular sense; as when we say: "this part of the country, region;" as 2 Cor. 11, 10. Gal. 10, 21. Properly speaking, the word denotes one of those divisions of the sphere between the Equator and Arctic pole, of which the antient Geographers made *seasons*.

Ἐπιπαθέαν ἔχων τοῦ ἔλθειν, "having a strong desire to come to you." This word is rare; but ἐπιπόθις occurs in 2 Cor. 7, 7 and 11. and Ezech. 23, 11. *Aquila*. The expression has much energy; ἐπὶ having an intensive force. Ἀπὸ πολλῶν ἐτῶν, "for several years," viz. (as Koppe thinks) *four*, i. e. from the time at which the Apostle had, by means of

Aquila and Priscilla, received a knowledge of the Church at Rome.

24. αἷς ἐὰν πορεύομαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. Here αἷς ἐὰν signifies "as soon as:" a sense rather uncommon, but found in some of the later Classical writers. Examples from Cebes are adduced by Koppe, and these have the subjunctive; which confirms the common reading here; for some MSS. have πορεύομαι, which is adopted by Koppe.

Σπανίαν is for Ἰσπανίαν, which indeed is read in several MSS. and Editions: but there is reason to think that the contract form is at least as antient as the age of the Apostle. (See Koppe.)

Whether this journey was ever taken, is doubted: and certainly the words of the Apostle only declare his *intention* to take it. The Roman Catholics, indeed, not only assert that it *was* taken, but maintain that Paul staid in Spain two years. It is, however, remarked by Koppe, that writers of the most credit, (as Eusebius and Origen) do not mention the journey, even where they might have been expected so to do. (See Euseb. H. E. 3, 3.) "Nor is there (continues he) any certain vestige of it in any antient writer. The passages of the Fathers which are usually appealed to, either (as in the present one) only signify the Apostle's *intention*, (as Cyril, Hieros. Catech. p. 204.), or offer the *mere opinion*, resting solely on this passage of St. Paul; as Athanas. ad Dracont. T. 1. p. 956., Hippol. de XII Apostolis, p. 510., Clem. Rom. Ep. ad Cor. § 510. προῆλθεν ἕως Ἰλλυρικοῦ καὶ Ἰταλίας καὶ Σπανίας κηρύσσων τὸ εὐαγγέλιον. Chrysost. Homil. 7. in Paullum, and Theodoret on Philipp. 1, 25. and on 2 Tim. 4, 17. As to the inscription of Gruter, Thes. p. 978. NERONI CAES. AUG. PONT. MAX. OB. PROVINC. LATRONIB. ET HIS QUI NOVAM. GENERI. HUM. SUPER STITION INGULCAB. PURGATAM. it was strongly suspected by Scaliger and Gruter themselves."

Thus far Koppe, to whose opinion I can scarcely assent. He has not *proved* that the antient Fathers, (as Clem. Rom., Hippol., Athanas., and Chrysost.,) spoke from *mere opinion* founded on the present passage; and Theodoret, be it remembered, usually draws from very pure sources. To me it appears highly probable that Clemens Romanus and the others *had* positive authority, now lost, for their assertion. I know not how else to account for so general a persuasion as that which is found in the early Ecclesiastical writers. I grant that we cannot from hence *prove* that Paul was the original founder of the Church of Spain. Dr. Doddridge, indeed, observes: "It appears probable from hence, considering the principle which St. Paul chose to govern himself by, of not building on another man's foundation, that no Apostle had yet planted any Church in Spain; which, as Dr. Geddes justly remarks, very ill agrees with the legend of St James; for, according to that, he had

now been 15 years in Spain, and had erected several bishoprics there." The probability, however, is very slight; and the principle of precarious application. To me it seems by no means unlikely that a country in such close connection with Greece and the East should have been, by this time, in some degree evangelized; though whether to the *extent* represented by the legendary historians of the Roman Catholics, or not, may seem doubtful. *This*, however, may be thought entitled to credit, namely, the *one plain and simple circumstance*, that St. James first planted the Gospel in that country. And this, considering the great extent and population of that country, would not exclude an occasion for *St. Paul's* labours.

24. καὶ ὑφ' ὑμῶν προπεμφθῆναι. On this word see the notes on Acts 15, 3. 17, 13., to which I add the following illustration, from Soph. Œd. Col. 1067. τοῦ δ' εἶτε παῖδες χαὶ προπέμψαντες φιλῶν;

24. ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ, "after I have been partly refreshed." Here must be supplied τῆς θέας, συνουσίας, or the like. In illustration of which Koppe cites Ælian St. H. 5, 21. (on peacocks displaying their gay plumage) ἔα ἥα ἐμπλησθῆναι τῆς θέας τὸν παρεστῶτα.

25. νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ. The Apostle adds this, that they may not expect him *very soon*. For before his journey into Spain he must go to Jerusalem.

Πορεύομαι, "I am on the point of departing." Διακονῶν τοῖς ἁγίοις. The verb διακ. signifies properly "to minister, by preparing and setting provisions on the table:" but it also denotes, in a general way, "to promote the good of others;" and that either by the contribution, or by the distribution of necessaries, for their support. So Luke 8, 3., 2 Cor. 8, 19., and Hebr. 6, 10. διακονήσαντες τοῖς ἁγίοις. On these eleemosynary collections see Acts 24, 17. 2 Cor. 9, 12. Acts 6, 1. 11, 29.

By τοῖς ἁγίοις are meant the *Christians*.

26. εὐδοκήσαν γὰρ Μακεδονία καὶ Ἀχαΐα, &c. "for the Macedonians and Achaïans have *thought good* to make a common collection for the benefit of the poorer of the Jerusalemish Christians." In this same sense κοιν. occurs in 2 Cor. 9, 13. Hebr. 13, 16.

Εὐδοκ. *thought good, determined.* Compare 1 Thess. 2, 8. Luke 42, 32. Gal. 1, 15. Col. 1, 18.

27. εὐδοκήσαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. There is here (as Grot. says) an *anaphora* together with an *epanorthosis*. Yet neither he nor the Greek Commentators have distinctly seen the force of the γὰρ, which is very elliptical, q. d. "For I acknowledge it was of their own good pleasure, without necessity." Then the καὶ must (I think) be taken for *καίτοι*, *and yet*. Ὀφείλεται αὐτῶν εἶσι, "they are under obligation to them," i. e. *moral obligation*, on which Grotius enlarges, like a learned Civilian; but very unnecessarily.

27. εἰ γὰρ τοῖς πνευματικοῖς—αὐτοῖς. Koppe remarks that πνευματ. and σαρκικ. here signify *divine* and *human*; with an adjunct notion in the former of dignity, excellence, and utility; and in the latter, of imbecility and unworthiness. And he refers to his 5th and 9th Excurs. on Galat. But perhaps it is a simpler, and truer mode to suppose, that the former is said of the things of the soul, and another life; and the latter, of those of the body and this life. There is a similar sentiment in 1 Cor. 9, 11.

Κοινωνεῖν τινι signifies "to make one partaker with," carrying a dative of the thing, and a genitive of the person; as Rom. 12, 13.; or taking a dative of the person and a dative of the thing, dependent on ἐν; as Gal. 6, 6. Sometimes, however, as here, it is used *intransitively*, in the sense "to be partaker with any one;" and the dative is governed of ἐν expressed, or understood. See Phil. 4, 15. 2 Tim. 5, 22. Some Commentators indeed here take κοινων. in a *transitive* sense: but that is incurring an unnecessary harshness.

Schoettg. compares a similar sentiment in Synops. Sohar. R. Jehuda veniens in locum quendam, ubi eidem azyma mittebant, respondebat, se pretium pro illis soluturum: illisque mirantibus dicebat: Annon permittetis, ut id faciam pro verba legis? atque sic fecit.

28. τοῦτο οὖν ἐπιτελέσας, καὶ σφραγιζόμενος αὐτοῖς τὸν καρπὸν τούτου. Ἐπιτελέσας may be rendered, "having despatched and accomplished this office." Ἐφραγισάμενοι, is by the best Commentators interpreted, "having safely delivered this money, as under seal." So Chrysost. 227, 28. who explains, ὡς εἰς βασιλικά ταμεία ἐναποθέμενος, ὡς ἐν ἀσύλῳ καὶ ἀσφάλει χωρίῳ. So also Carpzov, who renders "consignavero." And he compares *consignare* in Sueton. Claud. 26. and *consignatio* in Quintil. Instit. Or. 12, 8. To which may be added our *consign*. Carpzov. then translates the passage thus. "Si collectam eleemosynam, sigillo obsignatam, et mihi datam atque commissam, illis fideliter tradidero." The above interpretation is also adopted by Loesner, who adduces an example of this sense from Philo 607 c. ὡσπερ τὸ ἀκλινὲς τῆς εὐφραγίας ἐν βεβαίῳ παρ' αὐτοῖς εὖ μάλα σφραγιζάμενοι. & 588 E. ὁ ἀσφαλὴς θεὸς ἐστίν, ἐσφραγιζόμενος ὡς ἂν ἐθέλη τὸ ἀσάλευτον.

The Vulg. and some Commentators prefer *assignavero*. But this is far less apposite.

Τὸν καρπὸν τούτου. This may be understood in a two fold sense, as the fruit of their Christian *beneficium*; and of his Apostolical labour. The recent Commentators understand it of the benefit itself, But this is refining away the sense. Compare Philo 4, 17.

29. οἶδα δὲ ὅτι ἐρχόμενος—ἐλεύσομαι. The Apostle now shows how desirable will be his visit to them. (Crell.)

These expressions are very strong, and must not be explained away, as is done by too many recent Commentators. The sense is: "I know that, when I come, I shall come with the most exuberant blessings and benefits of the Gospel, and the religion of Christ." Chrysost. paraphrases the passage thus. Οἶδα δὲ ὅτι ἐρχόμενος ὀψιμαὶ ὑμᾶς ἐν ἅπασιν εὐδοκίμουντας, καὶ κομῶντας τοῖς ἀγαθοῖς, καὶ μυρίων ἀγαθῶν ἀξίους ἐπαίνων τῶν κατὰ τὸ εὐαγγέλιον. And so Theophyl., who further explains τληρῶματι εὐλογίας τ. ε.

τ. X. ε. by πάντα τὰ ἀγαθὰ τὰ ἄξια τῆς εὐλογίας, i. e. τοῦ ἐπαίνου τοῦ κατὰ εὐαγγέλιον. Koppe interprets the εὐλογία τοῦ εὐαγγελίου, "the benefits redounding from the doctrine of salvation by Christ," i. e. the χαρίσματα πνευματικὰ mentioned at 1, 11. And these, indeed, I think, are especially intended.

30. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί—συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑ. ἐ. π. τ. Θ. The Apostle concludes with conjuring them to commend himself and his fortunes among the Palestine Jews to God." And this he does both *by Christ*, whose religion they profess, and by *that love* which is the fruit of the Spirit; entreating that they would aid him and his efforts, by the co-operation of their prayers to God on his behalf.

The word συναγωνίσασθαι often occurs in the Classical writers with a dative of person, but almost always in a physical, not (as here) a moral, sense. Many examples are adduced by Elsner and Wets. It is not, perhaps, necessary to press on the primary signification so much as is done by some of the early Commentators*; yet it is a strong expression, and hints that the prayers must be earnest and persevering. Thus the Latin Classical writers have the phrase "contendere precibus."

31. ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων, &c. The Apostle here hints how necessary it was that he should have the aid of their prayers, considering how great a danger he would encounter. It is well observed by Koppe, that the Apostle does not desire to be *preserved from calamities*, but only that he may be so strengthened as to be *enabled to overcome* them, and that he may be the means of cheering the afflicted Christians at Jerusalem. Compare Acts 20, 22, 23, 11.

Ῥυσθῶ, "be delivered from the attacks of the unbelieving Jews."

* In this respect the Greek Commentators have shown more judgment. They moreover notice the deep humility involved in this request.

31. ἵνα ἡ διακονία μου ἢ εἰς Ἰ. εὐπρόσδεκτος γ. τ. ἁ. By *διακονία* is meant, not (as Grotius, Rosenm., and others, suppose) the *alms* collected by Paul, but his *exertions* in collecting them, and now in conveying and distributing them. The Apostle, it may be observed, was apprehensive that even all these pains bestowed on benefiting them would scarcely suffice to remove the prejudices they had been induced to harbour against him, as an apostate from the Mosaic Law. (See Chrysostom.) To this purpose it is well remarked by Ammon: "Videmus Paulum, vel dona ferentem, timuisse exulceratos sibique infestos fratrum Hierosolymitanorum animos. Neque hoc temerè: ægerrimè enim deliniri poterant vel beneficiis adlatis, Acts 21, 20 seq." Doddridge, too, well observes, that "how extreme their bigotry and rage was, appears from their behaviour to him at the very time here referred to, Acts 21—24."

32. ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς, "that I may, by the will and pleasure of God, be permitted to come unto you," ἐν χαρᾷ, i. e. σὺν χαρᾷ, "with joy," namely, the pleasure of having succeeded in my mission. Καὶ συναπαύσωμαι ὑμῖν, "and that we may have a mutual pleasure in each other's society."

33. ὁ δὲ Θεὸς τῆς εἰρήνης, &c., Hebr. מלך, "the author and fountain of these and all other blessings, both spiritual and temporal, be with you, help and favour you."

CHAP. XVI.

Koppe observes, that he sees no reason to recede from the common opinion, that this chapter forms an integral part of the Epistle; and he refers to an Excursus of his, in which is examined and refuted the contrary opinion of Semler. The chapter is (he says) an Appendix, or what we call the *Postscript*, *

* Added, as Wetstein thinks, after the Apostle had read the Epistle to the Church at Corinth.

in which Phœbe is commended to their affectionate attention, various salutations transmitted, and divers admonitions and exhortations intermixed."

1. συνίστημι δὲ ὑμῖν Φοίβην, "I commend to you Phebe." The name occurs in Sueton. Aug. 65, This Phebe seems to have been in the company of those who conveyed the letter; though not herself the bearer; otherwise the Apostle would have added τὴν φέρουσάν ὑμῖν ταύτην τὴν ἐπιστολήν. See ver. 22. Eph. 6, 21. Col. 4, 7 and 8. Phil. 2, 25—29. Philem. 11 and 12. That she was not known at Rome appears from the addition οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν κεγχρεαῖς. There were doubtless more Christians travelling in company to Rome, to one of whom the letter was committed. Now *Phæbe* is mentioned, as especially needing the friendly notice and assistance of the Roman Christians.

Τὴν ἀδελφὴν ἡμῶν, "our sister in the faith, and therefore dear to us." Διάκονον τῆς ἐ. τ. ἐ. κ., a Deaconess." Now, according to the constitution of the primitive Church, there was an order of females attending on part of the public business of the Church, which consisted of two kinds: 1. Elderly women (πρεσβύτιδες) presiding over, and superintending the morals of, the female Christians; and 2. διάκονοι, who discharged some of the offices of the ministry, as baptizing the female converts, and who also collected and distributed the contributions for the relief of sick and poor females, and discharged other minor offices. So Plin. Ep. 10, 97. necessarium credidi ex duabus ancillis, quæ ministræ dicebantur, quid esset veri et per tormenta quærere,* where see Vossius. Consult, too, Coteler. ad Constitt. Apost. 3, 15, and especially Bingham, Ant. Eccl. 11, 12., as also Suic. Thes. in v. διάκονος (and also Dodd. and Taylor. Edit.)

* Wetstein, too, cites Theodoret, H. E. 3, 10. γυνὴ γὰρ τις ἐπίσημος ἐν εὐλαβείᾳ, καὶ τοῦ τῆς διακονίας ἡξιωμένη χάρισματος: and refers to Jerome on this passage.

The Church at Cenchrea, which was the port to Corinth on the Asiatic side, was probably an appendage to that of Corinth, or regarded it as the Mother Church. (Koppe.) Doddr., however, thinks it had a pastor of its own.

2. ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ α. τ. α., that ye receive her ἐν Κυρίῳ, "in the name of Christ, on account of Christ." Ἀξίως τῶν ἀγίων, in such a manner as Christians ought to receive each other." It is rightly observed by Grot., that the adverb governs the case of the primitive adjective. And this is frequent in Thucyd.; ex. gr. 6, 16. 3, 39. 10, 69 and 86. 2, 58. See Matth. Gr. Gr. 485.

2. καὶ παραστῆτε αὐτῇ, literally, "*stand by* * her, assist her," ἐν ᾧ ἂν ὑμῶν χρῆδῃ, "in whatever business she may need your assistance." On the nature of this business we are left in the dark. Some suppose it to have been a cause at law brought on appeal before the Imperial Court. (See Macknight.) The term πρᾶγμα, however, is of very general application, and may extend to business of every kind.

3. καὶ γὰρ αὐτὴ προστάτις πολλῶν, "for she hath been a protectress and supporter of many." Προστάτις is the feminine form of προστατῆς, which is frequently used for the Latin *Patronas*. Nor was the form *Patrona* unknown to the Latin authors. It should seem, however, to be here employed in a somewhat lower sense than προστατῆς usually carries with it in the Greek writers. So Theodoret: προστασίαν ὡς οἶμαι, τὴν φιλοξενίαν καὶ κηδεμονίαν καλεῖ. Both words are copiously illustrated by Elsner and Wetstein. See more in Macknight.

3. ἀσπάσασθε Π. κ. Α. τοὺς συνεργούς μου ἐν Χ. Ἰ. See Acts 18, 2 & 26. and the note on 1 Cor. 16, 19. Πρ. is a diminutive, like Livilla, and many other names occurring in the Classical writers.

* In παραστ. there is, Rosenm. remarks, a military metaphor, from παραστῆτης, a soldier who stood next another in a line; as in Joseph. B. 2, 12, 7. and the best Greek writers.

3. τοὺς συνεργούς μου ἢ. X. 'I. "my coadjutors, co-operators, ἐν X. 'I., in promulgating the doctrine of Christ." So Phil. 2, 25. συνεργὸν καὶ συκοσφρατιστὴν μου. 1 Thes. 3, 2. συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ: and elsewhere not unfrequently in St. Paul's Epistles. It is thought by Vitringa and Schoettgen, that as the whole liturgy of the Jewish Church was preserved by the Christians, they also retained the titles of the ministers of the Word, except that of *Rabbi*, which was abolished by Christ himself. "Now among these (continue they) is רַבִּי, *fellow colleague*, which meant one who had been advanced to the dignity of Rabbi, but, out of modesty, did not assume the *name*, till after the death of those who had advanced him to the honour. Thus, here Aquila and Priscilla are called רַבִּי, since the title *Apostle* they could not, neither wished, to assume." The learned Commentators then adduce a great number of examples which prove the existence of such an office in the Jewish Church, but by no means sufficient to countenance their notion, that the Apostle here intended to invest Aquila and Priscilla with a title of Ecclesiastical dignity. Nor is there any proof that *συνεργός* was the word by which the רַבִּי was expressed: and as in the other passages of the New Testament where the word *συνεργός* occurs, there is no vestige of such an allusion, so I cannot think there is any here; and I can only see in the notion that too great fondness for system and hypothesis which distinguished Lightfoot, Vitringa, Rhenferd, Schoettg., and which has done, more or less, all those who have dedicated themselves to any confined branch of study, as that of the Rabbinical writers.

4. οἵτινες ὑπὲρ πῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν. This is a strong and hyperbolical expression, for, "they hazarded their lives for my preservation." The expression literally signifies, "submitted their necks to the sword."

It is a phrase which rarely occurs in the Classical writers, yet something similar is adduced by Wets. from Diod. Sic. l. 32. p. 596. κλαίοντος δὲ τοῦ πρεσβυ-

τέρου, καὶ φιλάδελφον πάθος προφέροντος, καὶ τιθέντος ἑαυτὸν ὑπὸ τὸν σιδηρὸν. The Apostle is supposed to refer to what is related in Acts 18, or 19.

By *πάσαι αἱ ἐκκλησιαὶ τῶν ἔθνων*, Grot. and Koppe understand all the churches in the vicinity of Corinth. But I do not see why it may not, with Vorst. and others, be extended to the Gentile churches in general. Besides, the interpretation of Grot. and Koppe would require the *singular*, τοῦ ἔθνους.

5. καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, i. e. (as the Greek Commentators, and some modern ones explain) "their Christian family." (See Koppe and Chrysost.) But it should rather seem, as is the opinion of Œcumen., Beza, Mede, and most Commentators since their time, that the expression refers to a *congregation* which met at their house: for there is reason to think that they would scarcely yet be allowed the privilege of having public buildings for religious worship. They probably as yet worshipped in small congregations, assembled κατ' οἶκον. And to this there is possibly an allusion in Acts 20, 20.

The names from Epænetus to Olympas occur nowhere else in the New Testament.

5. ἀπαρχὴ τῆς Ἀχαΐας. There is here a remarkable var. lect. Several antient MSS. and some Editions and Fathers, read Ἀσίας, which is preferred by Grot., Mill, Bengel, Whitby, Koppe, and Rosenm., and has been received by Griesbach. Indeed, it is so well supported both by external and internal evidence, that there is every probability it is the true reading. The very nature of the term ἀπαρχὴ suggests the idea of *one person* only (see 1 Cor. 15, 20.); and as in 1 Cor. 16, 15. *Stephanus* is called the ἀπαρχὴ τῆς Ἀχαΐας, *Epenetus* could have no claim to the name. Mr. Slade indeed urges, that it is possible Epænetus might have been one of that family to which this appellation is given; and he might have been the earliest convert in the household of Stephanas. Thus, though Epænetus, *as an individual*, was the first fruits, yet the same term was applicable to the house of Stephanas, *as a family*." The possi-

bility, however, involves so many arbitrary suppositions, that it must be acknowledged to be very faint, and by no means to rise to *probability*. Ammon defends the common reading, on the score of its being the more difficult one, and thinks it likely that 'Ασίας arose from emendation. But how it should be thought the more difficult reading I cannot see. The ἀπαρχή is applied by Ammon to the many Corinthian converts (mentioned at Acts 18, 8.) *collectively* taken. But this is too harsh to be admitted.

7. Ἀνδρόνικον, *Andronicus*. A frequent name among the Romans; as, *Andronicus Rhodius*, *Livius Andronicus*. Ἰουλίαν, *Junia*, a feminine form of *Junius*. This was probably the wife, or sister, of Andronicus; and these, as being relations of Paul, were most likely Jewish Christians.

Into the etymological speculations on these names I shall not enter, as they are too uncertain to deserve attention.

Συναιχμαλοίτους. See Coloss. 4, 10. Philem. 23. To *which* captivity the Apostle refers is uncertain, since he was often in bonds. Clemens Rom. Ep. ad Corinth. c. 5. says *seven* times.

7. οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις. It is somewhat uncertain what this is meant to indicate. Whitby, Koppe, and others, take it to mean, that they were eminent teachers; ἀποστόλῃς being sometimes used in a lower sense; as in 2 Cor. 8, 23. Phil. 2, 25. But in both those passages the *article* is not found, as here, which, I think, determines it to mean Apostle in the highest sense. And such is the view adopted by the generality of Commentators. Thus ἐν will signify *inter*; q. d. "who were held in highest consideration by or among the Apostles."

8—15. Salutations are sent to six and twenty individuals, and two whole families. By this it is indicated: 1. that Paul, though he had not yet been at Rome, still well knew the Christians who resided there: 2. that he well remembered them, since he called them all by name, and assigned to each his

commendation ; 8. that he felt persuaded the Romans would not take this letter amiss, though written somewhat boldly, Rom. 15, 15. (Carpzov.)

8. Ἀμπλίαν. Koppe compares *Ampliatius*, and observes (referring to Gruter's Thesaur.) that it was a frequent name among the Romans. Τὸν ἀγαπητὸν μου ἐν Κυρίῳ. Rosenm. remarks, that the formulas ἐν Κυρίῳ and ἐν Χριστῷ have a *definitive force*, i. e. indicate in what sense, and with what restriction, the verb to which they are affixed is to be taken.

9. Οὐρβανὸν. A frequent name among the Romans. Στάχυν, *Stachus*. A Greek name, which occurs once in Gruter.

10—11. Ἀπελλῆν. A name notable from the Horatian "credat Judæus Apella, non ego." Δόκιμον, i. e. "probatus in re Christianâ," "an approved Christian." Theophyl. explains it: τὸν ἀνεπίληπτον τὸν ἁμωμον ἐν πᾶσι.

Aristobulus and *Narcissus*. Not unfrequent names among the Romans. Theophyl. explains τοὺς ὄντας ἐν Κυρίῳ by τοὺς πιστοὺς.

12. Τρύφαιναν καὶ Τρυφῶσαν. Both these names occur in Gruter's Inscr. ; the former of them also in Justin. 39, 2. Κοπιῶσας ἐν Κυρίῳ, "who laboured in the cause of the Lord and our Religion." It is well remarked by Theophyl. 156. Οὕτως ἕκαστον κατὰ τὴν ἀξίαν ὀνομάζει, αὐτοὺς τε προθυμότερους ποιῶν, καὶ ἑτέρους εἰς ζῆλον διεγείρον.

Περσίδα, *Persis*. A name also occurring in Grut., and which is supposed to be one of those derived from country, as *Mysa*, *Syra*. And we ourselves have not a few names of this sort, as *Norman*. The word does not necessarily denote a slave ; since freedmen, after emancipation, retained their names ; and persons might have it, though without being slaves.

13. Ραῦφον. A name occurring in Mark 15, 21. This was a son of Simon the Cyrenean. Ἐκλεκτὸν ἐν Κυρίῳ, i. e. "a select or approved Christian." Slade thinks the expression might be intended to

distinguish him from others of the same name, which was a common one ; and therefore that it is only equivalent to τὸν ἀδελφόν, v. 23. This, however, is harsh ; and the use of the article does not here seem applicable : though I acknowledge it is adopted by Theophyl. at τὸν δόκιμον, ver. 10. By τὴν μητέρα αὐτοῦ καὶ ἐμοῦ is meant “ his mother by nature and birth, and mine by grace and in affection.” Theophyl. says it was intended μαρτυρεῖν τὴν γυναικὶ τὴν ἀρετήν.

14. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, κ. τ. σ. α. ἄ. The *Hermas* here mentioned is supposed to have been the author of the *Pastor*. The name *Patrobus* occurs in Martial 2, 32. and elsewhere. Indeed, almost all the names mentioned by Paul occur somewhere or other in Gruter's Thesaurus of Inscriptions. As *these last* persons are not mentioned with any terms of encomium, we may suppose them to have been inferior in Christian graces to the preceding, yet deserving of an affectionate mention.

15. Φιλόλογον καὶ Ἰουλίαν. Both names frequent among the Romans. Julia was probably wife or sister of Philologus. Καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους, “ and all the Christians resident with them.” It is plain that *Peter* was not now at Rome ; and therefore the tradition respecting the Bishops, as promulgated by the Roman Catholics, is utterly disproved by fact.

16. ἀσπάσασθε ἀλλήλους ἐν φιλήματι. Koppe thinks that the salutation was to be given *in the name of* Paul. This, however, seems an ill-founded notion ; though I acknowledge it is supported by the authority of Theodoret and Œcumenius. Without dwelling, however, on this opinion, it may be observed, that as the Apostle had before bid them salute certain persons in his own name, so he now bids them salute *each other*. The reason for which seems to have been alone seen by Chrysost. and Theophyl. The words of the latter are as follows : Ἵνα μὴ φιλονεικίαι γένωνται, τῷ τοὺς μὲν οὕτω, τοὺς δὲ οὕτω προσει-

ρῆσθαι· καὶ τοὺς μὲν μετὰ πλείονων ἐγκωμίων, τοὺς δὲ μετὰ ἐλαττόνων· ἀνακρινῶ πάλιν αὐτοὺς τῷ ἁγίῳ φιλήματι· ἵνα μήτε ὁ μεγὰς καταφρονῇ τοῦ ἐλάττονος, μήτε ὁ μικρὸς βασκαίνει τῷ μείζονι, τοῦ ἁγίου φιλήματος πάντα καταπραΰνόντος τε καὶ ἐξισούντος.

On this *kiss of peace* and love much has been written by Grotius. Whitby, and others, who trace it to antient Oriental custom, and one borrowed from the Synagogue. It appears that, in the Apostolic age, the kiss was given to each other at the end of the Liturgy, and before the Communion Service. It was understood to express mutual love, and, in things spiritual, equality. This custom continued during a great part of the first century, and is noticed by several early Ecclesiastical writers cited by Grot. and others; as Justin Apol. 1, 85. ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν. Tertullian de Oratione: Quæ oratio cum divortio sancti osculi integra? Quem omnino officium facientem impedit pax? Quale sacrificium est, a quo sine pace (i. e. pacis osculo) receditur. Constitut. Apostol. 1, 2. c. 57, εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα—καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης. Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία, ἐστῶτος πάντος τοῦ λαοῦ, καὶ προσευχομένου ἡσυχῶς· καὶ ὅταν ἀνενέχθῃ, μεταλαμβάνετω ἕκαστη τάξις καθ' ἑαυτὴν τοῦ κυριακοῦ σώματος καὶ τοῦ τιμίου αἵματος· where see Cotelerius. Why the Apostle has not more frequently made mention of this custom, (having only adverted to it here, and in 1 & 2 Cor. and Thessal.), has been the subject of various and uncertain conjecture. Be the cause what it may, there is reason to think that this custom, so liable to abuse and misrepresentation, was laid aside at a very early period of the Christian Church.

16. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τ. X. On this there is no occasion to raise any difficulty, since, as Grot. observes, we need only suppose the Grecian Churches, and especially those which Paul had

visited, and with which he was, doubtless, in frequent communication by letter. See *Erasm.*

Some MSS. and Fathers have *πάσαι*. But this seems from the margin.

17. ἀδελφοί, "brother Christians," not the Presbyters only, to whom the letter was delivered, but all the rest of the Christians likewise. (*Rosenm.*)

Being about to conclude the Epistle, he now touches on the subject of those disputes and dissensions which he had heard prevailed among the Roman Christians, the suppression of which was one principal purpose of the Epistle. Of these, then, he admonishes them to beware. He bids them *mark* those that caused divisions, and raised factions, and also those that occasioned scandals and offences among the unbelieving. Now these *σκάνδαλα* might arise both from the *immoralities* of those who made profession of Christianity, and from those who, by the introduction of *heretical and false opinions*, caused the Heathens to take unjust offence at the Gospel. But, from the context, it should seem that the *former* scandals were most in the mind of the Apostle.

17. ἐκκλίνετε ἀπ' αὐτῶν, "avoid familiar intercourse with them." So στέλλεσθαι ἀπ' αὐτῶν, 2 Thes. 3, 6. Wets. compares Plut. 2, 479 A. ἐν δὲ διχοστασίῃ καὶ ὁ πάγκακος ἔμμορε τιμῆς, οἰκέτης· διάβολος, ἣ κόλαξ παρενδὺς θυραῖος, ἣ πολίτης βάσκανος. And he refers to Apoc. 2, 14.

18. οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν I. X. οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ. Who these heretics were, and what their doctrine, cannot with certainty be determined: yet, from the subject of the Epistle, it seems probable that they were *Jews* who, together with an outward appearance of sanctity, joined an immoral, or, at least, a sensual life (which last seems to be adverted to in the words δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ*), and sought no more than to make the pro-

* On which Wets. cites Plut. 525, ὁ Δημάδης — αὐτὸς γὰρ εἰς τὴν γαστέρα δημαγωγῆσας κ. τ. λ. Seneca de benef. 7, 26. altus abdomini servit, alius lucri totus est. And Koppe compares Anthol. 11, 52. Epigr. 10. p. 276. μὴ δεῖν δουλέειν γάστρι λέγων ἀρετὴν.

fession of the Gospel a means of obtaining a luxurious living. See Rosenmuller and Michaelis in loc.

18. καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τ. ἂ. The terms *χρηστολογία* and *εὐλογία* are (rightly I think), by many Commentators, thought to be synonymous. Thus our Common Version: "good words and fair speeches;" meaning deceiving speeches, or words *only*. And so the best Classical writers use *χρηστοὶ λόγοι*; as Menand., Herodian, and Anthol., cited by Wets., who quotes the word *χρηστολογία* from Eustath. on Hom. Il. ψ. p. 1437., and also compares S. A. Victor Epit. 34. *blandus magis quàm beneficus: unde eum Græco nomine χρηστόλογον appellavere*. Plat. *εὐλογία ἄρα, καὶ εὐαρμωστία, καὶ εὐσχημασύνη*. And Aretalogus from Juvenal, 15, 15.

18. τῶν ἀκάκων. The word *ἀκάκος* often signifies, not only *harmless*, but *guileless*, *ἄκλους*, *unsuspicious of evil*. See the numerous examples adduced by Wets., to which I add Thucyd. 3, 83. καὶ τὸ εὖηθες οὐ τὸ γενναῖον πλείστον μετέχει, καταγελασθὲν ἠφανίσθη.

19. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. The sentence is well paraphrased by Koppe as follows: "*vestræ ipsorum famæ et existimationi id debetis cum vestrâ in religione constantiâ ubique terrarum laudibus celebretur.*" Ὑπακοή, "obedience to the doctrine of Christ." Ἀφίκετο, "has become known to all." So Hipoccr. (cited by Rosenm.) πολύτε σαι τὸ κλέος τῆς ἐν ἡτρικῇ σαφίης πεφοίτηκεν καὶ ἐς ἡμέας ἀφίκεται.

19. τὸ ἐφ' ὑμῶν, scil. μέρος, "on your behalf, on account of you." This seems preferable to supposing, with Koppe and others, the τὸ to be redundant. Wets. compares from Ach. Tat. τὸ ἐπ' ἐμοί.

19. Θέλω δὲ ὑμᾶς σοφοὺς — κακοὺς. Grotius very well explains this: "I wish you to be so prudent as not to be deceived, and so good as not to deceive." Koppe paraphrases: "Velim vero, ut vestra de rebus divinis humanisque sapientia sit cum virtute."

conjuncta, et ab omni pravitate et calliditate quàm maximè aliena." The learned Commentator then refers to Matt. 10, 16. 1 Cor. 14, 20. Eph. 4, 13—15., and observes, that the contrary disposition is described in Jer. 4, 22., and Sanhedrim 21, 1. Vir facit sapiens in improbitatem. Wets., too, compares Eurip. Bacch. 654. Δ. σοφὸς εἰς πλὴν ἃ δεῖ σ' εἶναι σοφὸς, & Π. ἃ δεῖ μάλιστα, ταῦτ' ἔγωγ' ἔφον σοφὸς. It is well remarked by Theophyl., that the Apostle's words hint that some of them had been deceived.

19. ἀκεραῖους εἰς τὸ κακόν. The word ἀκεραῖος, whatever it may be derived from,* has two significations; 1st, a *passive* one, *injured, unhurt*. And Schleus. Lex. refers to Diodor. and Josephus. But it also occurs in Thucyd., Xenoph., and many others of the best Classical writers. 2d, an *active* (as here), namely, one who *does not injure*, who is uninfected with fraud or violence, &c. ἀπλοῦς; as it is explained by the Schol. on Eurip. Or. 920. Theophyl. explains it, ἀκεραῖους εἰς τὸ μὴ κακοποιεῖν ἑτέρους. So Matt. 10, 16. ἀκέρατοι ὡς περιστέραί. Joseph. Ant. 1, 2, 2., and Arrian Epict. 3, 23. μεγαλοφυῆς καὶ ἀπλοῦς καὶ ἀκεραῖος. In Philo, 2, 15. it is joined to ἄμειπτος.

20. ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανάν υ. τ. π. υ. Most modern Commentators understand by *Satan* those persecuting Jews and Judaizers, who are styled in 2 Cor. 11, 15., the messengers and ministers of Satan; and by συντρίψει, the taking away the power of those agents to deceive and persecute, by the destruction of Jerusalem, together with those deceiving. (See Whitby.) This mode of interpretation, however, too much favours the notions of those who deny the personality of Satan. Grot. has far more solidly annotated on the words thus: "Explicatur sensus ὑπονοίας loci Gen. 3, 15.

* A point on which Etymologists are not agreed. I prefer to regard it as the same with ἀκαρὸς, *unmixed*.

Nam ibi per *serpentem* intelligi Satanam consentiunt omnes Hebræi: ideo Satan dicitur Hebræis שָׂטָן וְדִקְרִינִי, ὁφίς ἀρχαῖος; Apoc. 12, 9. δράκων sæpe in eadem Apocalypsi. Habet Satan as calliditatem, et studet nocere, ut serpens aut dracho. Hoc autem vult dicere Apostolus, Satan as est qui per novos illos Doctores eam, quæ est inter vos Christianos ex Judæis et ex Gentibus vocatos, concordiam cœpit rumpere: sed non diu durabunt ejus astus; facile pars major et sanior cæteras ad sanitatem reducet." See also the early modern Commentators ap. Pole. Yet, after all, there can no where be found so much apposite matter within so small a compass as in the words of Theophyl. 158. fin. (founded on Chrysost.) "Since there were divisions, the Apostle invokes the giver of peace that he would suppress the scandals. Now he does not say ὑποτάξει, but, what is more, συντρίψει, and that not only those who were the workers of the scandals, but Satan, the chief and primary mover. The συντρίψει is but precatory and practical; and the σὺν τάχει consoles them by suggesting the speediness of the deliverance." See also Doddridge.

20. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰ. Χ. μετ' ὑμῶν. These words need not, I think, be referred solely to what immediately preceded, but may be understood generally; q. d.: "And for these and all other purposes may the favour and help of our Lord Jesus Christ be with you."

These words generally form a concluding clausula of an Epistle, and were probably meant to do so here; but (as many Commentators conjecture) the Apostle, having an opportunity of adding something more, subjoins another postscript, containing some farther salutations; and then concludes with the usual clause.

21. Τιμόθεος, *Timotheus*: then residing at Corinth. Λούκις. This some suppose to be the same with Luke, who was then, they think, with Paul (see Acts 20, 5.); or Lucius the Cyrenean, mentioned

in Acts 13, 1. Which latter opinion seems preferable; for (as Ammon remarks) Luke was then at Philippi. Besides, there was so much communication between Corinth and Cyrene, that it is probable enough that Lucius should have been then there.

Ἰάσων, Jason. Probably the person mentioned in Acts 17, 5—9. **Σωσίπατρος.** Probably the person mentioned in Acts 20, 4. by the name Sosipater, the Berrhæan.

22. Τέρτιος—Κυρίω. These are the words of the amanuensis employed by Paul to write the Epistle. It has been conjectured that this Tertius is the same person with Silas. But Ammon remarks that the **Σίλας** and **Ἰλῳ** do not well correspond; and that it is improbable a prophet, as was Silas, would condescend to perform the office of an amanuensis; for that was the province of the *disciples* of Paul (as Titus, 2 Thess. 3, 17.), and not his *colleagues*." This latter reason, however, seems of little weight.

The words **ἐν Κυρίῳ** are, by the best Commentators, referred to **ἀσπάζομαι**: which seems preferable; since, if they be joined with **ὁ γράψας**, they will involve considerable harshness.

23. Γάϊος, Gaius. Commonly supposed to be the same with the one mentioned at Acts 19, 29 & 20. But *he* was a Macedonian born at Derbe; this one, a Corinthian and the **ξένος** not only of Paul, but of the whole Church. This Gaius was probably the same with the one mentioned at 1 Cor. 14., and who (as Origen tells us) was afterwards Bishop of Thessalonica.

By the **ξένος μου καὶ τ. ε. ο.** the best Commentators think is meant, that he allowed the Corinthian Christians to hold their meetings at his house. By the **οἰκόνομος τῆς πόλεως** is meant the city treasurer, or steward: an office of great dignity. Thus in Joseph. Ant. 11, 6, 2. Artaxerxes is said to have ordered his secretaries to write to the nations on behalf of the Jews, **τοῖς τε οἰκονόμοις καὶ ἀρχουσιν.** (Koppe.) Wets. cites Marmor. Oxon. Νείλω οἶκο-

νόμῳ Ἀσίας. Inscr. Spon. ἀμέριμνος οἰκόννομος τῆς πόλεως.

24. ἡ χάρις τοῦ Κυρίου — ἀμήν. These words Paul now adds with his own hand, as was his custom. Such an *appendix* ought to have been, to all readers, a sufficient proof that this Epistle of Paul is genuine. Compare 1 Cor. 16, 21. (Jaspis.)

25. τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι, &c. The clause 25—27. is in some MSS. found at the end of ch. 19., where see the note.

25. τῷ δυναμένῳ ὑμᾶς στηρίξαι. Since some verb is wanting to which the dative may be referred, these words are usually construed with δόξα at ver. 27.; and ᾧ is thought to be pleonastically added *par anacoluthon*.

25. κατὰ τὸ εὐαγγέλιον, “per Evangelium (meum),” “the doctrine which I teach.” And so Mackn. “What the Apostle wished the Romans to be established in was those essential points of doctrine, which he always preached, and which he had inculcated in this letter; namely, the gratuitous justification of Jews and Gentiles by faith, without works of law; and in particular the justification of the Gentiles, without subjecting them to the law of Moses. These doctrines he calls *his gospel*, or good news, not in contradiction to the good news of the other Apostles, as Locke fancies, to the great discredit of the rest, whose doctrine was the same with Paul’s so far as it went, but in opposition to the doctrine taught by the Judaizers, and other false teachers, who added the law to the Gospel, on pretence that the Gospel was defective in rites of atonement.”

At δυναμένῳ there is, I think, an ellipsis of μόνον.

25. κατὰ ἀποκάλυψιν μυστηρίου χ. α. σ. “The Apostle (says Mackn.) calls the admission of the Gentiles to the privileges of the church and people of God, without subjecting them to the law of Moses, *a mystery*, because it was a doctrine of much greater importance than any doctrine taught in the

Heathen mysteries ; and because, like these mysteries, it had hitherto been kept secret." The phrase χρόνις αἰώνις is referred by Locke and Taylor to the Jewish αἰῶνες, or ages under the law. This, however, seems fanciful. (See the long note of Macknight.) It may suffice to render χρόνις αἰώνις, with Grot., "longissimo tempore."

25. σεισιγημένου, *hidden*.

26. φανερωθέντος δὲ νῦν διὰ τε γ. κ., "but now (see Eph. 3, 5 & 10. Col. 1, 26. 1 Pet. 1, 12.) is made manifest." If the τε be genuine, the construction is: "now and already by the writings of the Prophets:" and this with especial reference to the prophecies concerning Christ; as 2 Pet. 1, 20. If it be cancelled, διὰ γραφῶν will be taken for κατὰ γραφὰς, "accommodate ad Prophetarum oracula." (Koppe.) But this seems harsh; and therefore the former mode is preferable; and certainly there is no good authority for the omission of the τε. It is plain that κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ must be referred to φανερωθέντος.

Θεὸς αἰώνιος. Koppe paraphrases: "the same God who from eternity had destined them to be promulgated at their proper time."

Εἰς ὑπακοὴν πίστεως, for εἰς τὸ ὑπακούειν τῇ πίστει, i. e. εἰς τὸ πιστεύειν.

27. μόνῳ σοφῷ Θεῷ. Koppe says this is for σοφωτάτῳ Θεῷ. But it is a far stronger expression than that. God is said to be the only wise God, as being the sole author of all wisdom, and the fountain from which it proceeds. "This wisdom (observes Hardy) is not mere knowledge, but practical knowledge shown in the proper government of things, by which all things are directed by the most suitable means to the best end." Here Wets. compares the following sentiments from the Classical writers. Phocyclid. 49. εἰς θεὸς ἐστὶ σοφός. Diogen. L. præm. 12. φιλοσοφίαν δὲ πρῶτος ἀνόμασε Πυθαγόρας, καὶ ἐαυτὸν φιλόσοφον — μηδένα γὰρ εἶναι σοφὸν ἀνθρώπον, ἀλλ' ἢ θεόν. Philo T. 1. p. 457, 4. τὸ γὰρ μηδὲν εἶσθαι εἰδέναι πέρας ἐπιστή-

μης, ἐνὸς ὄντος μόνου σοφοῦ τοῦ καὶ μόνου θεοῦ. To which I add Aristid. T. 3. 519 c. ὃν γοῦν ἄξιοι σοφώτατον εἶναι Θεόν.

These words διὰ Χριστοῦ may be referred either to μόνῳ σοφῷ Θεῷ; which will require the subaudition of γνωρισθέντι; or to the words following. But the former seems to be the more regular construction.

FIRST EPISTLE TO THE CORINTHIANS.

CHAP. I.

IN this Epistle various subjects are treated. I. The dissensions which had arisen among the Corinthians, and the pride of those engaged therein, the Apostle sharply rebukes, and exhorts them to concord, ch. 1—4. Then follows II. a reproof because of an incestuous person not having been expelled from the society, ch. 5.; and III. because of the quarrelsome and litigious spirit to which many were, in a manner, enslaved, ch. 6, 1—11. Then IV. the Apostle admonishes them to abstain from fornication, and not to abuse the Christian liberty, ch. 6, 12—20. He answers various questions put to him by the Corinthians, and treats V. of Christian matrimony; ch. 7. tot. VI. of idolothya, ch. 8, 1—ch. 11, 2. VII. of women making their appearance veiled at the congregations of Christians, ch. 11, 2—16. VIII. of the Lord's Supper, ch. 11, 17—34. IX. of the gifts of the Holy Spirit, ch. 12, 13, 14. X. of the resurrection of the dead, ch. 15.; finally XI. of the collecting of alms in the Church, ch. 16. (Rosenmuller.)

Wets. remarks: "*Corinthii non minus lascivia quam opulenta et philosophiæ studio insignes fuerunt.*" And after adducing a vast number of citations, from the Greek and Latin, illustrative of the character of the Corinthians (none of which my limits will permit me to insert) he subjoins the following observation: "*Ex his planius intelligimus,*

quæ Apostolus in Sophistas et sophismata contra resurrectionem mortuorum, in scortationem et incestum, denique in divites avaros Corinthiis scripsit."

In ver. 1—9., Rosenm. observes, is contained the exordium of the Epistle, in which the writer modestly conciliates the goodwill of his readers."

1. Παῦλος κλητὸς ἀπόστολος 'Ι. Χ. This is a brief and elliptical expression, denoting an Apostle of Jesus Christ, especially called and constituted by him.* Here St. Paul has reference to his extraordinary and miraculous call recorded in Acts 9. It is no wonder, therefore, that he should, in most of his Epistles, advert to it, and especially on this occasion, since (as Doddridge remarks) there were those in the Church of Corinth who affected to call the authority of his mission into question. See Whitby and Mackn.

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dictation. See 16, 21. That Paul *himself* wrote only the concluding verses, is certain ; but whether Sosthenes was the *scribe*, is, like the other conjectures, doubtful. Hence many think that Sosthenes is named in conjunction with Paul, from having been with him, and entertaining the same sentiments with himself. These conjectures, however, do not rise above probability. Chrysost. and the Greek Commentators simply suppose that the Apostle joins Sosthenes with himself, out of modesty. And Doddr. observes, that "it was both humility and prudence in the Apostle thus to join his name with his own, in an Epistle in which it was necessary to deal so plainly with them, and to remonstrate against so many irregularities."

Many modern Commentators, as Crellius, Simon, Valckn., and most recent ones regard the article as indicating the celebrity of Sosthenes ; q. d. "the brother." But the Apostle often uses it when no celebrity can be supposed ; as in Rom. 16, 23. *Κοῦ αἵματος ὁ ἀδελφός*. The force of the article seems rather to be that expressed in our common version ; as standing for the *pronoun possessive*, or rather carrying with it the *ellipsis* of the pronoun. Bp. Middleton thinks that the expression merely designates him as a Christian convert : which, in fact, comes to the same thing, since it requires the subaudition just mentioned.

2. *τῇ ἐκκλησίᾳ—καὶ ἡμῶν*, "to the body or assembly of Christians resident at Corinth." *Ἁγιασμένοι ἐν Χ. Ι., κλητοῖς ἁγίοις*. Both these expressions are designations of *Christians*, and used (with reference to the phraseology of the Old Testament) of those who are separated from the bulk of the heathens, and set apart for religious and holy purposes, for the profession of true religion. See Deut. 7, 6. and 14, 2. and consult Benson on 1 Pet. 1, 2. and Bp. Lowth on Isa. 13, 3. By *κλητοὶ* are denoted *Christians*, those, who being called, obeyed the call, and were thus placed in a state of salvation. The Jews

(Krause observes) called themselves the **τὸν ἕνα**, *the peculiar people of God*; and therefore this is by the Apostle especially applied to Christians. See Rom. 1, 7.

2. **σὺν πᾶσι** — **αὐτῶν τε καὶ ἡμῶν**. Here τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν 'I. X. is regarded by the best Commentators as a periphrasis for *Christians*; **ἐπικ.** often signifying to invoke for religious purposes, *to worship*; as Acts 2, 21. 2 Tim. 2, 22. and Joel 8, 5. Hammond and Locke take the words to signify "called by the name of Christian," or "called Christians:" which comes to the same thing, but is not so well supported; for in Acts 15, 17. James 2, 7. the phraseology is different; since (as Wolf remarks) the phrases ἐπικαλεῖσθαι ὄνομα ἐπὶ τινος, or τινι, and ἐπικαλεῖσθαι ὄνομα, do not signify the same thing, and the Sept. and New Testament writers do not use them promiscuously, but in a different sense: ἐπικαλ. having, in the former case, an *active*, in the latter, a *passive* sense. So also Whitby, whom see.

Σὺν πᾶσι Rosenm. would render *æque ac*; like the Hebr. **עִם** in some passages of the Old Testament: and he refers to Gal. 3, 9. This, however, seems too harsh; and it is certainly more natural to interpret the words in their usual sense (as do Chrys. and the Greek Commentators, and most modern ones), and take them to signify "*all of Achaia*," for **ἐν παντὶ τόπῳ**, which must be closely joined with τοῖς ἐπικαλουμένοις, signifies *any where else* in the territory, namely of Corinth: regarding Corinth and the parts adjacent, in which alone the Gospel seems to have been extensively professed, as an Ecclesiastical Division, or Bishoprick. Thus the name *Catholic*, given to the Epistle by Chrysostom, will be taken in so limited an acceptation as not to afford any reasonable objection. The above mode is also, I find, adopted by Ziegler and Bp. Pearce.*

* The manner in which Wetstein understands the **ἐν παντὶ**

2. αὐτῶν τε καὶ ἡμῶν. The Greek Commentators, and many eminent modern ones, as Le Clerc and Rosenm., refer these words, not to τόπῳ, but to Κυρίῳ, and regard them as a sort of correction; q. d. "Our Lord, did I say? Not so, but theirs as well as ours." *

3. χάρις ὑμῖν — Ἰησοῦ Χριστοῦ. See Rom. 1, 7. and the note. Semler would understand the χάρις of the forgiveness of sins, through Christ; referring this word to the *Gentiles*, and the εἰρήνη to the *Jews*. A mode of interpretation, however, which seems too systematical and hypothetical. We must understand, in a general way, the gifts and graces obtained by the Gospel. It is also observed by Semler, that χάρις is not here to be taken in its usual sense, of the *grace of calling*, but as denoting *beneficium*, with reference to those gifts and faculties not common to all Christians. And he refers to Acts 18, 17. And Theodoret, Œcumenius, and Rosenm. Chrysostom, however, and Theophylact, are of a different opinion.

The Apostle, Rosenm. remarks, now directs his discourse to the *dissentions* by which the bonds of peace had been broken among the Corinthians; and, though he knew himself to be contemned by some, yet he shews an absence of all resentment, and rather *wishes them well*, by thanking God for their *common salvation*." Theodoret judiciously notices this cap-

τόπῳ differs from that of all other Commentators. His words are these: Paulus ab Ecclesiâ Corinthiâ distinguit omnes ubicunque locorum invocantes nomen Domini; illi sunt, qui Corinthi sedes fixerant, hi mercatores et nautæ hospites, qui Christo nomen dederant, eumque modo Corinthi, modo in patriam reversi invocabant." This, however, is rather ingenious than solid.

* Wetstein, however, remarks, "Paulus suum locum vocat, ubi ipse per prædicationem Evangelii Ecclesiam fundaverat. Tacitè se atque Sosthenem Corinthum, Act. 18, 17., opponit peregrino falso Doctori, qui in locum non suum irrepserat, 2 Cor. 10, 13 & 16." And he cites Dionys. Hal. 2, 6. Οὐαλερίῳ καὶ παντὶ ἄλλῳ γνώμῃ ἀγορεύειν ἐν τῷ ἑαυτοῦ τόπῳ κατὰ τὸν ἀρχαῖον ἔθισμόν, καὶ κόσμον ἀποδώσομεν." But few, I think, will agree with the learned Commentator.

tatio benevolentiae: and it is truly remarked by Doddr., that this language and that of the next verse would have a tendency to soften their minds, and dispose them the better to receive the plain reproofs which the Apostle was going to give them, and which, in their circumstances, faithful love extorted from him.

4. πάντοτε, "as often as I offer up my prayers to God." Ἐν Χριστῷ, because of Jesus Christ.

5, 6. The Apostle now more fully explains what he had said, by enumerating those various benefits of which the Corinthians had been made partakers by Christ and his doctrine. (Krause.)

"Ὅτι ἐν παντὶ ἐπλουτίσθητε, "that by him ye abound. ἐν παντὶ, scil. χαρίσματι, *grace*, such as Christians receive from God. Here πλουτίζεσθαι is for περισσεύειν; as in 2 Cor. 9, 8. 12, 1. Thess. 3, 12. Eph. 1, 7. It is rightly remarked by Crellius, that ἐν παντὶ λόγῳ is meant to explain the preceding ἐν παντὶ; q. d. in omni, inquam."

5. ἐν παντὶ — λόγῳ καὶ πάσῃ γνώσει, both together may denote a complete and perfect knowledge of the Christian religion. (See Schoettg.) Λόγῳ answering to the Hebr. דבר, *res*; though it may refer to *elocution in preaching*, and perhaps (as some say) that highest sort of it which included the *gift of tongues*. Γνώσει is confined by Semler to the interpretation and explanation of the Old Testament. And indeed this (especially if referred to the *prophecies* of Christ and his religion) may be *included*: but it is only (I think) a part of the Apostle's meaning. Semler says, this language plainly shews that he had in view chiefly the *masters* and *doctors*. Which, however, seems hypothetical. The Apostle rather meant it of *all* generally, though in various proportions, just as it might apply; and *apply* it would to *many*.

6. καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. The καθὼς Rosenm. would render *postquam*. But this signification is unsupported by the examples he adduces. Krause renders it *siquidem*; which, he

thinks, introduces a *transition*. Some of the early modern Commentators, including Semler, render it *prout*; and Schleus. *quod*; as in Acts 15, 14. 2 Joh. ver. 3. I prefer *prout* and our common version *even as*. It is observed by Crellius, that the sense of *similitude, comparison, &c.* is often lost in this particle, which often denotes the *unius rei ex alterâ consecutionem*.

6. τὸ μαρτύριον τοῦ Χριστοῦ. There are several senses of which μαρτύριον is susceptible, none of them unsuitable to the present passage: *either* (as it is understood by Hardy, from the early modern Commentators) "the *Gospel* which testifies of Christ," *or* (as the recent Commentators, Rosenm. and Krause, explain) "the *Christian doctrine* and instruction;" as 2, 1. 2. Thess. 1, 10. 1 Tim. 2, 6. 2 Tim. 1, 8. where it is explained by εὐαγγέλιον. Chrysost. and Theophyl. explain it κήρυγμα, as referred to the testimony which Christ bore of himself; as in Apoc. 1, 2. The first two interpretations may, however, be united.

6. ἐβεβαιώθη, *confirmed*. The whole passage is thus paraphrased by Krause. "Doctrina Christi se talem vobis præstitit, ut dubitare non possitis, quin omnia complectatur, quæ ad felicitatem consequendam pertinent; usus et experientia vos edocuerunt, religionem Christianam esse saluberrimam."

7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενί. X. Rosenm. observes, that these χαρίσματα are not only gifts extraordinary, but also, and here especially, the *ordinary* and *general* benefits of Christianity; as the tranquillity it bestows, and the firmness, constancy, energy, and progress in well doing, which it imparts.

7. ἀπεκδομένους τὴν ἀποκάλυψιν I. X., "expecting the revelation, to judgment and destruction;" called the *second advent, ἐπιφάνεια, &c.* See 2 Thess. 2, 8. 1 Tim. 6, 14. 2 Tim. 4, 1—8. Tit. 2, 13. Ἀπεκδομένον carries with it the notion of *secure, sine metu*. Compare Rom. 8, 18. It is observed by Theophyl.,

that ἀποκαλ. is used to hint that he now *πάρεστι*, *κρύπτεται δὲ τότε ἀποκαλυφθήσεται*.

8. *ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους*. The *ὃς* may be referred either to Χριστοῦ, the nearer, or to Θεός, the remote antecedent at ver. 4. The former mode is adopted by many Commentators; the latter, by Beza, Camerar., Grot., Calvin, Crellius, Simon, Heuman, Bengel, Hardy, Wets., Pearce, Semler, Rosenm., and Mackn.; and it is, I think, preferable. For, as Mr. Valpy observes, there is a manifest distinction here between him who *βεβαιώσει*, and our Lord, whose day is mentioned. And he paraphrases thus: "God will do all that is requisite on his part to render you unblamable to the end; so that you shall not fail of it through any want of divine grace necessary to that end, or any unfaithfulness to his promise, who hath already reconciled you to himself, through the death of Christ, to present you holy and unblameable, and unproveable in his sight; if you continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."

ἕως τέλους, Rosenm. explains *semper*; comparing the Heb. *נצח* and *eis τέλος*, Joh. 13, 1. Matt. 10, 22. and elsewhere. And in nearly the same manner it is understood by Crellius. In this mode of interpretation, however, there seems something frigid and formal. I prefer, with other Commentators, to interpret it of the *end of life*. And so it is understood by Wolf.

Εἰς τὸ εἶναι ἀνεγκλήτους, "that you may be unblamable." Krause refers to a similar use of *ἀμωμος* at Ephes. 1. 4.; and observes that Hesych. explains it *ἀσυνθύους*. He also refers to Suic. Thes. 1, 329. The sense is: "*liable to no trial and punishment*;" which includes acceptance and reward. *Ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν* I. X., "in or at the day of our Lord," i. e. the day of judgment. Grot. and Krause take *ἐν* for *εἰς*. But this is unnecessary, and indeed far less apposite. So that it is useless to cite examples of *ἐν τῇ* for *εἰς τῇν*. It may be observed that this

designation of the day of judgment is frequent in the New Testament.

9. πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ I. X., "God is faithful to his promises." A saying, Krause observes, frequent with the Apostle, and answering to the Hebr. **יְיָ אֱמֵן**. It is also found in the Rabbinical writers. (See Schoettgen's examples.) Δι' οὗ is for ὑφ' οὗ, "by whom, by whose benevolent care." Ἐκλήθητε, "ye were brought into the Christian Church, placed in the way of salvation." See Schleus. Lex.

Εἰς κοινωνίαν τοῦ Χριστοῦ, "to the end that you might be partakers of the felicity which he has destined for his son," &c.

10, 11. The Apostle now proceeds to complain of various *schisms* which had arisen in the body of the Corinthian Christians, with the intent, if possible, of restoring concord. (Krause.) The Apostle, too, endeavours so to vindicate the simplicity of Christian doctrine, as well against the ambitious boasters of Greek Philosophy as against the superstitious Jews, that he may recal both of them to the truth, ver. 10.—ch. 4, 21.

10. διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν I. X., "in the name and by the mandate and authority of Jesus Christ committed to me." (Rosenm.) Doddr., however renders: "by the venerable and endearing name of our Lord Jesus Christ." And he observes, (from Erasmus), that this is beautifully and properly opposed to the various human names under which they were so ready to enlist themselves. The same view of the sense is also taken by Locke, who adds: "A form that I do not remember the Apostle elsewhere uses:" which ought to have made him suspect that the interpretation was ill founded. Yet it is also supported by Elsner. Mr. Slade, too, adopts this interpretation, and observes, "It could not be thought, that they should agree in opinion upon every question, but their being all members of one common head was a powerful argument for their

maintaining "a perfect unanimity of design," a general agreement on all matters of importance, a *love* of union and peace."

10. *ἵνα τὸ αὐτὸ λέγητε πάντες.* In τὸ αὐτὸ λέγειν is, I conceive, included τὸ αὐτὸ φρονεῖν; as in Phil. 2, 2. So, among the Classical citations adduced by Wets., Thucyd. 6, 81. *Βοιωτοὶ δὲ καὶ Μεγαρεῖς τὸ αὐτὸ λέγοντες ἡσύχαζον* where the Schol. explains: *τὴν αὐτὴν γνώμην ἔχοντες.* Polyb. 2, 62. *ἀλλ' ἐν τοῖς καθ' ἡμᾶς καιροῖς, ἐν οἷς πάντες ἐν καὶ ταυτὸ λέγοντες μεγίστην καρποῦσθαι δοκοῦσιν εὐδαιμονίαν* &c 5, 104. *δεῖν μάλιστα μὲν μηδέποτε πολεμεῖν τοὺς Ἕλληνας ἀλλήλοις, ἀλλὰ μεγάλην χάριν ἔχειν τοῖς θεοῖς, εἰ λέγοντες. ἐν καὶ τὸ αὐτὸ πάντες, καὶ συμπλέκοντες τὰς χεῖρας.* Others confine it to agreement in doctrine. And so the Greek Commentators and Semler. But this is an undue limitation of the sense, which the Apostle himself more fully unfolds in the next words, in which he not only says "that there may be no schisms among you," but *ἵνα ᾗτε κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ.*

The term *σχίσματα* is synonymous with *διχοστασιαί*, ver. 83. and Gal. 5, 21. where also occurs *αἵρέσεις*, *sects*. And this seems to be the sense here,* though it may include broils, and disagreements of every kind.

The Apostle, continuing the same metaphor, then uses the elegant term *κατηρτισμένοι*, the force of which has been well illustrated by Elsner and Raphael. It

* So Dr. Nott, who observes: "In this place the '*schism*' appears to have consisted in the formation of religious parties, which pretended to follow, one the cause of St. Paul, and another that of Apollos. In chap. 11, 18. the charge is grounded upon the adoption of new modes, which some had wantonly introduced in the administration of the sacrament. And in chap. 12, 25. the offence of schism appears to have consisted in the violation of that subordination of teaching, ministering, and governing, which was originally appointed in the Church. '*Schism*,' therefore, may be defined to be an open violation of church unity, when individuals assume to themselves the power either of forming new communions, or of instituting new rites, or of creating a new ministry, in opposition to such as have been established by regular authority, as being the ministry and the ordinances originally of Apostolic institution."

signifies "to repair a broken vessel, or restore a torn vestment;" and thus metaphorically denotes to restore concord, which has been interrupted.

Rosenm. observes that *νοῦς* signifies union of minds or will; *γνώμη*, *opinion*, or the same judgment in fundamental points of religion. So the trite saying, "Idem velle, et idem nolle, ea demum firma amicitia est."

11. ὑπὸ τῶν Χλόης. Subaud οἰκειῶν or the like. So the Syr. "de domo Chloes."

12. The Apostle now proceeds to more fully describe those schisms. No one, he says, can easily be found who does not wish to be numbered with one sect or other, or does not give his especial approbation and support to the opinions of this or that doctor.

The formula λέγω δὲ τοῦτο both in the New Testament, and the Classical writers (see the passages cited by Raphael) has the force of explaining and more expressly indicating what has been before somewhat obscurely said; and answers to the Latin *scilicet, nimirum, hoc est*. (Krause.) So Grotius. And this is, upon the whole, a correct statement of the force of the phrase; but it may here signify, "I mean thus, that one of you says: I am of Paul," &c. Ἐκαστος does not mean *every one*, but it is only to be understood of the *generality*. Λέγει is explained by Semler and Krause *gloriatur*, "pretendit in contemptum." But this is wandering too far. The sense seems to be "professes this." In ἐγὼ Παύλου some substantive is to be supplied, either *μάθητες* or *μέρους*.

12. Ἐγὼ μὲν εἰμι Παύλου—Χριστοῦ. There is something here at which both antient and modern Interpreters have stumbled. It has been thought surprising that Paul, who so discountenanced all sectarism, should mention himself as the head of a sect. That *Apollos* and Peter should have been heads of sects they think improbable; and of *Christ* it can in no sense be conceived. Hence many antient and modern Commentators think that Paul, from unwill-

lingness to bring forward the real names of those sectarists, has used fictitious ones. And they refer to 4, 6. *μετεσχημάτισα*. But that passage is quite of another nature.* [See Storrs, and Krause. Edit.] Nor does there seem any reason why Paul should designate various sects, namely of those who professed to adhere to Paul, or Apollo, &c. There might be, and doubtless were, sects among the Corinthians, and yet the teachers to whom these persons adhered, might be little aware of, or at least not countenance, them. Some might prefer Paul, as being their *first* instructor (and more profound in religious knowledge. Edit.); others, Apollos, as being more eloquent than Paul: and others, Cephas (i. e. Peter), on account of his fame, or induced by some of his disciples who had come to Corinth, and who, we may suppose, would be of the Judaizing Christians. Hence Paul refers the blame not to the *teachers*, but to the *Corinthians*. (Rosenm.) As to the words *ἐγὼ δὲ Χριστοῦ*, there is no need to cancel them, with Pearce, or to read *Χρίσπου*, with Bentley and Markland. They are, as Rosenm. observes, not to be understood as involving any *censure*,† but added to complete the enumeration of sects.

The above view of the subject (which seems the best founded) is also supported by Grotius, who has illustrated the sense from an interesting passage of Clem. Rom. Epist. ad Cor., which plainly refers to this very state of affairs at Corinth: 'Αναλάβετε τὴν

* Whitby, too, in refutation of this opinion, observes; "That this is here said, not by a fiction of names, or persons, under which the Apostle taxed the heads of the sects among the Corinthians; but that they really divided upon these accounts is evident, *first*, from St. Paul's thanking God that he baptized so few of them, lest they should have occasion to say he baptized in his own name, and so made disciples to himself; *secondly*, from the words, let no man glory in men, for all are yours, whether, Paul, or Apollo, or Cephas, ch. 3, 21 & 22."

† So Theophyl. 168. Οὐ τοῦτο ἐγκαλεῖ, διότι λέγουσιν, ἐγὼ δὲ Χριστοῦ· ἀλλὰ διότι οὐ πάντες τοῦτο λέγουσι.

ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ Ἀποστόλου· τι πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπόλλω, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιθῆσθαι· ἀλλ' ἡ πρόσκλησις ἐκείνη ἦττον ἁμαρτίαν ὑμῖν προσήκευ· προσεκλίθητε γὰρ Ἀποστόλοις μεμαρτυρημένοις, καὶ ἀνδρὶ δοκιμασμένῳ παρ' αὐτοῖς· νυνὶ καὶ κατανοήσατε, τίνες ὑμᾶς διέστρεψαν. See also Whitby, and especially Semler, to whose opinion, however, (though adopted by Rosenm. and others) I cannot assent, namely that by Χριστοῦ is to be understood a *brother of Christ*, meaning *James*: which is so devoid of all probability, that it is not worth enlarging upon.

As to the *order* in which the names are put, on this there has been much uncertain speculation. It is plain that Χριστοῦ is put *last*, for the purpose (as Theodoret observes) of more strongly shewing the absurdity of confounding the disciples and the master. And this is especially enlarged on in the next words.

13. The impropriety of this factious spirit is evinced by two arguments. (Krause.) Or rather three, according to Crellius.

13. μεμέρισται ὁ Χριστός; “are there more Christs than one; is Christ split into sundry parts. So Theophyl., Menoch., Tirinus, and the Scholiasts. This interpretation, however, though supported by Elsner, seems fanciful and precarious. Others give the words a metaphorical sense, i. e. “is the mystical body of Christ, namely his Church, divided.” So Beza, Piscat., and Macknight.—This, however, seems frigid and inapposite. The best founded interpretation seems to be that of Grot., Simon, Semler, Rosenm., and most recent Commentators, namely, “is the doctrine of Christ, the Gospel, &c.

The Philologists here compare Polyb. 8, 18. στασιάσαντες γὰρ πρὸς σφας ἐμερίσθησαν, οἱ μὲν πρὸς Ἀριόβαξον, οἱ δὲ πρὸς τὴν Λαοδικήν. Herodian, 3, 10. ἦτε περὶ τὰ θεάματα αὐτῶν, ἢ τὰ ἀκροάματα σπουδῇ φιλονεικῶς ἐκάστοτε ἐμερίζετο. Heliodor. 7, 4. διεσπᾶτο τὴν διανοίαν, καὶ ἐμερίζετο εἰς τὴν πρὸς ἑκάτερον ἐπιθυμίαν.

13. *μη Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν*, i. e. "did you obtain remission of sins and atonement by *Paul*? No, by *Christ*."

13. *ἡ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε*; "were you bound by baptism to obey the injunctions of *Paul*?" For "to be baptized to, or to the name of, any one," is, to be bound, or to bind oneself, by that form, to obey the religious injunctions of such a person, whether of faith or practice. See Matt. 28, 19. (and the note on that passage.) Rom. 6, 3. Gal. 3, 26. compared with Acts 8, 16. See also Mackn. and Locke in loc.

14. *εὐχαριστῶ τῷ Θεῷ*, &c. This phrase must (I think), with Semler, Crellius, and most recent Commentators, be taken in a *popular* sense, for: "I exceedingly rejoice:" an idiom not confined to the ancient, but found also in most modern, languages. And so it is understood by Chrysost.

The Apostle means to say, that his enemies would thus lose a fair occasion of censuring him, as if desirous of making to himself partisans. It is observed by Chrysost. and Theophyl., that this must not be understood as meant to *depreciate baptism*, but to lower the conceit of those who were proud of conferring it: *τὸ μὲν γὰρ βάπτισμα μέγα, τὸ δὲ βαπτίζειν οὐ μέγα*.

The Crispus here mentioned was the ruler of the Synagogue, of whom we read in Acts 18, 8.; and Gaius, Paul's host, when he was at Corinth, 16, 29.

15. *ἵνα μη τις εἴπῃ—ἐβάπτισα*. Crellius here, as often, refines too much, when he says that the *ἵνα* denotes, not the *finem sui facti*, *sed effectum, seu eventum*. Nor is he warranted in supposing that Paul neither himself baptized, nor *permitted any to be baptized*; than which nothing can be more improbable. No views of caution and prudence could justify such an omission.* The plain case is, that

* Burnet, indeed, thinks that the reason why Paul baptized so few was, because baptism was delayed till some considerable time after conversion to Christianity, and that the Apostle did not stay so long in a place as to do it. But, as Doddridge observes, it does

Paul foresaw the possibility of such an aspersion, and took this measure as the best adapted to give no colour to it. See Grot., Theodoret, and Doddr.

16. ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον* λοιπὸν οὐκ οἶδα—ἐβάπτισα. I assent to Wolf, that by *house* are here indicated *all the family*, of every age, sex, and condition; and Wolf and Vitring. Obs. Sacr. L. 2, 6. p. 81. rightly maintain from hence the use of infant baptism in the primitive Church. Wolf aptly appeals, in proof, to Ignat. Ep. p. 21. ἀπάξομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναίξῃ καὶ τέκνοις. On this subject see the masterly Dissertation of Wets. Matt. 28. fin.

Λοιπὸν οὐκ οἶδα—ἐβάπτισα. This is, as Grot. says, an *Epanorthosis prioris dicti*. Λοιπὸν, *further, besides*; as Acts 27, 27. Οὐκ οἶδα εἰ, "I know not whether." A phrase indicating at least *uncertainty*, and shewing, Œcumen observes, the little interest he took in the matter. Wolf paraphrases; I am unconscious of baptizing any others." So Semler: "Vix arbitror, dubitovaldè." And the former thinks the εἰ does not infer *uncertainty*, but may be taken for ὅτι. This, however, seems to be a mere shift, and is here inadmissible; since, when associated with οὐκ οἶδα, εἰ cannot but imply *some degree of uncertainty*. Neither is there any reason to *explain away* such a sense; since, as Doddr. observes, the expression of uncertainty as to such a fact is by no means inconsistent with inspiration, in that view and notion of it which he has stated in his Discourse on that subject, annexed to his Family Expositor. It is observed too, by Whitby, that St. Paul's inspiration, or Divine assistance, in writing his Epistle, did not reach to an information in such things as these, but only to direct him into all truth he was to teach unto the Churches.*

not appear that baptism in these earliest and purest ages was long delayed; and it is certain that this cause could not take place here, as Paul continued at Corinth eighteen months.

* So Rosenm. "Θεοπνευστία Apostolorum, nonnisi ad religionis doctrinam pertinuit, nec ita est intelligenda, quasi nihil eis memo-

17. οὐ γὰρ ἀπέστειλε—εὐαγγελίζεσθαι. This is to be understood (like many other expressions) *comparatè*, i. e. “not principally to baptize:” for (as Schoettg. observes) *baptism* might be administered by others; * but the chief office of the Apostles was εὐαγγελίζεσθαι. Now εὐαγγελίζεσθαι here, and in many other passages of the New Testament, signifies “to deliver, or teach, the truths of the Gospel.”

“The Apostle now (observes Rosenm.) passes to a vindication of his doctrine, and the method he had pursued in communicating it. Up to ch. 2, ver. 2, he treats of the nature of his doctrine, and declares that this he cannot accommodate to the prejudices of men, so as, like Pseudo-Apostles, to keep out of view, or sophisticate what would be cried down by many, and seem to them foolishness. Then chap. 2, 3. seqq. he details the method he had pursued at Corinth in preaching the Gospel.”

17. οὐκ ἐν σοφίᾳ λόγου, for ἐν λόγῳ σοφίας, or λόγῳ σοφῶ, or λόγοις σοφοῖς; as in 2, 13. ἐν διδακτοῖς ἀνθρώπου σοφίας λόγοις, or as Pet. 2, 1, 16. σεσωφισμένοις λόγοις, i. e. not what appeared to men learning, acumen, eloquence, &c. For though Rosenm. regards the λόγῳ as denoting solely the *subject*, as distinguished from the *words*; and others understand the *oratory*, and others again, the *philosophical* and *rhetoical acumen* which distinguished the Sophistæ, yet it seems to refer, more or less, to *all* of these. It is well paraphrased by Theophyl. εὐγλωττία, καλλιπερία.

17. ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. By the

ria excidere, aut eos latere potuisset.” And Heumann (from Justin) observes: “Hujus rei informatio ad privatam religionem sic pertinet, ut liberum sit, Dei numen, quod Apostoli experti sunt, liberaliter revereri; ad publicam vero religionis formulam non pertinet, θεοπνευστίαν sollicitè describere.”

* And these (as Doddridge says) inferiors; this office requiring no extraordinary abilities, and being attended (at least immersion) with some trouble and inconvenience.” So Rosenm. “Baptismus per quemlibet impleri poterat, sicut illi a Petro conversi in Pentecoste non omnes ab ipso fuerunt baptizati; at prædicatio rei erat maximè digna Apostolis, et maximo cum periculo conjuncta.”

σταυρὸς τοῦ Χριστοῦ is meant the doctrine of the cross of Christ, the truths of the Gospel, especially the fundamental ones, of the sacrifice and death of Christ for our sin. *Κενωθῇ*, "should be deprived of its proper force;" like the Hebr. כִּנְיָה. So Theophyl. ἀχρηστὸς καὶ κένος εὐρεθῇ. And he admirably annotates (chiefly from Chrysost.) on the passage, as follows.

"If the Apostles had preached ἐν σοφία λόγου, some would have been led to say that they brought over men by the persuasiveness of their oratory, and not by the power of the person preached: which would be the injury and loss of the crucified Jesus. But preaching with popular simplicity, they shewed that the crucified Jesus had done the whole." Theophylact. then proceeds to illustrate the *κεν.* by the following example. "A Greek asks me concerning some divine truths above my comprehension. If I attempt to prove these from syllogisms and heathen wisdom, I shall shew *my weakness*; for no reason can prove these. And so this my weakness will appear to be the *weakness of the Gospel*, and the most important truths of it will appear empty and vain." See also Photius ap. Œcum., who explains *κεν.* by κατευτελίζεται; q. d. "Paul was not sent to teach them philosophy, or rhetoric, or eloquence, but truths of far higher importance, as showing the atonement for sin, or method by which atonement for sin and reconciliation with God could be attained."

The above must be considered as chiefly applicable to the *Apostles*; for, as Dodd. observes, amidst all the beautiful simplicity which a deep conviction of the Gospel tended to produce, there was room left for the most manly and noble kind of eloquence; which therefore the Christian Preacher should labour to make habitual to him." See Mosheim, Eccl. Hist. cited by Slade, and consult Schoettg. Hor. Heb. and the writers there quoted.

18. ὁ λόγος γὰρ ὁ τοῦ σταυροῦ, "the doctrine of the crucifixion of Christ, and the benefits thence redounding to Christians." Τοῖς μὲν ἀπολλυμένοις μαρτία

ἐστι. It is rightly remarked by Theodoret, that ἀπολλυμένοις is put for ἀπιστοῦσι; and σωζομένους, for πιστευόντας, that this (says he) ἀπὸ τοῦ τέλους τῆς προηγορίας τίθει. So Grot., who observes: "Rem denotat ex effectu;" since those who disbelieve the Gospel, perish. See Joh. 3, 18. Thus in 2 Cor. 2, 15 and 16. men are divided into the σωζομένους and the ἀπολλομένους. We may, then, paraphrase thus: "to those who disbelieve, and reject the Gospel, and therefore perish, &c., but to those who believe and embrace it, and are thereby saved." And in the same manner the expressions are interpreted by Crellius.

18. μωρία ἐστὶ, "it is to them, it appears to them, folly, foolishness." So Thucyd. 5, 41. τοῖς δὲ Λακεδαιμονίοις τὸ μὲν πρῶτον ἐδόκει μωρία εἶναι ταῦτα. Theophyl. (from Chrysost.) here well remarks, that some unbelievers in Corinth deridingly said: "It is folly to preach a crucified God: for if he had been God, he would not have suffered himself to be crucified. But he who could not escape from death, how can he be raised from the dead?" "Now (continues Theophyl.) it was likely that believers would be extremely indignant at these perversions. The Apostle, therefore, means to say: Be not surprised: for to those who are perishing, even the means afforded by God for salvation appear to be folly." I can only refer my readers to the admirable illustrations of Chrysost. who commences a most eloquent Homily with the following exquisite passage (p. 266.) Τοῖς κάμνουσι καὶ ψυχόρραγοῦσι καὶ αἱ τροφαὶ αἱ ὑγιεῖς ἀηδεῖς, οἱ φίλοι, καὶ οἱ προσήκοντες ἐπαχθεῖς, καὶ οὐδὲ γνωρίζονται πολλάκις, ἀλλὰ καὶ ἐνοχλεῖν δοκοῦσιν· οὕτω δὴ τοῖς τὰς ψυχὰς ἀπολλυμένοις συμβαίνειν εἰώθη· τὰ γὰρ πρὸς σωτηρίαν φέροντα ἀγνοοῦσι, καὶ τοὺς κηδομένους αὐτῶν ἐνοχλεῖν νομίζουσι· γίνεται δὲ τοῦτο οὐ παρὰ τὴν τοῦ πράγματος φύσιν, ἀλλὰ παρὰ τὴν ἐκείνων νόσον.

The sense of δύναμις Θεοῦ ἐστὶ is: "it is God's powerful means of bestowing salvation on men. Theophyl. 171. explains: σοφίαν ἐμφαίνει ὁ σταυρός·

δυνάμιν μὲν, ὅτι θανάτῳ θάνατον ἔλυσεν. Περιουσία γὰρ δυνάμεως, τὸ, πίπτοντα νικᾶν· σοφίαν δέ, ὅτι τούτῳ τῷ τρόπῳ ἀπολωλότας διέσωσε. So Grotius.

19. γέγραπται γάρ, i. e. "so that what is written (by Is. 29, 14.) may be here applied." This passage of Isaiah treats of the false prophets, and evil counsellors of Hezekiah, who seemed to themselves wise. The words are quoted from the Sept., (See Surenhus. on Quot. p. 520.), and signify: "I will destroy and frustrate the wisdom of the wise, and bring to nought the understanding of the prudent." Now by the *wise* and *prudent* are here meant those who *seem* so: and by ἀπολῶ and ἀθητήσω is meant: "I will make their folly evident." Ἀθετέω is, I think, properly a law term, and signifies to *abrogate* or *repeal*; and hence comes to signify in a general way *vim et auctoritatem adimere*. See Schl. Lex. By σοφία is here meant mere human wisdom, and especially that sort of erudition in which the Greeks especially prided themselves. In the parallelism σύνεσιν is synonymous with σοφῶν. The word, often signifies, in the Classical writers, what we call *clever*; as in Thucyd. 3, 37. and 1, 84. συνετὸς ἄγαν. Theophyl. well paraphrases ἀπολῶ τὴν σοφίαν by ἀνόνητον ἀποδείξω, "shew its inutility, and inability to discover the mode by which may be attained pardon and atonement for him, reconciliation with God, and the blessings springing from it.

20. ποῦ σοφός; ποῦ γραμματεὺς; ποῦ σ. τ. α. τ. These words are also a quotation from Scripture, or, at least, formed from it. They bear a strong resemblance to Is. 33, 18. where there is the same point in ποῦ—ποῦ. (See Surenhus. p. 522. and Vitranga in loc. or Whitby.)

In showing the inefficiency of human wisdom for the purposes in question, the Apostle is understood by the best Commentators to strike both at the Gentile and the Jewish wisdom: and first, the former, by σοφός, which word is well explained by Theophyl. φιλόσοφος. Now those among the Greeks who applied themselves to intellectual, especially moral and

ethical, enquiries, were antiently called σοφοί, which answers to the Hebr. חכמים. Thus the seven wise men were called οἱ σοφοί. Afterwards, however, such enquirers were called φιλοσόφοι. Yet the above use of σοφός may be said never to have been quite laid aside.

The γραμματεὺς is plainly the Jewish שרש, which, Grot. observes, in the Hellenistical style, denoted a *Civilian* and *Historian*; now in a certain sense, the Jewish scribes were both.

By συζητητής Grot. understands "an explorer of the works of nature," *Physicus*: and he refers to Baruch 3, 23. οἱ ἐκζητοῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς. But there the expression is different, and the complexion of the whole passage dissimilar. Besides, αἰῶνος would not have been the term employed, nor would the τοῦτου have been used. Moreover, the term συζ. signifies, not an *inquirer*, but a *disputer*. The sense, then, is: where is the *subtle disputer* of this world only, the *Sophist*, who rests on mere human wisdom?" See the Commentators ap. Pole and Wolf, and especially Fuller, who (in common with Witsius Misc. Sacr.) observes that such an one was called by the Hebrews ררש: and hence the mystical and allegorical Commentators on Scripture were termed מדרשים. And so Fessel. Adv. S. 1, 201. and Lightfoot.* These and other learned Rabbinical scholars, however, seem, as usual, to carry the matter too far. Chrysost. and the Greek Commentators, with more judgment, refer it chiefly to the Gentile

* And also Schoettgen, who observes that these συζητηταί, ררשים, were persons who deduced from Scripture many allegorical, anagogical, mystical, and cabbalistic senses, and moreover could hold such subtle disputations concerning the δευτερώσεις and παροπαράδοτοι decrees and customs. And he adds: "Quibus rebus eodem modo sibi placebant, ac temporibus barbaris et obscuris Scholiastici, qui Theologiam et Philosophiam tam subtiliter et acutè proposuerunt, ut vix ipsi scirent, quid sibi voluerint. Sed Deus utramque et Judæorum et Scholiasticorum ψευδοσοφίαν stultam fecit, ut, quos ante nemo refutare, aut iisdem contradicere poterat, postea publicè et sine periculo irriderentur."

subtle disputants and sophists, τοὺς λογισμοῖς καὶ ἐρευνῶναι τὰ πάντα ἐπιτρεπόντας. I see no reason why the Apostle may not be thought to have in view the συζητητῶν, both Jewish and Gentile. That the Apostle had the *latter* in view appears from what follows.

On the force of the ποῦ ἐστὶ Commentators are not quite agreed. It is, I think, a *popular* phrase, and best explained in a *popular manner*; q. d. "What has he done; what fruits can he show? None." Or, "He is no where; he cannot show his face." See Grot.

20. οὐχὶ ἐμώρηνεν ὁ Θεὸς τὴν σοφίαν τ. κ. τ. On the sense of these words, the Commentators vainly perplex themselves. (See Pole.) The simple truth is, that God, by promulgating a plan of salvation which no human wisdom could have *devised*, much less *accomplished*, has thereby placed in a strong point of view the weakness and inefficiency of mere human wisdom for the purpose of salvation. So Theophyl. 171. ἀνεκέρητον ὁ Θεὸς τὴν σοφίαν οὕσαν ἔδειξε, καὶ ἡλεγξε μωρὰν, ὡς μὴ ἰσχύσασαν εὐρεῖν τὸ ἀληθές.

21. ἐπεὶ γὰρ ἐν τῇ σοφίᾳ, &c. These words, Theophyl. and Crellius observe, shew the *cause* *why* God did so; and are exegetical of the preceding. "For *since*, or *after*, the world, even the wisest, had failed to attain a knowledge of God, and a method of reconciliation with him."

The expression ἐν τῇ σοφίᾳ τοῦ Θεοῦ is of uncertain interpretation. (See Pole) Vorst., Lightf., and Hardy explain: "in theologiâ suâ circa Deum, sapientia, quæ Deum habuit, non auctorem, sed objectum." This, however, seems harsh. Schoettg. explains it: "philosophiam quæ divina, Deique donum est." The best Commentators are agreed that there is an *opposition* between this phrase and the one just after, διὰ τῆς σοφίας. It must, I think, mean "the wisdom of God, as conspicuous in his works, both of nature and revelation." See Grot., Beza, and Wolf, and especially a passage cited from Voss. de Orig. Idol. cited by Wolf, and here referred to by Slade.

21. *διὰ τῆς σοφίας*. This, as appears from the antithesis, must signify: "by the force of its own wisdom." *Σοφία* denotes intellectual enquiry of every kind.

21. *εὐδόκησεν ὁ Θεός*, "thought good, vouchsafed, decreed;" or "it pleased God." See Luke 12, 23. Gal. 1, 15. Col. 1, 19. *Διὰ τῆς μαρτίας τοῦ κηρύγματος*, is for *διὰ κηρύγματος μάρου*, "by a Gospel which was thought * folly, or foolishness, as being devoid of all that the world called wisdom." This phraseology, which, it must be admitted, partakes of the poetical cast, is found in the Classical writers, though chiefly in the Dramatists. See Vorst. Phil. Sacr. C. 3.

21. *σῶσαι τοὺς πιστεύοντας*, "to place in the way of salvation those that such believe," viz. in the doctrines propounded by this *preaching*. On the above sense of *σῶζω* I have treated on Matt. 1, 24. From the use of *σῶσαι* in the latter part of this *sententia bimembris*, I cannot but think that a clause is left to be supplied in the former member; namely at *τοῦ Θεοῦ οὐκ ἔγνω*, "knew not God, nor the mode of propitiating him, (and consequently must have perished)." See Whitby's excellent annotation.

22. *ἐπεὶ δὲ καὶ Ἰουδαῖοι σημείων αἰτοῦσι, καὶ Ἕλληνες σοφία ζητοῦσι*. The Apostle now shows by what cause, and through what prejudice neither the Jewish nor Gentile wise men believed.

The Jews, it is said, *sought a sign*.† How so? it

* An example of this figure occurs in Thucyd. 6, 17. T. 2, 348, 6. Edit. Bekk. *οὐκ ἀκρηστὸς ἦδη ἡ ἀνοία*, i. e. what you call *ἀνοία*. So also Soph. Antig. 95. Ἄλλ' ἔα μὲ καὶ τὴν ἐξ ἐμοῦ *δυσβουλίαν*. And Œd. Tyr. 397. Ἄλλ' ἐγὼ μὲν, ὁ μὲν δὲ εἰδὼς, οἰδίκους *ἐπαύσατο*.

† Or *signs*; as some MSS., Versions, and Editions read, which is received by Griesbach; but too rashly, I think. For though the authorities in its favour are strong, yet, as to MSS., the difference is so small that their authority is but slight; and that of the Versions is not quite unexceptionable testimony in such a case. Besides, the common reading is defended by *internal evidence*, as well as *external testimony*. For none could reasonably have desired more than one such *σημεῖον*.

may be asked. Had they not been favoured with *many signs*, both exhibited by Christ and the Apostles? True: but not what they properly called *σημεῖα*, by which they meant *signs from heaven*; as in Mark 8, 11. (where see the note.) There were probably those who desired some such sign as their deliverance from the Roman yoke, by an interposition similar to that whereby the host of Pharaoh was suddenly drowned in the Red Sea; or that of Sennacherib's army, destroyed in one night: or some such as that of bread being given them from heaven; the Sun standing still, &c. How prone the Jews were, in all ages, to ask for such signs, sacred history assures us, and the Rabbinical writings confirm this. See Schoettg. Hor. Hebr. and also Doddridge.

Ἕλληνες σοφίαν ζητοῦσιν. The Apostle here excellently sketches the *characteristics* of the Jews, and the Gentiles. The *Jews* seek a *sign*, and that such an one as shall be agreeable to their wishes, and agreeable to their gross conceptions. The more rational *Greeks* do not so much ask for *miracles* as require *wisdom*, but it must be that of their own kind, or (as Hardy, from Grot. and the early Commentators, explains) human wisdom, philosophical reason,* set off by the *figmenta oratoria*; they wish whatever is said to be deduced and proved from natural principles; and whatever cannot be proved or comprehended by reason, as a mystery of faith, they would explode. Thus in both cases, each wishes and calls for that on which his heart is set, which he has been accustomed to, and therefore demands.

The Apostle then subjoins: Ἡμεῖς δὲ κηρύσσομεν, &c., in which sentence there is a short clause left to be supplied. Grotius subauds the following: "Non rationes adferimus, sed testimonium de re conspectâ." And Doddridge: "Unmindful of all unreasonable and petulant demands." It seems, too, that the

* So Chrysost. Ἕλληνες ἀπαιτοῦσιν ἡμᾶς ῥητορείαν λόγων καὶ δεινότητα σοφισμάτων.

words *σκάνδαλον* and *μαρτίαν*, though put in apposition with *Χριστὸν ἐσταυρωμένον*, require to be expressed thus; "Though it be to the Jews a stumbling block, (as contrary to all their secular expectations,) and to the Greeks foolishness, as not resting mainly on the principles of reason:" or, as Grotius phrases it, "*Inspidum illis videbatur nihil adferri de rerum principiis, de finibus, de animi naturâ: quæ elementa sunt apud Græcos sapientiæ moralis.*"

24. αὐτοῖς δὲ κλητοῖς Ἰ. τ. κ. Ἐ., "but (we preach) to those who are called (and obey the call), whether Jews or Gentiles." (See Grot. and Vorst.) Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. These words ought, I think, to be taken as put in apposition with the preceding *Χριστὸν ἐσταυρωμένον*, and signify: "Which doctrine of Christ's crucifixion, and those which depend upon it, are, i. e. carry with them, an illustration of the power and wisdom of God." There is here, Grotius observes, a *metalepsis*; since by Christ God shewed both his *power* to convert men (see Rom. 1, 16.), and his *wisdom*, treated of in Rom. 11, 33." And he refers to 2, 7. and Isa. 53, 11. Many Commentators are of opinion that the *power* of God is spoken of with reference to the *Jews*; and the *wisdom* of God, with reference to the *Gentiles*. In which view Doddridge paraphrases: "To the converted Jews his mission is confirmed by miraculous evidence, and the accomplishment of prophecies far more important than any event which their carnal brethren expect; and the believing Gentile finds it infinitely fuller of Divine wisdom and goodness to a lost world, than any system of philosophy that was ever invented." But the paraphrase of Whitby is closer, and more faithful. Rosenm. refers the *δύναμις* and *σοφία* to the *κλητοί*, or Christians *generally*; observing: "Nam veri Christiani experiuntur vim illam divinam emendandi animum, quæ inest huic salutari doctrinæ. Experiuntur etiam sapientissimè egisse Deum in eo, quod non per Philosophiam, sed

per talem doctrinam, simplicem et planam, omnium hominum captui accommodatum, ad salutem perducere velit humanum genus." This explanation, however, of the *former* member is too limited.

Wetstein here cites Aristid. p. 16. σχεδὸν γὰρ δύναμις τοῦ Διὸς εἶναι λέγων τις αὐτὴν ἐκ τούτων, οὐκ ἂν ἀμαρτάνοι.

25. ὅτι τὰ μαρὶν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ. This sentence (which is obscure from its extreme brevity) is meant to meet a tacit objection, and give a reason for the preceding position. The sentiment intended to be expressed is this: "Most wise are all the counsels and plans of God, though they may seem to men foolish." (Crellius, Krause, and Rosenm.)

To advert to the phraseology, which is *popular*, τὰ μαρὶν τοῦ Θεοῦ is for ἡ μαρία τ. Θ.; and after σοφώτερον must be supplied τοῦ σοφοῦ, taken from that word. Of this *brevity*, which is often adopted to avoid tautology, Grotius adduces an example from Pliny. Here, too, as Sclater says, there is a *concessio ironica*; the words being spoken after the *opinion of men*. The passage is thus paraphrased by Rosenm. Most efficacious are the means which God uses, to bring about the best ends; even though they appear weak and insignificant."

Again in the ἀσθενὲς τοῦ Θεοῦ, as Grotius remarks, there is signified *comparatè* what is weak in power: and at ἰσχυρότερον must be supplied τοῦ ἰσχυροῦ. The Apostle has reference to what was said at ver. 24. Here the sense is obvious. See the Paraphrasts. Grotius compares a similar sentiment in 1 Kings 12, 10. and Wetstein one from Plato.

26. βλέπετε γὰρ, &c. In order to prove what he had said, that few in the Church were wise according to the flesh, the Apostle appeals to the examples of the Christians themselves. Γὰρ therefore refers to 6, 23. (Crell.)

Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, "for ye see the mode

of your calling* or the situation of those who have embraced the Christian religion. "Οτι, "namely that." By σοφοὶ κατὰ σάρκα are meant those who had the wisdom of the flesh, the body, mere human and not divinely revealed, wisdom of this world only.

Δυνατοί, ἐνγενεῖς, *powerful, noble*. Here must be supplied κέκληνται from the context, namely κλήσις preceding.† "It might (observes Rosenm.) have seemed that the Christian religion could not have risen without the aid of the learned, the powerful, and the noble: but the event shewed that God does not need the assistance of men." This indeed seems to have been the Apostle's own reflection.

On the *fact* in question, that almost all the Christians were of the *poorer* and labouring classes, Grot. has the following beautiful remark, "Not that the Gospel rejects persons of any sort; but *that the less burthened more easily tread the narrow and steep path.*" (See Matt. 5, 3. and 19, 23. and the notes there. See also Lactant. 7, 1.)

27. ἀλλὰ τὰ παρὰ τοῦ κόσμου ἐξελέξατο. By ἐξελέξατο must be meant "placed in a state of salvation;" synonymous with the *calling* just before mentioned. A use of the word which requires us to advert to the genius of Hebrew phraseology, and which is well stated by Schl. Lex. 1, 755. He notices וַיִּב in the sense *love, approve, and benefit*: and adds, that "as the Christian religion may well be reckoned among the greatest benefits of God, and a striking indication of the benevolence of the Deity, so ἐκλέξασθαι is, in the New Testament, ascribed κατ' ἐξοχήν to God, inasmuch as he, of his own benevolent will, not only offers to men this saving Religion, and destines it for them, but really confers it upon them.

* Κλήσις, it must be observed, includes the *assent* and *acceptation*.

† Which seems far preferable to the mode adopted by Slade, who supplies εἰσι, or ἐλκετοί, from ἐξελέξατο in the following verse. As to Macknight's manner of filling the ellipsis, it is quite inadmissible.

And thus the term here simply denotes the *being brought to the Christian religion*."

Τὰ μωρὰ and τὰ ἀσθενῆ are neuters for masculines, according to the frequent usage both of the Scriptural and Classical writers. Nor is there any occasion, with Mackn., to supply πρόσωπα, nor, with Calvin and Hardy, to consider the positive as here put for the superlative; still less with Grot. and most modern Commentators, to take κόσμου for κοσμῶ, in the sense, "those who appeared so to the world:" which is too harsh, and not agreeable to the next verse. I prefer with the Vulg., Pagninus, Beza, and Piscat., to regard it as equivalent to "in the world." The word seems to have been added chiefly for the sake of perspicuity.

27. ἵνα τοὺς σοφοὺς καταισχύνῃ, i. e. "to put them to shame, by showing that what they could not effect by their wisdom, had been accomplished by what they accounted foolishness." So Theophyl. 174 (from Chrysost.) Τοῦτο γὰρ ἐστὶ μεγίστη αἰσχύνῃ τῶν Ἑλλήνων, ὅταν ἴσωσι τὸν ἐπὶ τῆς ἀγορᾶς χειροτέχνην ὑπὲρ αὐτοὺς φιλοσοφούντα, καὶ τὸν ἀσθενῆ καὶ εὐκαταφρόνητον τοὺς ἐν δυναστείᾳ καὶ πλούτῳ ταπεινοῦντα.

With respect to the τὰ ἀσθενῆ and the τὰ ἰσχυρά, the former term, it may be observed, was applicable to the Apostles in all respects, both in birth, station, and acquirements of every kind; and the latter, equally so to the Gentile philosophers.

28. καὶ τὰ ἀγενῆ τοῦ κόσμου, *ignoble*: as opposed to the *εὐγενῆ*. By the ἐξουθενημένα are meant those that were made nought of, most contemptible. The term is of frequent occurrence in the New Testament; and in the Sept. it answers to the Hebr. דָּנָו, which is sometimes rendered ἀποδοκιμάζειν.

28. καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ. The Apostle adds another link to the chain of antithesis, by an expression which partakes of the hyperbole, or Oxymoron, but is not unfrequent in good writers.*

* Of the examples adduced by Elsner and Wetstein, the following are the most apposite. Eurip. Troad. 608. ἰπῶ τὰ τῶν θεῶν,

Katargy. is here, as often, to be understood *logicè*, i. e. in the sense, “to cause men to see that those persons are *nobodies*, of no esteem.”

2.). ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐ. α. There is here a strong Hebraism. For, as Grotius and Rosenm. remark, “μὴ πᾶσα Hebræis universaliter negant.” And σὰρξ answers to רֶשֶׁת, and signifies *man*. (See the examples in Schl. Lex. Vet. et Nov. Test.) Ἐνώπιον τοῦ Θεοῦ is another Hebraism, and is well explained by Grotius, “ubi cum Deo res est.” Theophyl. 174. paraphrases the whole verse thus: Διὰ τοῦτο ταῦτα πεποίηκεν ὁ Θεός, ἵνα καταστείλῃ τὸν τύπον καὶ τὴν ἀλαζονείαν τῶν τὰ τοῦ κόσμου φρονοῦντων, καὶ πείσῃ πάντα αὐτῷ ἀνατιθέναι καὶ μὴ καυχᾶσθαι ἐνώπιον αὐτοῦ.

30. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε, &c. The Apostle here places Christians in opposition to those who have been decorated with these carnal qualifications; and he shows that they ought, contrary to the usual custom, to hold all their dignity as from God, and refer it solely to him. (Crellius.)

At ἐξ αὐτοῦ must be understood *μόνου*. The words are to be taken *emphatically*; q. d. “from him alone, and not from men.” Ἔστε ἐν Χ. Ἰ., “ye are become Christians.” The same phrase (which savours of Hebraism) occurs in Rom. 8. 1.

30. ὃς ἐγενήθη ἡμῖν σοφία, &c. In these words (which are of no very easy explanation) we must especially attend to the force of the Hebrew and Hellenistic idiom. There is throughout the sentence a metonymy of the *effect* for the *cause*; and we have also

ὡς τὰ μὲν προγοῦσ' ἄνω τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν. And Herc. fur. 314. εἰ μὲν σθενόντων τῶν ἐμῶν βραχιόνων Ἦν τις ὑβρίζων, ῥαδίως ἐπαύσατ' ἂν. Nūn δ' οὐδὲν ἐσμεν. Joseph. Ant. 1, 13, 2. θεὸν—ὄντα ἱκανὸν καὶ τῶν οὐκ ὄντων εἰς εὐπορίαν ἀνθρώπους παραγαγεῖν, καὶ τὰ ὄντα τῶν ἐπ' αὐτοῖς θαρρόντων ἀφελῆσθαι. Stobæus S. 38. τοῖς σὺδὲν οὐσιν οὐδὲ εἰς ὅλως φθονεῖ, ἀεὶ τὰ σεμνὰ πάντα κέκτηται φθόγον. Loesner, too, adduces examples from Philo, and refers to Broukh. on Tibull. 1, 5, 30., Moll. on Long. p. 76, and Valckn. on Eurip. Phœn. I add, Philostr. V. Ap. 8, 7. p. 331. τὰ γὰρ οὐκ ὄντα, εἶναι (ποιεῖ), καὶ τὰ ὄντα ἀπιστεῖσθαι.

the abstract for the concrete. The sense, then, is: "who was made by God the means of wisdom * being imparted to us; since by him and his doctrine alone are we enabled to contemplate God and his arcana, which even the most acute human enquirers could never have imagined."

This idiom is not *altogether* Hellenistical. Thus Wetstein cites from Sueton. Vit. 15. Quibusdam acclamantibus ipsum esse concordiam. And farther on: L. Antonius III. vir et Cn. Pompejus appellati sunt Pietas in numis. Terent. Adelph. 3, 3, 40. Tu quantus quantus nil nisi sapientia es. See other examples from Ælian, Soph., and Eurip., cited by Homberg, Parerg. Sacr. ad Marc. 13, 19.

30. δικαιοσύνη τε καὶ ἁγιασμός, "the *cause* of our justification, and the *author* and promoter of our sanctification, both by imparting pure doctrine, by the example of his own holy life, and especially by procuring for us the assistance of the Holy Spirit." In Rom. 6, 19. the word ἁγιασ. is used merely for δικαιοσύνη. Καὶ ἀπολύτρωσις, "the *cause* of our redemption, of the remission of our sins."

The above, which is founded on the best modern Commentators, appears to be the true construction and sense of the verse, and is confirmed by the authority of the Greek Commentators,† and also of the Rabbinical writers. See Schoettg. H. H.

* Namely, (as Rosenm. remarks,) true wisdom, and such as is worthy of the name.

† Thus Theophyl. 174. paraphrases. Τέκνα Θεοῦ ἐγένεσθε, καὶ ἐξ αὐτοῦ ἐστε. Then he explains ἐξ ἐγενήθη σοφία, &c. by σοφοὺς ἡμᾶς καὶ δικαίους καὶ ἁγίους καὶ ἐλευθέρους εἰργάσατο. The Apostle, he thinks, used the idiom to show the τὸ δάψιλες τῆς δωρᾶς. Finally, he notices the order in which these benefits are mentioned (p. 175. med.) Πρῶτον σοφούς ἐποίησεν, ἀπαλλάξας τῆς πλάνης, καὶ θεογονώσαν διδάξας· καὶ τότε δικαίους, τῶν ἁμαρτιῶν τὴν ἄφεσιν δωρησάμενος· εἶτα καὶ ἁγιάσας διὰ τοῦ ἁγίου Πνεύματος· Καὶ οὕτω τελείαν ἀπαλλαγὴν πάντων τῶν κακῶν χαρισύμενος καὶ ἐλευθερώσας, ὥστε αὐτοῦ μόνον εἶναι ἡμᾶς, καὶ αὐτῷ ἀνακεῖσθαι.

I must not, however, omit to advert to a new construction and interpretation which was first propounded by Bos, Obs. N. T. p. 11. and afterwards adopted and supported by Nuesselt and Krause.

31. καθὼς γέγραπται Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω. The sense of this elliptical expression seems to be: "So that (to use the words of Scripture) he that boasteth," &c. Or, as Grotius, Hardy, and others, render, "ut fiat quod scriptum est." Jaspis would supply οὕτω γένηται καὶ ἐν ὑμῖν before καθὼς, in nearly the same sense. But that ellipsis is too arbitrary to be admitted.

This is a reference to Jer. 9, 23 & 29., in which the *sense* rather than the *words* is expressed. (See Venema and Blayney in loc., and compare the Sept.) The sense is. "He who would worthily extol his dignity or felicity, let him refer all of which he boasts to God, who bestoweth all these endowments by and through Christ." It is plain from the passage of Jer. that by Κυρ. we are here to understand *Jehovah, God*. The verse is thus paraphrased by Theophyl. 175. Πάντα ταῦτα γέγονεν, ἵνα μηδεὶς ἑαυτὸν εἶναι τι νομίῃ, μηδὲ ἐφ' ἑαυτῷ καυχᾶται· ἢ ἐπ' ἄλλῳ τινί, ἀλλ' ἐπὶ τῷ Θεῷ τῷ τοσαύτ' ἡμῖν χαρισαμένῳ. Πῶς οὖν ἡμεῖς φυσιοῦσθε καὶ ἐφ' ἑαυτοῖς· καὶ ἐπὶ ἀνθρώποις διδασκάλοις; See the admirable illustration of Chrysostom.

They put the words ὅς ἐγενήθη ἡμῖν σοφία—Θεοῦ in a parenthesis. And thus δικαιοσύνη, &c. will be referred to ἡμεῖς ἐστε, and be taken for δικαιοῦντες, &c.: and ἐν Χριστῷ will be for διὰ Χ., "per Jesum Christum." This construction the above Commentators say is supported by the context from ver. 26., and by a similar passage at 6, 11. ἡγιάσθητε καὶ ἐδικαιώθητε ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ, and finally by the *usus loquendi* of the Apostle, in which abstracts are often used for concretes; as ἡ περίομις for οἱ περιετρημένοι. But the common construction is, at least, as agreeable to the context as this. As to the passage adduced, it is not in point; and the use of abstracts for concretes is limited to certain words, and no instance can be shown of any such *catachresis* as the construction in question would involve, and which is, I think, totally indefensible. Nay even the daring and innovating Griesbach rejects it. As to the sense, it is nearly the same.

CHAP. II.

"Quatuor sunt istius captis partes. In primâ ostendit, se inter Corinthios non fuisse usum excellentia sermonis, nec sapientiam mundanam illis annunciasse, quemadmodum superius docuit fieri debere, et sic thesin applicat ad hypothesin. In alterâ per occupationem quandam docet, se nihilominus summam sapientiam prædicare. In tertiâ similiter per occupationem quandam ostendit, unde sapientiam istam, quam occultam vocaverat, ipse et alii sui similes hauserint, et qui fiat ut simplici oratione utatur. In quartâ causam affert, cur quibusdam evangelica prædicatio minimè arideat." (Crellius.)

The Apostle proceeds with the subject he had commenced at 1, 17., namely, that the testimony is to be delivered in simple language, and there is no need of eloquence and subtle reasoning, which rather makes the witness suspicious. 1, 6. (Wets.)

The connection is variously traced. In this Whitby has, I think, been more successful than Doddridge; and his mode of interpretation is supported by Crellius, Wetstein, and others. Yet the following one brought forward by Chrysostom, Theophylact, and others, deserves attention. "And not only have the disciples of the Gospel been chosen from among men of no wisdom or high birth, but I also, the preacher of the Gospel, did not come to you with prepared words and human wisdom," &c.

Verse 1. *καὶ γὰρ ἐλθὼν — καταγγέλλων ὑμῖν, &c.* Krause and Rosenm. would conjoin *ἐλθὼν* with *καταγγέλλων*. Which, however, seems to confuse rather than to clear the construction, and is contrary to that view of it which has been taken by Chrysostom. The sense is: "Thus when I came to you (to Corinth), I came not preaching καθ' ὑπεροχὴν λόγου, for ἐν ὑπεροχῇ.

Rosenm. interprets the λόγου of the *doctrina ipsa, ex argumento suo spectata*, i. e. sublimity of doctrine: and he takes ὑπεροχὴν σοφίας to denote *erudition*, especially philosophical, which was by the Corinthians thought the only true wisdom. (See Doddr.)

1. τὸ μαρτύριον τοῦ Θεοῦ. There is here a var. lect. which merits some attention. Several excellent MSS., and some Versions and Fathers, read *μυστήριον*, which is preferred by Locke, Pearce, and others; and indeed it is somewhat confirmed by ver. 7. and the word is often used by the Apostle: but for this

very reason, and considering how similar the two words are in MS. letters, I cannot but suspect that it arose from accident. It might, too, be introduced from *emendation*: for it seems to yield a stronger sense. It is, however, unnecessary. *Μαρτύριον τοῦ Θεοῦ*, which is a periphrasis for the *Gospel*, the *Christian doctrine*, is sufficiently apt; and is supported by other passages of the New Testament; as 1 Cor. 1, 6. τὸ μαρτύριον τοῦ Χριστοῦ. 2 Tim. 1, 8. τὸ μαρτύριον τοῦ Κυρίου. Schleus., too (I perceive) regards *μυστήριον* as a gloss: and he refers the origin of this signification to the Hebrew, in which עֲדָה and עֲדָת is often used both of the Divine laws and of the Jewish doctrine; as 2 Kings 11, 12. Ps. 132, 12. Is. 8, 20.

2. οὐ γὰρ ἔκρινα τοῦ εἰδέναι — ἐσταυρωμένον. Since a principal part of the Apostolic office consisted in preaching the doctrine and the saving death of Christ, hence St. Paul says it was his grand object to fulfil this duty: that the praise of other things was indifferent to him, nor had he come forward with, or made any show to the Corinthians of philosophical science, or the arts of oratory and eloquence. (Krause.)

2. οὐ γὰρ ἔκρινα τοῦ εἰδέναι, i. e. either, “I thought it not worth while to know” (as it is understood by Theophyl., Erasmus, and Justin), or, “I determined not to know:” but the latter interpretation is the more suitable to what follows. Krause refers to 5, 8. 7, 35. Acts 20, 16. 27, 1. Rom. 14, 13. 2 Cor. 2, 2. Tit. 3, 12. Polyb. 4, 66.

In οὐκ εἰδέναι there is an idiomatical, and, as I suspect, a *popular* form of expression. On the sense of the words Commentators are not agreed. The best founded opinion seems to be that they signify: “I resolved to *profess* or *show* no knowledge, but to so carry myself as to seem to know nothing but,” &c. And so Sclater, Estius, Menoch., Teren., Wolf, Causaub., Rosenm., Krause, and Justinian (cited by Pole), which last Commentator compares the Latin,

"Nescias quod scis, si sapis," i. e. vide ne cuiquam dixeris, ita te gere ac si prorsus nescires.*

Rosenm. observes that the Apostle purposely abstained from exhibiting the vast stores of knowledge and erudition which he undoubtedly possessed. The reason is stated at 3, 1. seqq., namely, that the Corinthians were yet *σαρκικοί*, *tiros*, who could not comprehend higher doctrines, as is rightly remarked by Orig. c. Cels. p. 101.

At Ἰησοῦν Χ. καὶ τοῦτον ἐσταυρωμένον, the καὶ has, I think, the sense of *præsertim*; and the expression signifies, "to preach and commemorate the whole history of Jesus Christ, his origin, birth, life, doctrine, and especially his *death* and the important doctrines connected with it." (Compare 15, 1—4.) Which is always the sense of the formula. Thus to *preach Christ* is of yet more comprehensive signification.

Griesbach omits the τοῦ: which, Mr. Slade thinks, makes the construction clear. Yet the other is a common Scriptural idiom, and I suspect the τοῦ was thrown out *ex emendatione*.

3. καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ — ὑμᾶς. Thus far the Apostle has spoken of the *subject* of his teaching, and has averred that he preached not to them human wisdom. He now proceeds to instruct them concerning the *method* which at Corinth he had pursued in the promulgation of the divine doctrine, and the communicating it to his hearers. (Rosenm.) Thus these words would seem to be illustrative of the preceding.

* Wets. also compares the two following Classical passages. Arrian Epict. 2, 1. δόξον δὲ μηδεὶς εἶναι, καὶ εἰδέναι μηδὲν μόνον τοῦτο φαίνον, πῶς μὴτ' ἀποτίνης πόρε, μήτε περιπέσης· ἄλλοι μελέτωσαν δίκας, ἄλλοι προβλήματα ἄλλοι συλλογισμοὺς· σὺ ἀποθνήσκεις, σὺ δεδέσθαι, σὺ στρεβλοῦσθαι, σὺ ἐξορίζεσθαι· & 18. εἰ πρόκοψαι θέλεις, ὑπόμεινον· ἕνεκεν τῶν ἐκτὸς ἄνους δόξαι καὶ ἡλίθιος μηδὲν βούλου δοκεῖν ἐπίστασθαι, κἄν δόξης τισὶν εἶναι τις, ἀπίστευτον. The former of these passages is so similar, both in sentiment and phraseology, that I cannot but suspect the Philosopher (who, as I have on other occasions observed, appears to have read the New Testament) had this passage of St. Paul in view.

3. ἐγενόμην πρὸς ὑμᾶς. Rosenm. renders: "I carried myself among you as weak (*unlearned*) and very modest." Or ἀσθ. may, he thinks, denote *timidity*. The following words φόβω καὶ τρόμῳ, he maintains, *must* mean modesty and bashfulness. Yet they are otherwise explained by Chrysost. and the Greek Commentators. (See Chrys. and Theophyl.) Storr refers the ἀσθ. to Paul's imbecility of body, mentioned at 2 Cor. 10, 10., i. e. a thin weak voice, and a hesitation in pronunciation. Yet the ἀσθ. may refer also to the extreme smallness of stature, stooping, &c., which are ascribed to the Apostle. And of this opinion is Schoettg. Indeed it is not improbable that the ἀσθενεία here, and the ἀσθενής in 2 Cor. 10, 10. refer to the same infirmities or disadvantages as the *thorn in the flesh* mentioned at 2 Cor. 12, 7. Then ἐν ἀσθενείᾳ will refer to the fear justly excited by his persecutors, and the ἐν φόβῳ καὶ τρόμῳ, to his modesty and bashfulness.* After all, however, I grant that there is much to be said in defence of other interpretations, and it is very difficult to *exactly determine* the Apostle's meaning.

4. καὶ ὁ λόγος — δυνάμεως. The Apostle adds that the *mode of bringing forward* the doctrine delivered by him, was not guided by the precepts of human art. (Rosenm.)

In λόγος and κήρυγμα there is, I think, an *hendiadis*. So Teren., Estius, and Menoch., who render: "*oratio quâ utebar in prædicando Evangelio.*"

4. οὐκ ἐν πειθοῖς ἀνθρώπινης σοφίας λόγοις, "not in the persuasive words of human wisdom." Rosenm. refers the λόγοις σοφίας to choice, collection, and connection in composition, or to oratorical elocution. Πειθοῖς, if it be genuine, is a word of the same form with φείδος and μιμῶς. It is, however, so unusual (or rather occurs no where else), that many conjectures

* To which purpose Wets. compares 4, 10. 2 Cor. 11, 6 & 3. 13, 4 & 9., and says it is there opposed to the arrogance of a false Apostle. And so Mr. Locke.

have been hazarded, the most probable of which is, *πιθοῖς* for *πιθανοῖς*, from a MS. abbreviation. But this is precarious. As to the common reading, if the form can be proved to be analogical, no exception ought to be taken at the rarity of the word. Now this has been done by Salmas. and Kypke. So that if the MSS. agreed on the reading, no reasonable doubt could be entertained of its genuineness. But there is such a farrago of Var. Lect. as cannot but lead one to suspect a corruption. (See Wets. and Griesb.) Into a question merely critical I cannot enter much at large, and I will only observe, that as *ἀνθρωπίνης* is omitted in very many MSS., it may be suspected to come from the margin; and as the reading *πειθοῖ* is supported by some MSS. and also by Euseb., Zonaras, and others, I think (with Wets., Semler, Schleus., and Krause), that it ought to be adopted.* But I cannot agree with them in cancelling *λόγοις*. It may be sufficient to point thus: *ἐν πειθοῖ σοφίας, λόγοις*, or read *ἐν πειθοῖ σοφίας λόγων*. At all events, the *sense* of the Apostle is clear.

Here Krause compares a similar sentiment of Max. Tyr. Diss. 15. p. 148. Οὐ κατὰ τοὺς τῶν πολλῶν λογισμοὺς ἀποχὴ πρὸς ἐπαινὸν λόγου, γλαυτὰ εὐστοχος ἢ ὀνομάτων δρόμος, ἢ ῥήματα Ἀττικὰ ἢ περιόδοι εὐκαμπεῖς, ἢ ἀρμονία ὑγρά· ταδ' ἐστὶ πάντα κατὰ τὸν ἐν διονύσου ποιήτην, ἐπιφύλλιδες καὶ στωμύλματα, χελιδόνων μουσεῖα, λαβὴ τε τεχνης.

4. ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. Most recent Commentators explain away the force of these words, which (notwithstanding what they say) must be referred to the operations of the Holy Spirit,

* Nothing is easier than to see the origin of the error. The *σ* (as in a thousand other instances) was generated by the *σ* following. The examples adduced by Wets. sufficiently prove the correctness of the phrase; yet none of them have *λόγῳ* in the genitive, but only as a separate noun, by a sort of hendiadis. The most apposite example is Heracl. Pont. ἡ διὰ τοῦ λόγου πειθῶ. Wets., indeed, observes that Plato, Ep. 6. distinguishes the *σοφίαν τὴν ἀνθρωπίνην* and the *ἀναγκαίαν*. This, however, is but slight evidence in support of the common reading.

as shown both in the prophecies of the Old Testament, and in the Apostles. The *δυναμ.*, too, must refer to the working of miracles. And this is established by the next verse, and is confirmed by the authority of the Fathers and ancient Commentators, and all the earlier modern ones.

5. ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀ. ε. δ. Θ. The sense of these words is apparent from that of the preceding. The ἵνα is by some thought to have the *eventual* sense; the thing being, as Rosenm. says, a consequence of the preceding.

6. σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις. Here we have the *second* head of the Chapter (see the Introd.), in which Paul shows that if human wisdom be wanting to his preaching, it is not devoid of true and solid, even divine, wisdom.

Λαλοῦμεν, "we do speak, we have to speak wisdom, but it is among the *τελείοι*, or auditors far advanced in spiritual knowledge, not the *σαρκικοί* or *νήπιοι*, but the *πνευματικοί*. (See 3, 1. and Heb. 5, 14. 6, 1.) This interpretation is supported by the most eminent modern Commentators. (See Whitby.) It is observed by Schleus., that at 1 Paral. 25, 8. Sept. the *οἱ μανθάνοντες* are opposed *τοῖς τελείοις*, where the Vulg. renders the former *indoctos*; the latter, *doctos*. Rosenm., however, thinks that the *τελείοι* may mean Christians generally, as opposed to Heathens and Jews. And this interpretation, he thinks, is supported by the following words, in which *σοφία* is commended, and is proposed not to the further advanced only, but to all Christians, though unknown to others who are not Christians."

6. σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου. "Here (observes Rosenm.) the Apostle proceeds to show the great difference between Christian wisdom and that of the Greeks and Jews." The sense is: "But we do not speak the wisdom of this age;" q. d. this enlightened age, an age which boasted of its progress in philosophy.

6. *οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου.* This is thought, by Semler and Rosenm., to have reference to the Jewish rulers; as appears, they think, from ver. 8. That, however, is not quite decisive. The Greek Commentators refer it to principal and influential persons among the Heathens, in station or talents. I see no reason why we may not refer it to *both*. Certain it is the term *καταγεγομμένους* is as applicable to one as to the other: though in a somewhat different sense. Schleusner renders it: “qui tamen in hac re nihil valent, nullius pretii sunt.”

7. *ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ.* Krause here compares Ephes. 3, 3. 6, 19 & 20. Col. 1, 26 & 27. 2, 1—8. 3, 4. Of this sentence the phraseology is elliptical and *popular*. Commentators in general either supply *πότε οὖσαν* (which seems the more correct mode), or, with Grot., regard the words as put, by an inverse phrase, for *τὴν ἀποκεκρυμμένην ἐν μυστηρίῳ*. So Ephes. 3, 9. *μυστήριον ἀποκεκρυμμένον ἐν τῷ Θεῷ*, “known to God alone.” See also 15, 51. Sir. 22, 22. 2 Macc. 15, 21. By *ἀποκεκρυμμένην* is meant *σσειγημένην*, Rom. 16, 15.

The Apostle has here especially in view the all-wise counsel of God for the salvation of men by Jesus Christ, in the writings of the Old Testament only obscurely signified, and to the generality of men utterly unknown. Col. 1, 26. Eph. 1, 9. 10, 3. 5, 9. (Krause and Rosenm.) (See more in Mackn.)

7. *ἢν προαίρῃσεν ὁ Θεὸς πρὸ τῶν αἰώνων.* Here we must subaud *ἀποκαλύπτειν*. The sense, then, is: “which God, from everlasting, had planned and purposed to reveal.” The *πρὸ* in *προαρ.* is thought to be pleonastic; but it has, at least, an intensive force; and indeed it seems to be closely connected with the notion of planning, deliberating, &c. Theophyl. says the term is employed to show the love of God: since those are especially *supposed* to love us who have been for a long time making preparations to benefit us.” The phrase *πρὸ τῶν αἰώνων* is formed

on the Hebrew **בְּלִבָּב**, and is synonymous with **πρὸ καταβολῆς κόσμου**.

7. **εἰς δόξαν ἡμῶν**. The preposition here indicates *end*, purpose; and **δόξαν** is to be taken metaphorically in the sense *salvation, happiness, &c.* So Theophyl.: **καθὼς κοινωνοὺς ἡμᾶς τούτης ἐποίησε Δόξα γὰρ δούλου τὸ κοινωνῆσαι τῷ δεσπότῃ ἀποκρύφου μυστηρίου**. And so Whitby and Doddridge. Rosenm. explains: "*nos enim Deus habuit dignos, quos donis supra omnes prophetas ornaret.*" And in nearly the same manner it is interpreted by Mackn. Mr. Slade determines, though cautiously, the former sense to be requisite, but thinks the latter need not be excluded.

8. **ἣν οὐδεὶς τῶν ἀρχόντων τ. α. τ. ἔγνωκεν**. By the *rulers* must (as almost all ancient and modern Commentators agree) be understood the Jewish rulers. Their *ignorance* arose from their not comprehending the prophecies: and this their bitterness against Christ was engendered by his supposed disaffection to the Mosaic law. **Εἰ γὰρ ἔγνωσαν**, "if they had known that wisdom, those wise counsels of God revealed, though somewhat obscurely, in the prophets," &c. (Rosenm.) Theophyl. well supplies after **ἔγνωσαν** the words **τὴν ἀποκεκρυμμένην δόξαν καὶ τῆς θείας οἰκονομίας μυστήρια**; as, for instance, he adds, the incarnation, the crucifixion, the calling and admission of the Gentiles, the subjects of regeneration, adoption, inheritance of heaven, and all other doctrines revealed to the Apostles by the Holy Spirit.

By **ἔγνωσαν** we may, I think, understand thorough knowledge and conviction. For they could not but have had, at times, a sort of impression that Jesus was the Messiah. And be it remembered that *such ignorance* as theirs could claim no excuse. If they had not a full knowledge, it was their own fault; since they blinded their own eyes, and hardened their own hearts. (See Grot.)

8. **οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν**, i. e. "procured his crucifixion by their instigations." So far

as the term ἄρχοντες includes Pilate and Herod, it must be modified. (Grot. & Rosenm.) The expression τὸν Κυρ. τῆς δόξης (on which the older Commentators vainly perplex themselves and their readers) is plainly a Hebraism, and signifies "the glorious Lord," or "the Messiah." It is rightly supposed by Grot. to be taken from that of "the King of glory" in Ps. 24, 9. See the opinions of the Fathers, stated by Suic. Thes. 2, 195.

9. ἀλλὰ καθὼς γέγραπται. Ἄ ὀφθαλμὸς, &c. The sense of this formula is here, as in most other places, "but, to apply the words of Scripture." The words which follow are nowhere found in the Old Testament totidem verbis. Some of them occur in Is. 64, 3. 65, 17.: and, as the words are not a regular quotation, that is sufficient. It was ill-judged in Origen, Jerome, and others of the ancients, to suppose that they existed in the lost apocryphal books of Elijah. That would be inconsistent with the true force of the καθὼς γέγραπται, which is only applied to the Canonical books of Scripture. On the same grounds must the opinion of Grot. be rejected, who thinks that the Apostle rests on some tradition received from the Jewish Rabbies. This is surely ascribing *far too much authority* to such compositions, useful as they may be in the illustration of the sense of Scripture. The most unexceptionable opinion is, that the Apostle here, as often, *accommodates* the words of the Prophet to his purpose. In which case care must be taken how we apply either the Heb. or Sept. to the interpretation of the passage of the New Testament so accommodated. Nor are we bound to conform exactly to the *same subject*; for accommodation *implies change*. Here, however, change is not necessary: and therefore Wolf and Schoettgen, not without reason, object to the common interpretation, which refers the subject of these words to the happiness of a future state. The best Interpreters, as Chrys., Theophyl., &c., and, of the moderns, Surenhus, Vitringa, Wolf, and others,

have rightly maintained that the words relate to the beatitude of the times of the Old Testament, and the mysteries of it, and are applied by the Apostle to the doctrines of the Gospel, and the benefits thereby conferred on us. As to the words $\alpha\ \delta\phi\theta\alpha\lambda\mu\acute{o}\varsigma\ \omicron\upsilon\kappa\ \epsilon\iota\delta\epsilon$, &c.. their sense is plainly: "such things as were unseen and unknown, unheard of, nay of which the mind of man had never formed any conception.*

By $\eta\tau\acute{o}\iota\mu\alpha\sigma\epsilon\nu$ is meant "has held in reserve:" and $\alpha\gamma\alpha\pi$. here includes the notions of worshipping and obeying. Thus our Saviour says: "He that loveth me keepeth my commandments."

I must not omit to notice the α at the commencement of the sentence, which some would *cancel* as inconvenient, and others would *alter*. Neither course can be defended, nor is either necessary. We may, I think, regard $\alpha\ \delta\phi\theta\alpha\lambda\mu\acute{o}\varsigma$ — $\alpha\gamma\epsilon\beta\eta$ as an antapodoton or unfinished sentence: and hence the α is, after the Hebrew manner, repeated at the next clause. Indeed the whole is an Hellenistical construction. For a *Classical* writer would have used $\delta\sigma\alpha$, which indeed is found in the Alexandrine MS. and some Fathers; but, I think, from emendation.

10. Here commences the *third* part of the Chapter, in which the Apostle shows *how* things so hidden and remote from all human thought have been

* The last clause of this *triple parallelism* contains an idiom found both in the Heb. and the Classical writers. See Jer. 65, 17. 3, 17. Hence it is not strange that it should be found in the Rabbinical writers. See Wetstein's citations, of which the most apposite is Maimonid. de fundamentis Legis 2, 14. Hæc autem res non potest ore proferri, nec auribus usurpari, aut mente hominis perspicuè comprehendendi. Surgit eleganter, multa ipsi videmus pulchra; plura aliorum relatu vidimus; plurima nec nisa nec audita mente concipimus. From the Classical writers he compares Empedocl.: οὕτως οὐτ' ἐπιδερκτὰ τὰδ' ἀνδράσιν, οὐτ' ἐπακουστὰ, οὔτε νόφ περίληπτα. Cic. pro Marcell. 2. quæ quidem ego, nisi ita magna fatear, ut eâ viâ cujusquam mens aut cogitatio capere possit, amens sim. Curtius 3, 2, 12. Opulentia, quantam, qui oculis non subjicere, animis concipere non possunt.

known to himself and others, namely, by Divine revelation. (Crell.)

10. ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε δ. τ. II. α. We must here subaud ταῦτα from the α preceding. By ἡμῖν is meant, as some think, the Apostle himself: or, as others think, himself and the rest of the Apostles: which I prefer. But I see no reason why it may not be meant, in a certain degree, for all Christians. For though, in its chief import, the revelation was, as the Apostle says, by the Spirit; yet, by means of the Spirit, we mediately (through the sacred writers of the New Testament) derive knowledge on points stretching beyond all human comprehension, or even conception.

The next words shew *why* we cannot know or conceive those truths. Τὸ γὰρ πνεῦμα οἶδεν. Now here there is the very frequent, but too often unobserved, ellipsis of μόνον. For the Holy Spirit, it is said, alone ἐρευνᾷ, which *here* does not merely mean *searcheth*, but denotes such profound research as leads to thorough *knowledge*. So Theodor. τὸ ἐρευνᾷ οὐκ ἐπὶ ἀγνοίας τέθεικεν, ἀλλ' ἐπὶ γνώσεως ἀκριβοῦς. And so Theophyl. The meaning, then, is: "thoroughly knoweth and understandeth." Compare Prov. 8, 27. Rom. 3, 27. Ap. 2, 23.

10. τὰ βᾶθη τοῦ Θεοῦ, i. e. the hidden counsels of God, τὰ ἀνεξιχνίαστα τοῦ Θεοῦ, or (as Hesych. explains) τὰ ἀχώρητα, τὰ ἀκατάληπτα, such as they continued to be during the times of the Old Testament.

11. This verse is meant to show and illustrate the exact knowledge of the Spirit respecting the mysteries of God: and this is done by a popular and very forcible simile, or comparison.

11. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου. Subaud from the preceding βᾶθη, "hidden counsels, plans, and intentions." The sense, then, is: "Who knoweth the counsels hidden in the breast of another man? Who but the man himself and his own mind?"

This is appositely applied to the Spirit of God, who alone knoweth the secrets of God, and can reveal them to others. Thus without revelation, mediate or immediate, no knowledge can be attained of the counsels of God. See Chrys. and Theophyl., and also Schoettgen.

Wets. compares a similar sentiment of Koheleth, R. 11, 5. Bereschith, R. 65, 7. Nemo homo novit, quid sit in corde socii sui.

12. ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν. The Apostle here rejoices at the knowledge thus divinely granted, and acquiesces in it as excellent, even though it be unaccompanied with any knowledge of human learning. (Krause.) The sense seems to be this: "But we (meaning both himself and the other Apostles) have received, not the spirit, temper, and disposition of the world, that is consistent with worldly wisdom, but *divinely instilled wisdom*, so that we may know and approve the benefits which are freely bestowed on us by God, and especially the wisdom communicated by the Gospel, which alone instils the true principle of virtue, and leads to real happiness." The above (which is chiefly founded on Chrysost. and the Greek Commentators—see especially Theophyl.) I believe to be the true sense. But, from the flexible nature of the expressions employed, it is hardly possible to *determine* it with certainty. Hence the variety of interpretations.

13. ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἁ. σ. λ. At ἃ must be repeated χαρισθέντα from the preceding. Λαλοῦμεν, *we speak, teach*. A sense frequent in Scripture, especially in the Gospel of St. John. Οὐκ ἐν διδακτοῖς, &c., "not in the words, *oratory*, or *argumentation* suggested by human wisdom, but in those suggested by the Holy Spirit. Rosenm. remarks, that by λόγοις are here meant, not only the *words*, but the *subject*, and the whole *method* of treating it." On which sense see Steph. Thes. or Ernesti's Lex. Tech. Rhet. Διδακτοῖς ἀνθρωπίνης σοφίας, "taught by human wisdom." This syntax (namely, the genitive of cause)

also occurs in Joh. 6, 45.; and indeed is occasionally found in such verbals in *τος*, in other writers.

13. *πνευματικοῖς πνευματικά συγκρίνοντες*. On the sense of these words there has been no little difference of opinion. Almost all the recent Commentators adopt the interpretation of Pelagius, Sedulius, &c., which is also noticed by Theophyl. And they render *συγκρίνοντες* *explaining*; a sense found in several passages of the Sept. where the word answers to the Heb. *רָשָׁה*. And so the simple *κρίνειν* in Joseph.; and *διακρίνειν* in Philo. (See Krebs. and Loesner. This interpretation, too, may be seen fully developed in Rosenm. and Krause.) Thus at *πνευματικοῖς* must be supplied *ἀνθρώποις*, which they think more agreeable to what follows. But the Apostle makes such abrupt transitions, that even *that* principle is sometimes scarcely applicable. Chrys. and the other Greek Commentators take the ellipsis to be *πράγματα*. And this is the interpretation supported by almost all the earlier modern Commentators, and ably defended by Whitby, who states it thus: "We speak these things in the words taught by the Holy Ghost, comparing the things which were written by the Spirit in the Old Testament, with what is now revealed to us by the same Spirit, and confirming our doctrines from them." So Hardy (from Grot. and others): "Exponentes ea quæ prophetæ Spiritu Dei acti dixerunt, per ea quæ Christus suo Spiritu nobis aperuit: evangelica mysteria ex typis Vet. Test. illustrantes et confirmantes." And this, upon the whole, seems the most satisfactory sense. But I see no reason why Whitby should have adhered to our common version *comparing*. It is evident that Chrysost., &c. took it to mean *explaining*: though it must be such sort of explanation as arises from a mutual comparison of any two things with each other. And this sense is rightly adopted by Doddr. and Mackn.

Wets. has here an immense farrago of passages, few of which are to the purpose. The most apposite

is Polyb. τὴν δὲ σύγκρισιν τῶν ἀψύχων τοῖς ζῳύχοις. Indeed they are, in general, unnecessary ; since they only tend to prove and illustrate the signification *compare*, which no one calls in question.

14. ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τ. τ. Π. Now men are called ψυχικοί, who follow only the impulses of nature common to the brutes ; who consider only objects which strike the senses, and the things of this life. For ψυχὴ is that sort of instinct which men have in common with the brutes, to follow which is equivalent to following concupiscence. Thus in Judg. 19. the ψυχικοί and the πνεῦμα ἔχοντες are distinguished. And in Jos. 1, 2. God is said to have instilled into Adam πνεῦμα and ψυχὴν. The ψυχικοί, therefore, are those who are led merely by sensual impulses, and do not follow, as becomes rational beings, right reason ; and especially do not weigh the truth and authority of religion, neither attend to the representations of others, nor use the opportunity of learning ; neither examine what is offered to them for, nor make trial of what they have heard, so as to understand its value ; but rashly reject what they perceive to be contrary to their own opinions, James 3, 15.

From this very cause, (namely, that they follow their own opinions,) men of this kind do not admit (οὐ δέχουσι) the more perfect doctrine of revelation, but reject and account it foolishness. (Noesselt.) So Chrysost., from whom Theophyl. explains ψυχικὸς ἄνθρωπος by ὁ τὸ πᾶν τοῖς τῆς ψυχῆς λογισμοῖς διδούς, καὶ μὴ νομίζων δεῖσθαι τῆς ἀνωθεν βοήθειας, μηδὲ πιστεῖν θέλων δέχεσθαι τι. He takes ψυχικὸς for φυσικὸς : and he adduces an apt illustration, “ that as the eyes of the body, though the most beautiful and useful of its members, yet, without light, cannot see, so the ψυχὴ cannot discern unless enlightened by the Holy Spirit.” And so Theodoret. See also Calvin, De Dieu, and Grot., which last Commentator observes, that ψυχικὸς here means *animal* or carnal, as opposed to *spiritual* ; men resting on their own reason only,

such as were most of the Jews, and the Philosophers of the Greeks. So Hierocles calls that the *ψυχικὸν σῶμα* which he afterwards explains the *τὸ ζῶτικόν*. The same opinion, too, is adopted by Salmasius (whom see, cited by Wolf), and also by Wets. and Doddr. De Dieu and Dickson, ap. Pole, however, take a somewhat different view of the subject, and especially Capellus ap. Crit. Sacr. He takes *ψυχή* to answer to the Hebr. *נֶפֶשׁ*, the *anima* common to all men, from which proceed the motions and affections common to all, and naturally corrupt." The *πνεῦμα*, he says, is the *רוּחַ*, the *Holy Spirit*, or the mind reformed and regenerated by its influences. And so Vitringa Obs. 163. and Schoettg. See also the learned Dissertation of Winckler ap. Wolf, whose opinion is adopted by Wolf himself, and thus briefly summed up. "Per *ψυχικὸς* h. l. non irrogenitos quosvis, quales v. c. sunt pravæ vitæ homines, sed doctores Judæos ac Gentiles, iisque similes per *πνευματικὸς* autem non sanctos quosvis, sed Apostolos, tanquam singularibus Spiritus S. donis extra ordinem instructos, indicari.

14. *ὃ δέχεται*, "admit, hear, follow." So the Hebr. *קִבֵּץ*, Prov. 4, 10. *Μωρία γὰρ αὐτῷ ἐστὶ*, scil. *ταῦτα τὰ πνευματικά*, "he thinks them foolish and useless." Wetstein compares Thucyd. 5, 41. *τοῖς δὲ Λακεδαιμονίοις τὸ μὲν πρῶτον ἐδόκει μωρία εἶναι ταῦτα*.

14. *καὶ οὐ δύναται γινῶναι*, i. e. "he cannot *fully understand* their excellence." "And that (says Paræus) both from defect of light, and from corruption of heart."* "Ὅτι πνευματικῶς ἀνακρίνεται", "they," i. e. the *τὰ πνεύματος*, "are discerned *πνευματικῶς*, by the *mind* only, and not the external senses, not *ψυχικῶς*, by the spiritual intellect, and by the light of faith granted by the Holy Spirit."

* For, as says Aristot. (cited by Bulkley), wickedness perverts the judgment, and makes men err with respect to practical principles; so that no one can be wise and judicious, who is not good." Bulkley also cites Porph. de Abstin. p. 38. *Διὰ τοῦ ἀλόγου ἐνεργῶν, (οὐκ) ὅλος τε ἐστὶ θεωρεῖν τὰ κατὰ τὸν νοῦν ἀκραιφνῶς*.

15. ὁ δὲ πνευματικὸς — ἀνακρίνεται. The Apostle here opposes the spiritual to the animal man, in respect to right judgment: and shews, that *here* the latter can stand no comparison with the former.

The antithetical and *popular* cast of this sentence is especially to be attended to. The πνευματικὸς, the man enlightened and guided by the Holy Spirit, the rightly instructed Christian (it is said) ἀνακρίνει μὲν πάντα, on the sense of which words Commentators are not quite agreed. Most recent ones, as Noesselt, Rosenm., and Krause, take πάντα as a masculine, and render: "The spiritual man may convince the natural man, but he himself can be convinced, or convicted, by no natural one:" understanding by ἀνακρ. *convincere, arguere, ἐλέγχειν*, (see 14, 24.) q. d. "make him perceive his error and self-deceit, in arrogating to himself wisdom, and ascribing folly to the Christian doctrine: but he himself can be convinced, or convicted, of error, by no profane person." This, however, does not seem suitable to the preceding verse, nor does it appear to be *the* sense of the Apostle. Not to say that this would demand a signification of πᾶς unwarranted, and require rather πάντας: and such indeed is read by Theodoret and Irenæus; but without authority. I see no reason to desert the common interpretation, which takes πάντα as the neuter plural, and ἀνακρίνει in the sense *discerneth*. This is supported by Chrysost., Theoph., Theodor., &c., and by some very eminent modern Commentators, as Beza, Grot., and Wolf. On the sense of πάντα we need not too anxiously press. It must be confined to the case in hand, and mean spiritual things, and those relating to religion, and the revealed will of God.

15. αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται, "he himself is *not*, *cannot* be, discerned of any natural and animal, not spiritual, man." There may appear a slight incoherence, by the former clause of this antithetical sentence having the neuter, and the latter the masculine. And thus, Bos and Rosenm. remark, by the

lex disjunctionis, πᾶς must necessarily answer to οὐδεὶς. But both the Apostle, and indeed the Sacred writers in general, are little attentive to such petty niceties, which indeed are sometimes unobserved in the best Classical authors, in whom there is far less of regularity than in the modern writers.

A passage of very similar turn of expression is cited by Elsner from Epictet. 64. καθάπερ ἡ τὸν χρυσὸν δοκιμάζουσα λίθος, οὐκέτι καὶ αὐτὴ πρὸς τοῦ χρυσοῦ δοκιμάζεται· οὕτω καὶ ὁ τὸ κριτήριον ἔχων. Other imitations, (or rather larcenies,) of this most eloquent and learned Empiric I have elsewhere pointed out. The sense of the passage Theophyl. illustrates by the following beautiful comparison : Ὡσπερ καὶ ὁ ὁρῶν, αὐτὸς μὲν καὶ τὰ οἰκεῖα βλέπει, καὶ τὰ τῶν μὴ ὁρῶντων· ἐκεῖνοι δὲ τυφλοὶ ὄντες, οὔτε τὰ ἑαυτῶν, οὔτε τὰ ἐκείνου.

16. τίς γὰρ ἔγνω νοῦν Κυρίου, &c. Taken from Is. 40, 13. where the interrogation has the force of a strong negation. On the *sense* of the words, however, interpreters are not agreed. Rosenm., following the opinion of many recent Commentators, paraphrases thus : “ No one of these men knows the mind and counsels of God, and therefore cannot judge, or decide upon those things which the Holy Spirit has taught us, and which we teach others.” The *subject* (he adds) is of *profane men*, none of whom understand the mind or will of the Lord, so as to be able to teach the spiritual man.” But this interpretation (especially the latter part) seems not a little strained and harsh. It is to be observed, that Rosenm., with many other Commentators, as Justinian, Vorst., Sclater, Hamm., Locke, Wells, Hardy, Pyle, and Mackn., refers αὐτὸν to the *spiritual man*.* Which may pro-

* And for this he strongly contends, in the following words : Nam αὐτὸν de eodem dicitur, qui v. 15. αὐτὸς appellatus erat, de πνευματικῷ videlicet s. Christiano. Accedit, quod partes commatis 15. membris hujus commatis 16. haud dubie, quamquam inverso ordine respondent. Quodsi enim quaeritur : v. 15. Cur Christianus, s. edoctus a Spiritu agnoscere errorem profanorum hominum possit ? respondet Paulus, v. 16. quoniam nos Christiani mentem si senten-

bably be the true mode of interpretation. The ancient Commentators, however, and some eminent modern ones, as Zeger, Grot., Whitby, and Doddridge, refer it to *Κυρίου*. (See the paraphrases of Whitby and Doddridge.) The sense (according to this interpretation) is well expressed by Mr. Slade in the following paraphrase: "No *man*, unassisted, can know the purposes of *God*, none can enter into counsel with him; and therefore, by a necessary inference, *no natural man* can enter into the views of one that is spiritual, because they proceed from God, and are unintelligible without a divine communication: But we are not merely natural men; for we have the mind, or spirit, of Christ, and are therefore able to instruct others, and to understand their spiritual concerns; though the unconverted are incapable of appreciating our doctrine, or of forming any proper judgment of us."

The *συμβιβάσει* must be interpreted according to the view taken of *αὐτόν*. If it be understood of the *spiritual man*, it must signify *convince*; as in Acts 9, 22.* if to *the Lord*, it must denote *teach, inform, instruct*. Which mode of interpretation is adopted by Schleus. Lex., who renders: "Quis enim cognovit mentem et consilia Dei, qui instructurus sit eum, aut, qui eum meliora docere possit?" And he refers to a similar use in Exod. 4, 12 & 15. Levit. 10, 11. Judg. 13, 8. Ps. 32, 8.

Doddridge observes, that this part of the Epistle is very artificially conducted. The Apostle (says he) is now aiming at the great point of establishing

tiam Christi tenemus. Cur contra is (αὐτός) a nullo profanorum erroris convinci potest." v. 15. Quoniam nemo profanorum mentem Domini intelligit. (v. 16.)

* At least, to that passage Rosenm. appeals. But *συμβ.* there signifies to *establish* on good grounds, shew, demonstrate, prove. (See the note on that passage.)

Theodor. explains thus: Ἰκανῶς ἀπεδείξεν τὸ τῆς θείας διδασκαλίας ἀνεγδεές· εἰ γὰρ οὐ μόνον ἀνεγδεής ὁ τῶν ὅλων Θεός, ἀλλὰ καὶ ἀνέφικτον ἔχει σοφίας, ταύτης δὲ καὶ ἡμῖν μεταδίδωκεν, οὐδὲ ἡμεῖς ἄρα τῆς τῶν καλουμένων σοφῶν διδασκαλίας δεόμεθα.

his authority, which had been suspected, amongst them; yet he does not directly propose, but obliquely insinuate, arguments against such suspicions; arguments which might possess their minds before they were aware of what he intended to effect by them."

CHAP. III.

What follows closely coheres with the 13th verse of the preceding chapter. The Apostle has there said that he celebrates the benefits conferred on men by Christ, and that what is known to us by the spirit of God, respecting his counsels for the promotion of human felicity, he expounds more fully τοῖς πνευματικοῖς. He now, then, proceeds to say, καὶ γὰρ, &c. (Krause.)

VERSE 1. καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀ. αῖ. σ., "I could not (namely, when I was with you, to instruct you in the Christian religion) discourse with you as with far advanced and well-informed Christians." The Apostle, as it were, replies to a specious argument, which might be employed against him, namely, that the Corinthians had from him scarcely received the *rudiments* of the Christian religion, and that they therefore did right in adhering to, and preferring those teachers who had communicated to them the *capita rerum*. The Apostle, then, now mentions the *cause why* he had only communicated to them the first elements. It seems, when Paul went to Corinth to instruct the infant Church, it consisted partly of Heathens, and partly of Jewish converts, somewhat backward in knowledge, and rude in civilization: therefore he could not treat them as if far advanced, or well informed; but, as was incumbent on him, he spoke to them ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.

The term σαρκικός (from σὰρξ, בשר, which signifies both the *flesh*, and the *weakness and frailty of it*) denotes *weak* in intellect, and spiritual comprehension,

as opposed to the πνευματικοί. The other term νήπιοι ἐν Χριστῷ, signifies "infants (i. e. of infantine understanding) in Christian doctrine," these being as far inferior to the πνευματικοί as the mind of babes is to that of men. This sense of νήπιος occurs also in the Classical writers, especially the Poets, as Homer, Hesiod, and Pindar.*

2. γάλα ὑμᾶς ἐπότισα. The Apostle continues the metaphor, which is taken from the custom of feeding infants with the lightest food, and that prepared for the stomach, as milk, pap, &c. Γάλα, therefore, represents the slighter, simpler, and elementary doctrines of Christianity. So Theophyl. ἀπλουστέραν διδασκαλίαν. See 1 Pet. 2, 2. There is a sentiment of similar metaphor† in Hebr. 5, 11—14.

The βρῶμα answers to the στέρεα τροφή at Hebr.; *solid food*, not comminuted and prepared for the stomach. Both these terms denote the more sublime and mysterious doctrines. Some Commentators here recognize an ellipsis of ἔδωκα. But Grot., more rightly, supposes there is a syllepsis; the ἐπότισα referring only to the γάλα, not to the βρῶμα. In ποτί-ξεν, it must be observed, there is (as in some other

* For (observes Grot.) discourses delivered before *all* must, of course, be accommodated to the comprehension of the greater part. Now the greater part of the Corinthian Church had as yet made no great progress in the doctrine of Christ, which was *spiritual*: therefore they, at present, needed rather to have instilled into them the precepts of Christ, for the subduing the remains of evil affections, than to have explained to them the figures hidden in the Old Testament history, and the things thus adumbrated of the New Covenant. The latter are proper for those who are far advanced in godliness; the former are necessary for those who are only *entering* upon the study of divine things."

† Of which examples are found in the Classical writers. Wetstein adduces the following from Artemid. 1, 17. ὁ δὲ τις γάλα λαμβάνει—ἀσθενεῖς γὰρ εἰσιν οἱ ἐν γάλακτι παῖδες· καὶ μὲν δὴ καὶ οἱ τέλειοι, ὅταν νοσοῦντες τροφῇ μὴ δύνανται χρῆσθαι, γάλακτι χρῶνται. Philo 1, 301, 37. ἐπεὶ δὲ νηπίους μὲν ἐστὶ γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα· καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν τὰ τῆς ἐγκυκλίου μουσικῆς προπαιδεύματα, τέλειαι δὲ καὶ ἀνδράσιν εὐπρεπεῖς αἱ διὰ φρονήσεως καὶ σώφροσύνης, καὶ ἀπάσης ἀρετῆς ὑψηλότητες. See also 1, 531.

Greek verbs) a kind of *Hiphil* sense; and it is of the number of those verbs which carry two accusatives. See Matth. Gr. Gr.

2. οὐκ ἔτι γὰρ ἠδύνασθε, scil. πέπτειν, “bear, i. e. digest and turn to nutriment such solid food.” Grotius remarks, that such ellipses (and he might have added, *especially after verbs of ability*) are frequent in Scripture. Nor are they unusual in the Classical writers.

3. ἀλλ’ οὔτε ἔτι νῦν δύνασθε. These words imply more than they seem to express; q. d. “Nay, ye are not even *now* able (even when ye have had time to be thoroughly grounded in the faith), nor can I *now* expound the more recondite truths of the Gospel, with any expectation of promoting your spiritual improvement.” Here Grotius aptly cites Origen c. Cels. 3. Τὰ ἐν ἡμῖν μάλιστα καλὰ καὶ θεῖα τότε τολμῶμεν ἐν τοῖς πρὸς τὸ κοινὸν διαλόγοις φέρειν εἰς μέσον, ὅτ’ εὐποροῦμεν συνετῶν ἀκροατῶν ἀποκρύπτομεν δὲ καὶ παρὰ σιωπῶμεν τὰ βαθύτερα τοὺς συνερχομένους καὶ δεομένους λόγων τροπικῶς ὀνομαζομένων γάλα· γέγραπται γὰρ παρὰ τῷ Παύλῳ ἡμῶν Κορινθίοις ἀποστέλλοντι, “Ἐλλησι μὲν, οὐ κεκαθαρμένοις δὲ πω τὰ ἔθνη, Γάλα ὑμᾶς ἐπότισα καὶ οὐ βρῶμα οὐκ ἔτι γὰρ ἐδύνασθε, ἀλλ’ οὐδὲ ἔτι νῦν δύνασθε· ἔτι γὰρ σαρκικοί ἐστε.

8. ἔτι γὰρ—διχοστασίαι. The Apostle now shows the grounds on which this opinion of their inability is founded: “for ye are yet carnal,” &c.

“Οπου has here the sense, not of *where*, but *whereas*, *since*, of which examples are not unfrequent in the Classical writers. (See St. Thes., Viger., Hoogeven, Matth. Gr. Gr., Krause, and Rosenm., or Schleus. Lex., to whose examples I add Thucyd. 6, 68. 2. and Plut. Rom. 25. With respect to the terms *ζηλος*, *ἔρις*, and *διχοστασίαι*, they are said by Krause to be mere synonymes. And he compares Sallust Catul. 9, 2. *jurgia*, *discordias*, *simultates*. I have always regarded them as forming a climax: and this opinion is supported by the authority of Grotius.* Nay

* Who observes: “Nam invidia contentionem peperant, contentio

even the words of the above cited parallel passage are such. But, to turn to the examinations of terms themselves, *ζῆλος* answers to the Hebr. *נָכַר*. It is, Justinian observes, a term of middle signification, and is used both in *bonam partem*; as in Tit. 2, 14., and in *malam partem*; as here and in Acts 5, 17. 7, 9. 13, 45. Rom. 13, 18. 2 Cor. 12, 20, *Ἔρις* answers to the Hebr. *רִיב*; and *διχαστασίαι*, to the Hebrew, *תַּחֲלֻמִּים*.

3. οὐχὶ σαρκικοί ἐστε; “does not the flesh yet too much prevail; are ye not yet *σαρκικοί*, compared to true and sincere Christians,” (the *πνευματικοί* just mentioned.) “For (observes Paræus) the envying, strife, &c. just mentioned, are by the Apostle at Galat. 5, 20. numbered among the works of the flesh;” “reckoning among them (says Grot.) all those affections which do not wholly tend to the honour of God, and the welfare of man, but are merely directed to our own gratification.”

3. καὶ κατὰ ἄνθρωπον περιπατεῖτε, “do ye not act like men; is not your conduct correspondent to the usual habits of carnal men,* who live after the flesh.” The above sense of *περιπατεῖν*, which is formed on that of the Heb. *הלך*, is very frequent in the New Testament. See Vorst. de Heb. N. T. 194. and Schl. Lex.

4. ὅταν γὰρ λέγῃ τις Ἐγὼ μὲν εἰμι Παύλου — σαρκικοί ἐστε; It is thought by the Greek Commentators, and also Grot. and Locke, that the Apostle uses these names to hint at some persons who were heads of factions. But see the note on ver. 10.

“Thus (observes Justinian) they were not content to entertain “preference of one over another, on the score of wisdom or eloquence, but to carry their preference to the extent of quarrels, dissensions, and schisms.” And Rosenm. and Noesselt remark,

scissuram.” And he refers to 1, 10. 11, 18. 12, 25. So also Theophyl. 184. Πανταχοῦ δὲ τὸν ζῆλον τῇ ἐριδι συνάπτει. Πατὴρ γὰρ ὁ ζῆλος τῆς ἐριδος, αὕτη δὲ τὰς διχαστασίας γεννᾷ.

* So Theophyl. σαρκικὰ καὶ ἀνθρώπινα καὶ προσγεία φρονεῖτε.

that the Apostle justly ascribes these dissensions and factions of the Corinthians to weakness of understanding. "For those (continue they) who called themselves Paullini or Apolloni, seem to have agreed among themselves on the *chief heads* of Christian doctrine, only disagreeing on the preference which the one shewed to Paul, the other to Apollos; not adverting to or understanding the essentials of Christian doctrine, on which Paul and Apollos perfectly agreed, but only what was external and accessory; admiring Apollos's eloquence, and contemning Paul's tenuity of instruction; or perhaps differing on the subjects of marriage, meats offered to idols, &c. But diversities of opinion on such points ought, surely, not to have been swelled to such importance as to occasion mutual offence and disagreement among Christians who entertained right notions as to the *general* principles of the religion." These reflections of the learned Commentators are, upon the whole, well founded. But I must take exception at their limitation of the term σαρκικοί (though supported by Schleus.), as if it merely referred to *weakness of understanding*. What is imputed to these Corinthians, implies *more* than that: and the term has reference rather to the *heart* and the *affections*, namely, denoting *carnal, sinful, corrupt*, i. e. compared to what Christians should be. So Rom. 7, 14. ἐγὼ δὲ σαρκικὸς εἰμι, and elsewhere. How then (it may be asked) will this consist with what is said in 1, 5. and 2 Cor. 8, 7.? But those *there* mentioned (as Whitby suggests) may be restricted to some few superior members who enjoyed these graces for the good of the rest, and yet they might be *generally babes* in Christ." Whitby, too, thinks that these gifts might be bestowed for the confirmation of the Gospel and the good of others; and yet be of small proficiency in the saving parts of that good spirit." *This* opinion, however, seems somewhat exceptionable. And though he urges that "these very persons are accused by the Apostle of

conceit, ostentation, and envy, yet charity may incline us to suppose those vices were not carried to a very high pitch : and it would be unreasonable to expect any thing like *perfection* from Christian professors of any age.

5. τίς οὖν ἐστὶ Παῦλος — ἔδωκεν. It is rightly observed by Grot., that *διάκονος* is here not a name of function, or office, but a general one, answering to the Heb. משרת, and suitable to all who furthered the dissemination of the Gospel ; not designating *Lords*, to domineer over their faith, but merely persons instrumental in, and not the authors of, faith and conversion,* and who therefore could not, with propriety, be set up as heads of sects." I cannot, however, assent to his position that the term differs materially from *εὐαγγελισται*, as if the one referred to *words* ; the other to *works* : for the words of an *εὐαγγ.* carry with them the force of works.

5. καὶ ἐκάστω, ὡς ὁ Κύριος ἔδωκεν. Grotius and Rosenm. notice that there is here a *trajectio*, or inverse construction, for καὶ ὡς ἐκάστω ὁ Κύριος ἔδωκεν. So Rom. 12, 3. and supra 2, 7. There is, too, an ellipsis of *τοσούτους*. The sense, then, is this : " even as the Lord hath given to each of them his share of spiritual gifts and evangelical success." Doddridge refers the words to the *evangelized*, not the *evangelizers* : and Whitby makes them common to both. But this cannot be admitted on any sound Hermeneutical principles. The interpretation I have laid down is supported by the authority of the Greek Commentators.

6. ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡύξανεν. Of these words the sense is obvious. (See Rosenm. or the Paraphrasts.) The metaphors here employed are agricultural. Ἐπότισα refers to *irrigation*, which was practised, wherever possible, in the parched countries of the East. Examples of the

* So Theophyl. 184. διάκονοι ἐσμεν οὐχὶ αὐτοφριζῶ καὶ πηγὴ τῶν ἀγαθῶν. Such, he observes, was Christ alone ; ἐκείνου γὰρ ἐστὶ τὸ πᾶν τοῦ παροχέως τῶν ἀγαθῶν.

metaphor are adduced by Krause, the most apposite of which is from Liban. Or. 13. p. 186. *Reisk.* τοῦτο γὰρ καλὸν ἐγὼ ἐφύτευσα, σὺ δ' ἔθρεψας. Wets. here quotes, with seeming approbation, the opinion of some Fathers, as Nyss. c. Eunom. 2., August. Ep. 48., Petilius ap. August. 3, 53., and Optatus Mil., that ἐφύτευσα refers to Paul's κατήχησις or *instruction* of them; and ἐπότισεν, to Apollos's afterwards baptizing them. This, however, is too systematical and formal. Neither does it seem founded in truth. It is pretty certain that Apollos' labours did not commence until after Paul had left Corinth: and it is not probable that he would defer the baptism of the *catachumens* (if they must be so called) for the space of almost a year and a half; which was the time of Paul's continuance at Corinth. See the note on 1, 14.

In ἡύξ. there is a use corresponding to that of the Heb. *חַזַּק*. See 2 Cor. 9, 10. Col. 2, 19. Krause cites a similar Hiphil use of the Latin *augeo* from Cato. That is, however, merely a use of the intransitive for the transitive.

7. ὥστε οὔτε ὁ φυτεύων ἐστὶ τι — Θεός. The sense of these words is plain, and we have only to attend to the force of the idiom εἶναι τι, which is evidently elliptical, and occurs not unfrequently in the New Testament. See Acts 5, 36., and the note on Gal. 2, 6. Many examples are adduced by Krause from the Classical writers. The usual subaudition is μέγα, which most Commentators here supply. Grot., too, and others, take the expression as said *comparatè*; q. d. "nothing, in respect to God."

8. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν. It is here only necessary to attend to the sense of ἓν εἰσιν, which signifies: "they are, as it were, one and the same in office and purpose, ministers of the same Lord; they are one, are united, by doing the same business, and being destined to forward the same doctrine; serving the Lord with conjoint honour." So Grot., Beza, Sclater, and Rosenm. The *infe-*

rence, left to be supplied, is this: "As, then, those who apply to the same business ought not to split into parties, so ought not you to be divided into factions; thus they do ill who oppose minister to minister." So Estius, Sclat., and Grot., who compare Joh. 10, 30. 17, 11 & 22. 1 Joh. 5, 7 & 8. Others, as Krause, lay down the following: "Who-soever discharges what is committed to him by God, is a *διάκονος* or *συνεργός Θεοῦ*: therefore neither ought any one to despise another, or be despised for the sake of another.

8. ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κ. τ. ἴ. κ. The Greek Commentators and Crellius rightly notice that these words were added to repress sloth, as all the labourers would be on the same footing, and receive the same reward. The words therefore form an *epanorthosis*; q. d. "they are not so far *one*, but that respect will be had to each one's labour and pains, and he will receive his own reward proportionably. It is *labour* to which the reward is promised, not *success of labour*, which is not in any minister's power."

9. Θεοῦ γὰρ ἐσμὲν συνεργοί, &c. Here we have a fuller explanation of what was said in the preceding verse. The sense is: "for we ministers and teachers are fellow-labourers with God, discharging the same office committed to us by God." Such, too, at 3 Joh. 8, are said to be *συνεργοὶ τῇ ἀληθείᾳ*: and at Mark 16, 20. God is said *συνεργεῖν ἀποστόλοις*. *Συνεργός* is simply for *συναίτιος* and *συμπρακτῶρ*, *instrumental*. (See the example in Munthe.) Yet there seems to be an allusion to agricultural labour, which was properly called *ἔργον*; as in Hesiod *Op*.

"Those (observes Grot.) whom he had just cast down, by comparing them with God, he now raises, by comparing them with men."

9. Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε, "ye are," &c. For the pronouns in this verse are emphatical; and the *people* are here addressed by a double metaphor,

both agricultural and architectural. By the γεώργου is meant the *ager cultus*. So the Sept. in Gen. 26, 14. Prov. 6, 7. 21, 30. 31, 16. (See Schl. Lex. and Philo.) There is a similar passage in Is. 61, 3. φύτευμα Κυρίου. This metaphor, by which Christians are compared to a field sown with seed, is often employed by the sacred writers; as Matt. 13, 38. In Θεοῦ οἰκοδομῇ there is an *architectural* metaphor, used further on, and in 2 Cor. 6, 16. and Eph. 2, 21. The sentiment may be thus expressed: "*You* are, as it were, the *field* which God cultivates, and the building which he erects; *we* are his *labourers* in both works." The above metaphors are thought, by the Greek Commentators, to inculcate the duty of Christian unity.

10. κατὰ τὴν χάριν τοῦ Θεοῦ, &c. The architectural metaphor is here continued, with the addition of some suitable tropes. (Krause.)

The best Commentators, ancient and modern, are agreed that by χάρις St. Paul means the office of Apostleship among the Gentiles, *graciously* committed to him by God. Now every builder begins with the foundation: and thus did St. Paul, like a judicious builder, commence with teaching his converts the simplest Christian truths.

Σόφες, like συνετὰς, signifies not only *intellectual wisdom*, but, in a general sense, *peritia*: and this not only in the Scriptural, but the Classical* writers. Then it is added, θεμέλιον τέθεικα, "I have laid the foundation, by communicating the first elements."

10. ἄλλος δὲ ἐποικοδομεῖ. Rosenm. (from Grot.) remarks that the metaphor is here further developed, what was before applied to *Christians* being now extended to the *doctrines* communicated to Christians." Grot., too, observes that similar transitions,

* From whom many examples are adduced by Wets.; as Max. Tyr. 12, 4, ὁ μάντις σοφός, καὶ ὁ τέκτων σοφός, Æschin. Dial. 1. οἱ σοφοὶ μάγειροι — οἱ σοφοὶ τέκτονες. Aristen. 2, 10. σοφὸς τεχνίτης. Aristot. Nic. 6, 7. λιθουργὸν σοφόν. Crates. τέκτων οὐ σοφός.

where part of the similitude is retained, and part changed, occur in Matt. 13. Mark 4. Joh. 10., and elsewhere.

10. ἕκαστος δὲ βλέπεται πῶς ἐποικοδομεῖ, "yet let every one look and mind how he forms the superstructure; with what sort of doctrines he follows up the first elements, that they may square with the former, and be suitable thereto."

11. θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι π. τ. κ. By δύναται, Grot. observes, is here meant "can, consistently with what is right, i. e. ought;" as in Matt. 9, 15. and elsewhere. Παρὰ τὸ κείμενον. This use of παρὰ for ἥ is partly derived from the Hebrew, and is thought to be Hellenistical. Yet it occasionally occurs in the Classical writers. Thus Plato Phœd. (cited by Krause) οὐδὲ μὴν ποιεῖν τι οὐδὲ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκεῖνα ἥ ποιῇ ἥ πασχη. To which I add Heliodor. 1, 74, 8. After τὸν κείμενον must be supplied ὑπὸ τῶν ἀποστολῶν, "by us Apostles, subserviently to the purposes of God."

11. ὅς ἐστιν Ἰ. ὁ Χ. This is wrongly rendered by L'Enfant: "which is, that Jesus is the Christ." This is doing violence to the construction. The true sense, and that required by the construction, is, doubtless, the one commonly ascribed to the words, namely, "which is Jesus Christ:" meaning (as Grotius and others have seen) the *history of Christ*, comprehending the doctrines and precepts, the promises and threatenings of the Gospel. (See the note on 2, 2.) These *fundamental points*, the Apostle means to say, must remain undisturbed, nor ought any thing to be added but what is perfectly agreeable thereto.

12. εἰ δὲ τις ἐποικοδομεῖ — χρυσόν, ἀργύριον. The Apostle here shows the reason why every one should mind what superstructure he erects. (Crellius.)

The sense of the passage is somewhat obscure, by a confusion of metaphor resulting from the high wrought mental feelings of the writer. The question seems to hinge upon *this*, whether the Apostle

intended to represent *one*, or *two* buildings. The *former* is the common opinion, and is supported by Grotius.* But this has, I think, tended more than any thing else to throw obscurity over the whole passage. The latter is, with far greater semblance of truth, maintained by Chrysost., Theophyl., and several eminent modern Commentators, as Crellius, Wets., Doddridge, Rosenm., and Macknight; and it has been recently adopted by Krause and Slade. The Apostle meant to suggest that on the foundation of those elementary principles two very different buildings might be erected: thus the metaphorical expressions are meant to designate the *good* and the *bad* superstructure. The punctuation, therefore, may be as follows: χρυσὸν, ἀργύριον λίθους τιμίους ξυλὰ, χόρτον, καλάμην — ἐκάστου. The passage is well paraphrased by Doddr. thus: “*If any man build, I say, upon this foundation*, let him look to the materials and nature of his work; whether he raise a stately and magnificent temple upon it, adorned, as it were, like the house of God at Jerusalem, with *gold and silver*, [and] large, beautiful, and *costly stones*: [or] a mean hovel, consisting of nothing better than planks of *wood* roughly put together, and thatched with *hay* [and] *stubble*; that is, let him look to it, whether he teach the substantial, vital truths which do indeed belong to Christianity, and which it was intended to support and illustrate; or set himself to propagate vain subtilties and conceits on the one hand, or legal rites and Jewish traditions on the other; which, though they do not absolutely destroy the foundation, disgrace it, as a mean edifice would do a grand and extensive foundation, laid with great pomp and solemnity.”

* His words are these: “Fingit sibi ædificium Paulus partim regale, partim rusticum: quia quanquam tale fieri moris non est, tamen naturæ non repugnat, et id requirit ἀπόδοσις. Proponit ergo nobis domum cujus parietes sunt ex *marmore*, columnæ partim ex *auro*, et partim ex *argento*, trabes ex *ligno*, fastigium vero ex *stramine* et *culmo*.”

And by Rosenm. thus: "As, when the foundation is laid, the superstructure may be either a royal edifice or a rustic cottage, so also to the elementary principles of Christianity, rightly laid down by me, may be superadded a fuller instruction, either true, or false, of greater or less worth and moment.

On the sense of χρυσόν, ἀργύριον, and λιθ. τιμ. it is not necessary to press; since the two former may designate either the *gilded columns and beams*, or the *silver ornaments* which were used in the construction of palaces of old, or, as the materials are afterwards said to be tried in the fire, we may suppose them solid. By the λιθ. τιμ. are not meant precious stones, i. e. gems, but *precious and sumptuous marbles*. On which Grotius refers to Is. 54, 11. and his note there. Wetstein, too, aptly compares Tibull. 3, 3, 16. Quidve domas prodest Phrygiis innixa columnis, Auratæque trabes, marmoreumque solum? Hor. Carm. 2, 19. Non ebur, neque aureum meâ renidet in domo lacunar, non trabes Hymettiae premunt columnas ultimæ recisas Africæ. Cic. Paradox. 6, 3. Illi aurata tecta in villis, et sola mormorea facienti, et signa, tabulas, supellectilem et vestem infinitè concupiscenti. The general idea, then, is that of materials precious and solid, which will aptly represent doctrines and principles, true, lasting, instructive, useful, salutary.

In the words ξυλά, χότρον, there is an allusion to slight and temporary buildings, many of which, for various agricultural and other purposes, are in use in the East. This, again, is well illustrated by Wets. from the following passages. Petron. 135. Et paries circa palea satiatus inani, Fortuitoque luto clausos munibat agrestes. Vitruv. 7, 3. Cum paries totus luto inquinatus fuerit, tunc in eo opere cannæ clavis muscariis perpetuo figantur, deinde iterum luto inducto, ei priores transversariis ordinibus fixæ sunt, secundæ erectis figantur. The καλαμὴ signifies *stipula, stubble*, and is supposed to refer to the thatched roofing. So Seneca, Ep. 40. (cited by Wets.) Culmus liberos textit, sub marmore atque auro servitus habitat—quid ergo? non quamlibet virream cratem texerunt manu, et vili obleverunt luto, deinde stipula aliusque silvestribus operuere fastigium? And yet Wetstein seems to have thought it might refer to the *walls*, since he compares Herodot. 1, 179. διὰ τῶν ἰσοδόμων πλινθῶν τάρσους καλάμων διαστοιβάζοντες ἐδείμαντο.*

13. ἐκάστου τὸ ἔργον φανερόν γενήσεται, i. e. "it will be manifest of what sort the work may be which is erected on any foundation." Ἔργον, "the edifice." In the application of the similitude, we are to under-

* But that passage is of a totally different nature; since in the most antient times stubble or straw was used to fill up the interstices of stones even of the most stupendous size; as in those used in building the Temple of Jupiter Belus at Babylon, and other Babylonian and Ægyptian buildings.

stand the edifice of the Gospel; q. d. "As the event shows which edifices are firmly, and which are weakly built, so it will, in its time, become manifest what sort of value is to be set on this or that sort of doctrine erected on the fundamental truths laid down by me." (Rosenm.) So the Latin adage, *dies docebit, et dies diem docet*. Grotius compares Soph. Ἀπανθ' ὁ μικρὸς κἀναρίθμητος χρόνος Φύει τ' ἀδηλα. And Simonid. Οὐκ ἔστιν μείζων βασανος χρόνου οὐδενὸς ἔργου. Krause adds Xen. Cyr. 3. ἡδε ἡ ἡμέρα δείξει ὧν ἄξιός ἐκαστος ἐστιν. But that passage is of a different nature.

Theophyl. and some modern Commentators understand this of the day of judgment.

13. ὅτι ἐν πυρὶ ἀποκαλύπτεται. Wells, Pearce, and Slade suppose that ἀποκαλ. refers to ἡμέρα. But this is contrary to the construction of the sentence; for the words ἡ γὰρ ἡμέρα δηλώσει are plainly parenthetical. I see no reason to desert the common opinion (supported by all the antient and most modern Commentators) that ἀποκαλ. is to be referred to τὸ ἔργον, the edifice before mentioned. This, indeed, is required by the following words, in which there is a repetition of the same sentiment.

13. καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει, "the fire shall try the solidity and value of the materials employed." For (as Grot. observes) Gold is insoluble by fire,* (at least such fire as it here supposed,) and silver and marble scarcely yield to it; but wood and stubble are immediately consumed. The application is obvious.†

* Nay it is tried by fire. See Is. 1, 25, 4, 4, 24, 15. Zach. 13, 9. Judith 8, 27. And so Jerem. 9, 7. "I will melt them and try them." Pind. Pyth. 105. πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει καὶ νόος ὀρθός. 1 Pet, 4, 12. μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πείρασμον ὑμῶν γενομένη.

† It is thus expressed by Rosenm. "And so, as respects religion, what is true remains, i. e. is found firm, and calculated to purify the heart, tranquillize the mind, and call forth and strengthen our patience under all the events of life. On the contrary, what, in religion, is uncertain and unprofitable, is soon cast away amidst the changes and chances of this mortal state."

14. εἴ τις—μισθὸν λήψεται, “if any one’s edifice (which he has erected on any evangelical foundation) shall *remain* (uninjured in the flames), he shall receive a reward for his labour, both here, in lasting glory and honour among men, and hereafter, from his heavenly employer, who will recompense his zeal, labour, and patience.” The passage is thus paraphrased by Grotius: “Si quis Doctor præcepta specialia dederit, quæ, consideratâ re, loco, tempore, circumstantiis, convenient cum generalibus Christi præceptis, is honorem apud Ecclesias omnes consequetur.” And he remarks: “Incendio igitur respondet lux quæ ab Ecclesiis omnibus uni Ecclesiæ laboranti allucet. Sic Dei judicia igni comparantur Esaïæ 4, 4. 66, 16. Et Spiritus Ecclesiæ primum in ignis formâ datus.”

15. εἴ τις—ζημιωθήσεται, “but if the edifice he hath erected shall yield to the flames, ζημιωθήσεται, i. e. literally, “he shall be mulcted * in the reward of his labour, i. e. he shall forfeit the reward of it.”

The above seems to be the only true sense, which though it was missed by most of the early Commentators, but, upon the whole, was distinctly seen by the Greek Commentators and Grotius.

Κατακαίσεται is well explained by Theophyl. οὐκ οἶσει τοῦ πυρὸς τὴν ῥώμην, ἀλλ’ ἐλεγχθήσεται πονηρὸν ὄν. Grotius paraphrases: “If by other churches any one’s doctrine be found repugnant to that of Christ, either directly or indirectly,” &c.

15. αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρὸς. Some of the antient Commentators, who explain the whole of this passage as belonging to Christians in general, are here put to great straits, and run into manifest

* It is well observed by Grotius, that ζημ. is a law term, and signifies *multabitur*, scil. opere suo. And so Justinian, Sclater, Lightf., Scal., Basn., and Calov., from whom Hardy paraphrases: “Si quis vero speculationes philosophicas, humanæ sapientiæ fœnum, eloquentiæ verbosæ stipulam, prædicationibus suis aduincuerit; vel quodcunque aliud commentum suum addiderit, quod divini iudicii sententiam ferre non poterit,” &c.

absurdity. (See Œcumen. and Theoph.) But it is, I think, plain that the Apostle has only in view Christian *teachers*. The sense of the clause now under our consideration is somewhat obscured by a confounding of the physical and the metaphorical parts of the comparison, the *first* of which represents a *builder*, whose house is, as it were, burnt over his head, and who with difficulty escapes through the fire: the *second* represents a *Christian teacher*, the superstructure of whose doctrine does not consist with the fundamental principles of Christianity previously laid down, and accordingly is reduced to nought; thus then he *loses his labour*, and is saved with *great difficulty*. That such is the sense of this (as it seems) *adagial* phrase, διὰ τοῦ πυρὸς σωθῆναι,* most Commentators are agreed. The passage is well paraphrased by Doddridge as follows: "He will find he has been spending his time and strength to little purpose, and has lost a great deal of that reward which he might, through Divine grace, have secured, had he applied himself with vigour and zeal to the proper labours of a Gospel minister. Yet if he be upon the whole a good man, who hath built upon Christ as the foundation, and, on the terms of the Gospel, committed his soul to him, he shall be saved, and find mercy of the Lord; though in comparison with that more abundant entrance into his kingdom which others will have, it may be said that he is saved with extreme difficulty." Schoettgen,

* Of this the Philological Illustrators adduce many examples. They confound, however, two phrases of different nature, namely, *to go through fire*, and *to be saved through fire*. Now many of their Classical citations are of the *former* class, and only denote *danger*. (And so Ps. 66, 12. Is. 43, 2.) The following passages, however, are sufficiently apposite, as denoting *both difficulty and danger*. Artemid. On. 1, 50. θάρρον γὰρ, καὶ ὡς εἶπεν, ἐκ πυρὸς ἀρπάξουσι τὰ σκέλη. Liban. Or. 1. de vitâ suâ, p. 62. ed. Reisk. ὅτι φόβος ἠνάγκαζε πατέρας τοὺς αὐτῶν κάλειν παρ' αὐτοὺς, ὥσπερ ἐκ πυρὸς. Liv. 20, 35. In Æmilium Paullum, qui — ex damnatione collegæ et suâ prope ambustus evaserat. And 40. Se populare incendium—semiustum effugisse. Jud. 23. Wolf here refers to J. H. Maji, Obs. Sacr. 4. p. 133.

too, correctly represents the sense thus: "Talis Doctor animam suam quidem eripere potest, sed ex periculo præsentissimo." The Schol. ap. Matth. explains: τὰ σήμαντρα τῆς καυστικῆς ἐπιφερόμενος ἐνεργείας.

This language, metaphorical as it is, has been most unwarrantably applied by the Roman Catholic Commentators to prove the doctrine of Purgatory; though manifestly without a semblance of foundation in any principle of enlightened interpretation, and without any countenance from the Fathers, at least those of the earlier and best ages; and in *others*, not without a suspicion of interpolation. Thus in the commentary of Theodoret in h l. they *endeavoured*, though unsuccessfully, to foist in the words, τοῦτο πῦρ πιστεύομεν καθαρτήριον, ἐν ᾧ καθαρίζονται αἱ ψυχαὶ ὡς χρυσιον ἐν τῷ χωνευτηρίῳ. (See the note at tom. 3. p. 183. edit. Noesselt.) On Purgatory it has been well remarked by Elsner, that this *figmentum Papisticum* was derived from the dregs of Rabbinical nonsense and absurdity. And he refers to Eisenmenger's *Judaismus Detectus*, P. 2. C. 6. p. 337.

16. οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε. There is here (Krause remarks) a transition to what had been begun at verse 9. "from which (observes Grotius) the Apostle had digressed to other things, though nearly connected with the preceding." Yet I assent to Crellius, that it seems to have been partly suggested by the architectural metaphor just used, which the Apostle yet continues. It is also remarked by Justinian: "Hactenus de structoribus et materiâ dixit; nunc de ipso ædificio."

What is here said is not to be understood of *individuals*,* but of the whole *community* of Christians,

* In this view, then, the farrago of Classical citations adduced by Wets. (chiefly from Elsner,) are of little value; though, as embodying the opinions of some eminent antients on an interesting subject, they are deserving of attention. Of these I have selected the following. Ovid de Ponto 2, 1, 34. illo quæ templum pectore semper habet. And 3, 6, 26. Justitiam—jam pridem posuit mentis in æde suæ. Valer. Max. 4, 7. Vires amicitiae — quibus pene tantum venerationis, quantum deorum immortalium ceremoniis debetur—ut illarum ædes sacra domicilia, ita harum fida hominum pectora quasi quodam sancto spiritu referta templa sunt. Anton. ἐπειδήπερ ἀοράτως εἰς τὸν ψυχῆς χώρον εἰσδύεται ὁ Θεός, παρασκευάζομεν τὸν τόπον ἐκεῖνον ὡς ἐνεστί κάλλιστον ἀζιόχρων ἐν-

at least at Corinth ; and on this occasion the Apostle follows the mode of speaking adopted in the Old Testament, where God is said to dwell among the Jews, and they are said to be *the temple and habitation* of God ; by which is suggested their obligation to worship him, and his gracious favour and protection of them. (Compare Levit. 26, 11 & 12. Ez. 37, 27.) This metaphor is occasionally employed by Philo and the Rabbinical writers. So Rabbi Aschek on Haggai 2. remarks that the Israelitish people are said to be the Temple of God.

Some of the Greek Commentators suppose that Paul meant by this to pave the way for his censure of the incestuous person.* But that *depends* on the interpretation here adopted.

16. καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν ; *and that the Spirit of God dwelleth in you* ; namely (explains Rosenm.) as it did formerly dwell, first in the Tabernacle, and afterwards in Solomon's Temple, and manifested His especial presence, so now, by the various operations of the Holy Spirit, He is present with you." By οἰκεῖ is meant ἐνεργεῖ : and I cannot assent to the position of many recent Commentators as (Rosenm. and Krause) that by πνεῦμα τοῦ Θεοῦ is meant the Christian religion, and the benefits and virtues attending it : which is too vague and general. The common interpretation was supported by *all* Commentators up to the time of Vitranga. I must also observe, that when the Apostle mentions

διατήρημα Θεοῦ γενησόμενον· εἰ δὲ μὴ, λήσεται μεταναστὰς εἰς ἕτερον οἶκον ὁ Θεός. Hierocl. Aur. Carm. p. 24. καὶ ναὸν εἰς ὑποδοχὴν τοῦ Θείου φωτὸς τὸν ἑαυτοῦ παρασκευάζων νοῦν.

* And this does not materially differ from the view taken Wolf, whose words are these : " Triplici argumento hic utitur Paulus ad Christianos a fornicatione abducendos, quod a tribus divinitatis personis ordine est repetitum. Primum desumitur a *Patre*, tanquam qui non minus corpora nostra aliquando, quam olim Christi corpus excitavit, in lucem sit producturus : v. 14. alterum ab arc-tissimâ unione nostrum, tanquam membrorum cum Christo : v. 15 --18. tertium ab inhabitatione Spiritus S. quem nacti simus a Deo, i. e. *Patre*, qui scilicet illum in nomine Filii miserit."

the body of Corinthians as being that wherein the Holy Spirit exerted its influence, it must be supposed that he considered at least the bulk of them to be under that Divine influence; and therefore, in that *metaphorical* sense, every individual so favoured might be said to be the temple or habitation of the Holy Spirit: and *so far* the common interpretation of the preceding clause, and that which, on the authority of several eminent Critics, I have adopted, come to the same thing.

This whole passage is well illustrated by Arrian, Epict. Diss. 2, 8. (cited by Raphel.) σὺ ἀπόσπασμα εἰ τοῦ θεοῦ, ἔχεις τι ἐν σεαυτῷ μέρος ἐκείνου. Τι οὖν ἀγνοεῖς σου τὴν εὐγενεῖαν; Ἵτι οὐκ οἶδας πόθεν ἐλήλυθας; —θεὸν περιφέρεις πάλας, καὶ ἀγνοεῖς;—Ἐν σεαυτῷ φέρεις αὐτὸν, καὶ μολύνων οὐκ αἰσθανῇ, ἀκαθάρτοις μὲν διανοήμασι, ῥυπάραις δὲ πράξεσι. Καὶ ἀγάλματος τοῦ θεοῦ πάροντος, οὐκ ἂν τολμήσῃς τι τούτων ποιεῖν, αἷν ποιεῖς· αὐτοῦ δ' τοῦ θεοῦ πάροντος ἔσωθεν, καὶ ἐφορῶντος πάντα, καὶ ἐπακούοντος, οὐκ αἰσχύνῃ ταῦτα ἐθυμούμενος καὶ ποιῶν. And Hierocl. p. 24. ψυχῆς καθαρὰς τύπον οἰκειότερον ἐπὶ γῆς θεὸς οὐκ ἔχει. Jos. Ant. 6, 8, 2. ὁ μὲν προφητεύειν ἤρξατο, τοῦ θείου πνεύματος εἰς αὐτὸν μετακισαμένου. I cannot but suspect that both the above Philosophers had this passage of St. Paul in mind. That they had attentively perused the New Testament I have adduced frequent proofs.

17. εἴ τις τὸν ναὸν—Θεός. The Apostle now directs an admonition and threatening, forewarning them against the corrupters of the Church. (Crell.) This corruption might take place, 1. by false doctrines; 2. by evil examples in morals; 3. by factions and dissensions. (Grot. Calov. and others, ap. Pole.)

Φθειρεῖ is for διαφθείρει, which is common in the best Greek writers.*

* And especially when used of the sack and plunder of a city or country; or the corruption of female virtue, to which latter sense all Wetstein's examples tend. By which it would appear that he, in common with Locke, supposed the Apostle intended this language against the incestuous person.

Φθερεῖ, i. e. ἀπολέσει, "him will God punish most severely." So Rosenm. This, however, scarcely represents strongly enough the *perdition* which awaits corrupters of the Temple of God, unless they hearken to warnings, and avert it by timely repentance.

17. ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιος ἐστίν. This clause gives a *reason* for the preceding: "For the Temple of God is *holy*." The word ἅγιος is emphatic, and carries with it a clause left to be supplied; viz. "and therefore not to be violated with impunity." Of this signification of ἅγιος, namely *inviolable*, Elsner (whom see) has learnedly treated, adducing examples from Strabo, Julian, and Plutarch. It may be compared with the Latin *sanctus*. Theophylact observes on the term Φθερεῖ, that it is not *imprecatory*, but only *predictive*.

17. οἵτινες ἐστε ὑμεῖς, "whose temple ye are." The relative, as Crellius observes, follows the number of its consequent. Hardy, too, remarks, that the relative placed between two substantives sometimes receives the gender and number of the preceding, and sometimes of the following. (See Matth. Gr. Gr.) This Doddridge rightly applies both to the body of the Corinthian Church and to the individuals who composed it.

18. The Apostle now proceeds to lay open the origin of the broils and dissensions which had harassed the Corinthian Church. (Crellius.)

18. μηδεὶς ἐαυτὸν ἐξαπατάτω, "let no one deceive himself," i. e. by resting on the vain opinion of his own wisdom, or of wisdom in general, which, without aids and lights, cannot but deceive. Theophyl. supplies, νομίζων ὅτι ἄλλως ἔχει τὸ πρᾶγμα, καὶ οὐχ ὡς εἶπον. But this seems too arbitrary an ellipsis, and the sense too limited. The question, however, is, whether the admonition is to be considered as applicable to what has been said *from* ver. 10. or to what *follows*. Some recent Interpreters prefer the *former*; assigning to the words this sense: "Nemo igitur se ipsum decipere et putare velit, plane idem

esse, quidquid alios docuerit, et quo animo quove consilio hoc fecerit." The *latter* is adopted by the antient, and almost all modern Commentators, and is especially supported by Grotius, who explains thus: "See that you do not attribute too much to your wisdom and learning, by resting on it, and thus deceive your own selves." This interpretation has, I think, all the marks of truth.

It is well observed by Grotius, that all human philosophy repugnant to the Gospel is but deceit.

18. εἴ τις δοκεῖ σοφὸς εἶναι, &c. Here again the interpretation is uncertain, and will depend upon the construction and punctuation. The clause ἐν τῇ αἰῶνι τούτῳ may be taken either with the preceding, or with the following words. The latter method was formerly pursued by Origen and Cyprian, and afterwards adopted by Beza, Grotius, Hammond, and Locke, and has been followed by most recent Commentators, who assign to the words this sense: "If any one of you thinks himself wise, let him not scruple to be a fool in the opinion of this age, that may be really wise." (See Rosenm. and Krause.) And this interpretation is thought to be confirmed by the verse following. But the *first* exposition is equally supported by it: and as this clause cannot, without great violence, be separated from the preceding, so that interpretation seems to deserve the preference. If I mistake not, too, it is more assimilated to the Scriptural style and manner.

Δοκεῖ σοφὸς εἶναι. Dr. Macknight renders this, "thinketh to be wise." But this is neither English nor an accurate translation of the Greek. In δοκεῖν there is an idiom, by which it signifies "to be thought to be; to have the credit or reputation of being;"* and this whether on good grounds or not.

* As this idiom is little known or illustrated by Critics, the following examples, out of a great number which have occurred to me in my own reading, may be acceptable. Thucyd. 1, 19. ἀνὴρ ξυνετὸς δοκῶν εἶναι σώφρων, "who had the reputation of being a man of sense and moderation." Dion. Hal. p. 653. τὰ πολιτικά

18. ἐν τῷ αἰῶνι τούτῳ, i. e. "in the things of this world," and especially in learning, eloquence, philosophy, &c.

18. *μωρὸς γενέσθαι*, "let him begin to think himself ignorant (of many things)." *ἵνα γένηται σοφός*, "in order that he may thereby become really wise; that being the likeliest mode of attaining wisdom." Wolf aptly compares a similar sentiment of Epict. Enchir. c. 18. *εἰ προκόψαι θέλεις, ὑπόμεινον ἕνεκα τῶν ἐκτὸς ἄνους δόξαι καὶ ἡλίθεος· μηδὲν δούλου δοκεῖν ἐπίστασθαι.*

19. *ἡ γὰρ—τῷ Θεῷ ἐστὶ*, "for the wisdom of this world (only) is (but) foolishness in the estimation of God." By *σοφία* is meant the wisdom of men who *rest on* their own intellectual powers, without a reference to God; a wisdom which has no more effect in procuring salvation than folly. * *Παρὰ τῷ Θεῷ.* This sense of *παρὰ*, *apud*, is found not only in the Scriptural and the Ecclesiastical writers, but in the Classical ones. Thus Xenoph. Mem. 1, 6, 13. (cited by Krause.) *παρ' ἡμῖν νομίζεται, τὴν αὔραν καὶ τὴν σοφίαν.* See also Acts 26, 8.

This truth the Apostle then proves and establishes from the testimony of Scripture.

19. *ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ. π. α.* Taken from Job 13. where the Sept. has, *ὁ καταλαμβάνων τοὺς σοφοὺς ἐν τῇ φρονήσει*, which yields the same sense; though *δρασσ.* is a stronger term. It signifies properly *to clench with the fist, gripe, grasp*; and then *to seize hold of, catch, hold fast.* So Hesych.

δοκῶν εἶναι φρονιμώτατος. Xen. Hist. p. 1, 31. *λέγειν τε δοκῶν καὶ βουλευεῖν τὰ κρατιστά.* And 3, 1. *ἀνὴρ δοκῶν εἶναι μάλα μηχανικός.* Eurip. Troad. 395. *δόξας ἀνὴρ ἄριστος* (of Hector?) *οἶχεται θανῶν*, "he died with the reputation of being," &c. Besides many other passages, which, I find, I have cited on Mark 10, 42.

* And on this it is well observed by Theophyl. *Οὐ μόνον γὰρ οὐδὲν συντελεῖ πρὸς τὴν ἀληθινὴν σοφίαν, ἀλλὰ καὶ μᾶλλον ἐμποδίζει, ἅτε ἐξ οἰήσεως ἀπαξιούσα μαθεῖν, καὶ διὰ τοῦτο ἐν ἀγνοίᾳ εἶναι ἀεὶ παρασκευάζουσα τὸν ταύτην χρώμενον· ὅθεν καὶ ὡς μωροὶ ὑποσκελίζονται παρὰ τοῦ Θεοῦ.*

explains δρασόμενοι by κρατούντες. Numerous examples of the word are adduced by Wets.

The ἐστε is here omitted, by a Hebraism. Πανουργία is, in this instance, a more exact version than φρονήσει. Ἐν (answering to the Hebr. ב) is put for διὰ, by.

The sentiment is too obvious to need illustration. (See the Paraphrasts.) Theophyl. expresses it thus : τοῖς οἰκείοις ὅπλοις αὐτοὺς χειροῦται.

20. γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. Taken from Ps. 94, 11. where see the Commentators. Διαλογισμοὺς, counsels, plans. The word is properly a *vox mediæ significationis*, but is generally used by the Apostle in *malam partem*. See Schl. Lex. or Wahl's Clavis. Here again the sentiment is obvious. See the Paraphrasts.

21. Now comes the *Epilogus*, in which the Apostle returns to his former proposition. He here gives them a general admonition, not to boast of or trust in this or that teacher ; for this would be absurd, since from all they might derive very considerable spiritual benefits. (Krause.)

21. μηδεὶς καυχάσθω ἐν (for ἐπὶ) ἀνθ., "boast on no account of men;" "as was common (says Grotius) among the Jews, who either followed Hillel or Samuel ; and also among the Greeks, as the Pythagoreans, Platonists, Aristotelians, Epicureans."

The Apostle then subjoins the *reason*: πάντα γὰρ ὑμῶν ἐστίν. Here many Commentators think the neuter is for the masculine ; q. d. "all men," "all creatures." This, however, is little suitable. It rather seems to me that the neuter may refer to the qualifications and endowments of the Apostles. So Theophyl. 189. who thus paraphrases : τι οἱ διδάσκαλοι ὑμῶν ἐπαίρονται, καὶ ὑμεῖς δὲ ὀγκοῦτε αὐτοὺς καὶ υπεραίρετε ; μὴ γὰρ οἰκείον τι ἔχουσιν, ἀλλ' ὑμῶν εἰσιν ἃ ἔχουσιν, διὰ τὴν ὑμετέραν ὠφελείαν δοθέντα αὐτοῖς, καὶ χάριν αὐτοὶ μᾶλλον ὑμῖν ὀφείλουσι. *

* And so Hardy, from the earlier Commentators : "All things

Here Wetstein compares Diog. L. 7, 1, 25. καὶ τῶν σοφῶν δὲ πάντα εἶναι. And 6, 72. τῶν θεῶν ἐστὶ πάντα, φίλοι δὲ οἱ σοφοὶ τοῖς θεοῖς, κοινὰ δὲ τῶν φίλων, πάντ' ἄρα ἐστὶ τῶν σοφῶν.

22. εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς. The general sense of this passage is tolerably clear; yet to adjust it to any rules of construction is by no means easy. The difficulty is occasioned chiefly by the highly elliptical cast of the sentence; and *that*, together with the abruptness, seems owing to the high-wrought feeling that dictated these words, which are, therefore, not to be tied down to the rules of ordinary composition. Without reason, then, was it that Markland stumbled at κόσμος. “If (says he) by κόσμος St. Paul means *the whole world*, as it is commonly explained, he does not usually express himself in that manner; especially as he had just before said πάντα γὰρ ὑμῶν ἐστὶ, and then descends to *particulars*, one of which is κόσμος.” But, apage! apage! Was ever such dry and formal criticism! The first words may be thus paraphrased: “Whether Paul, or Apollos, or Cephas, be the *preachers*, all their *endowments* are yours; all tend to your advantage; or whether the world and all the people thereof, all must, under God’s direction, tend to your advantage.” After κόσμος I would place a colon, thus distributing these nouns into two classes; as follows: εἴτε κοσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα. These highly elliptical and obscure words *seem* intended to express the following sentiment; (for of their actual sense who can be positive?) “All things whether in life or death, whether in this life or the next, are yours, as meant to be subservient to your good, both in producing a peaceful and tranquil life, and a placid and resigned death.” So Rom. 8, 28. “All work together for

were destined by the Almighty to be subservient to your advantage and salvation; you do not exist for the sake of teachers, but they for the sake of you; God bestowed gifts on them for your advantage.” See also Whitby.

good in the end to them that love God." (See Doddridge.)

23. ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ. Here again we can do little more than *approximate* to the sense. (See the Commentators.) Considering what preceded, I assent to those Interpreters who think that ὑμεῖς δὲ, Χριστοῦ, is intended as a reproof for their proneness to follow different masters; q. d. "You are bound under the spiritual dominion of Christ alone, who is your only Lord."

Χριστὸς δὲ, Θεοῦ. Hardy and Rosenm. paraphrase: "Christ is the minister of God, as far as respects his mediatorial office, and he does all things after the will of God; and, so far, he is subject, and is his legate. Therefore ye are bound to venerate and worship God only, and Christ, as your supreme Lord, and not any *man*, whoever he be." The passage is well paraphrased by Whitby thus: "All things are your's by ministering to your good; Christ is God's by ministering to his glory."*

Wolf compares a similar gradation in Philemon, frag. p. 306. where a servant says: Ἐμοῦ γὰρ κύριος μὲν εἰς ἀνὴρ, Τούτων δὲ καὶ σου μυρίων τ' ἄλλων νόμος, Ἐτέρων τύραννος, τῶν τυραννούντων φόβος, Δοῦλοι βασιλέων εἰσὶν· ὁ δὲ βασιλεὺς, Θεῶν, ὁ θεὸς, ἀνάγκης.

* To the learned Commentator's arguments in refutation of the Socinian position, that Christ is here represented as inferior to the Father, I shall merely *refer* the reader, in order to be able to introduce the excellent illustration of Theophylact 190. which is chiefly founded on Chrysostom. Οὐχ ὡς ἡμεῖς, Χριστοῦ, οὕτω καὶ ὁ Χριστὸς, Θεοῦ· ἡμεῖς μὲν γὰρ Χριστοῦ, ὡς ἔργον αὐτοῦ καὶ ποιήμα· ὁ δὲ Χριστὸς, τοῦ Θεοῦ, ὁ υἱὸς προαιώνιος, καὶ ὡς αἴτιον ἔχων τὸν Πατέρα. Ὡστε εἰ καὶ μία ἡ λέξις, ἀλλὰ διάφορος ἡ ἐννοία· ἐπεὶ οὐδὲ τὰ πάντα οὕτως ἐστὶν ἡμῶν, ὡς ἡμεῖς τοῦ Χριστοῦ. Ἡμεῖς μὲν γὰρ δοῦλοι ἐσμεν τοῦ Χριστοῦ, καὶ ποιήμα· τὰ δὲ πάντα, οὐ δοῦλα ἡμῶν, οὐδὲ ποιήμα. Ὡστε οὐ καλῶς ποιεῖτε, ἀνθρωποῖς ἑαυτοὺς προσένεμοντες, καὶ ταῦτα Χριστοῦ ὄντες.

"Doubtless, (to use the words of Mr. Slade,) in many passages, Christ, as a Mediator, is represented as coming from the Father, and taking upon himself the nature of man. Joh. 7, 16. 8, 28. 12, 49. 14, 10. 1 Cor. 11, 3. But the question is, not whether Christ is ever spoken of as *man*, (for no one can deny it,) but whether he is not also spoken of as *God*, (which is equally clear)."

CHAP. IV.

THIS fourth chapter is made to commence at a somewhat improper place; since the six verses which commence it closely cohere with the preceding, being a sort of corollary, shewing what followed from the preceding, namely, the degree of estimation in which Christian teachers ought to be held, to whom the Corinthians had hitherto assigned either too much, or too little honour. See 1, 12. 3, 4 & 5. (Krause.) The same view is taken by Rosenm., and, I think, rightly.

Verse 1. οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπέρ-
 τας Χριστοῦ, “let a man (ὅς, ἕκαστος or τις), or every man,* so or thus regard us,” i. e. in this manner, in the following manner.† Λογίζεσθω, *reckon, think*. A frequent sense in the Classical writers, who, however, do not use this syntax of the *accusative* of person. Ὡς ὑπέρτας, “as servants of Christ, not Lords of your faith.” (See 1 Pet. 5, 3.) Ὑπέρ-
 τας is for διακόνους. Theophylact well paraphrases: Ἐπειδὴ ὑπηρεταί ἐσμεν οἱ διδάσκαλοι, τι τὸν δεσπότην ἀφέντες, ἀφ’ ἡμῶν τῶν ὑπηρετῶν ὀνομάζεσθε; And Theodoret thus: ὁ τιμῆσαι βουλόμενος ἡμᾶς, ὡς ὑπέρ-
 τας τιμάτω, ὡς οἰκονόμος αἰδεῖσθω, μετρεῖτω τῇ φύσει τὸ γέρας.

The words ὑπέρτας Χριστοῦ, καὶ οἰκονόμος μυστηρίων Θεοῦ, Grot. observes, are meant by the Apostle to elevate those whom he might seem to have depreciated at 3, 7.; q. d. “It is a great thing to be a servant of Christ and a steward of the mysteries of God.”

1. καὶ οἰκονόμος μ. θ., “and stewards to dispose and deal out the benefits thereof.” Properly the οἰκονόμος was the administrator or manager of do-

* This ellipsis is frequent in the best Classical writers, and especially Thucyd. See Hardy.

† Macknight ill renders the οὕτως *then*.

mestic affairs (see Pignor de Servis 1, 326.) and thus came to mean administrator in *general*. It is not, however, merely synonymous with the preceding term, but a stronger and more definite one, and as suggesting a principal part of their ministerial duty. For, as Theophylact well observes, ἐδείξεν ὅτι οὐκ ἀνοικονομήτως πᾶσι χρὴ τὸν λόγον χορηγεῖν, ἀλλ' οἷς δεῖ, καὶ ὅτε δεῖ, καὶ ὡς δεῖ.

By the *μυστήρια* (as Rosenm. remarks) are meant, not the Sacraments of Baptism and the Lord's Supper, but the *doctrines* of the Christian religion, which are called *hidden*, because they would have been unknown to all men, had not God revealed them. (See Rom. 16, 25.) Theophylact thinks there is here suggested *another* duty; namely, of not revealing these *μυστήρια* equally to all; which is not the part of a prudent *οἰκονόμος*." But perhaps this opinion is not well founded. Possibly no more is intended than simply to denote the *doctrines* of the Gospel as what could not have been discovered by men, but were wholly a revelation from God. So Matt. 13, 11. γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν; and often elsewhere. See Eph. 6, 9.

2. ὁ δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὐρεθῇ. It is well observed by Grotius, that the ὁ δὲ λοιπὸν is a *formula*, which often, as here, implies no more than *λοιπὸν*, i. e. *ceterum*: and is a mere connective.* Doddridge has very injudiciously *pressed* on its sense. I would paraphrase: "And now (remember) it is required," &c.

Ζητεῖται ἐν τοῖς οἰκονόμοις. This is thought by Grotius to savour of a Latinism. But Latinisms are rarely met with in St. Paul. (See Kappe de Latinismis Nov. Test. p. 24.) It seems to me merely an Hellenistic idiom.†

* And so it is considered by the Greek Commentators, who lay no stress upon it. Our common Translators have not ill rendered it *moreover*. I have myself rendered it *now*, which, I find, is the sense assigned to it by Macknight.

† Krause indeed compares a passage of Isocrates. But that

The *ἵνα* is for *ὅτι*, "that a man approve himself faithful." The Philological Commentators, as Loesner and Krause, take *εὐρίσκεσθαι* for *εἶναι*; comparing Hebr. נִצָּחַן. But this seems poor peddling criticism. It is plain that both the *εὐρίσκεσθαι* and the *נִצָּחַן* are far *stronger* terms: on which point it is unnecessary for me to enlarge.

There are many points on which the duty of an *οἰκόνομος* and of a minister of the Gospel may be paralleled, on which this is no place to dilate. (See the Doctrinal and Practical Commentators, and also Raphel.) There is *one* to which the Apostle now especially intends to advert; and this is well stated by Theophylact from Chrysostom: *ἵνα μὴ τὰ δεσποτικά σφετερίζηται, ἵνα μὴ ὡς δεσπότης τὰ πράγματα μεταχειρίζηται, ἀλλ' ὡς ἀλλότρια καὶ δεσποτικά οἰκονόμων οὐκ οἰκεία λέγων εἶναι τὰ δεσποτικά, ἀλλὰ τούναντίον, τὰ οἰκεία δεσποτικά.*

3. *ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ.* The circumstances of the Corinthian Church are here ably adverted to by Chrysostom and Theophyl. from whose illustrations we are supplied with materials for showing the Apostle's drift, and tracing the connection, which seems therefore to be this: "But whether you who sit in judgment on pious and zealous ministers will avoid me the praise of fidelity, I neither know nor care."

Εἰς ἐλάχιστόν ἐστιν. This phrase, Capell and Grotius remark, is from the Hebr. נִצָּחַן. See Job 15, 11. 2 Par. 29, 34. Hagg. 1, 9.; *εἰς* and *ἵ* being redundant. Or rather, perhaps, the sense of the preposition in that phrase had *worn out*. Rosenm. and Krause compare Themist. Orat. 19. *ὃ παρ' οὐδέν ἦν καὶ ἐν φανλῶ ἀνθρώπου ἀποτεμεῖν κεφαλὴν.*

3. *ἵνα ὑφ' ὑμῶν ἀνακριθῶ.* Many Commentators, as Grot. and Rosenm., interpret *ἵνα* for *εἰ*. This,

is not to the purpose, as the verb is merely in the active infinitive. Wetstein, indeed, more appositely quotes some passages from Aristid., Galen, and Sext. Emp.; but neither are those quite to the purpose.

however, seems too arbitrary. It is for ὅτι; as just before. The sense may be thus expressed: "That I should be, as I learn I am." Ἀνακρίνειν properly denotes to examine the qualities of any thing or person; and sometimes it denotes, as here, the *result* of that judgment, whether for praise or blame. Now the result of the ἀνάκρισις would, in the Paulini, be *praise*; in the followers of Apollos and Cephas, *blame*. To soften the seeming harshness of this, the Apostle adds: ἡ ὑπὸ ἀνθρωπίνης ἡμέρας, i. e. "or of any *man's* judgment." For ἡμέρα is, by a Hebraism, used to denote a *day of judgment* and simply *judgment*.* So the Latin *dicere diem*. It must be observed, too, that ἀνθρωπίνης is emphatical. So the Syriac Version: "aut ab ullo filio hominis."

In order again to soften the seeming arrogance of this, he adds: ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω; which words Rosenm. paraphrases thus: "I cannot so judge myself, nor can I venture to say for a certainty, whether I am superior or inferior to those whom you think superior or inferior to me." Schoett. observes, that the Apostle ventures not to do this, since such judgment is apt to be warped by self-love.

4. οὐδὲν γὰρ ἑμαυτῷ σύνοιδα. This is well paraphrased by Grot. as follows: "For though I am not aware of having ever done any thing wrong in the ministry committed to me; yet it does not follow that I am entirely free from blame.† At οὐδὲν there is (as is usual in such phrases) an ellipsis (through delicacy) of κακὸν or φαῦλον; as in the Latin *nil conscire sibi*: or of ἀδικόν, which is sometimes supplied;

* As □ in Joel 1, 15. 2, 1. 11, 3. 4, 19. Mal. 3, 19. Ps. 37, 13. Job 24, 1.

† So Chrysost. (cited by Grot.) καὶ τί δήποτε, εἰ μηδὲν ἑαυτῷ σύνοιδεν, οὐ δεδικαίωται: ὅτι συνέβαιεν ἡμαρτηθῆναι μὲν αὐτῷ τινα ἁμαρτήματα, μὴ μὴν αὐτὸν εἰδέναι ταῦτα τὰ ἁμαρτήματα. And so Theophyl. οὐκ εἰμι καθαρὸς ἀπὸ ἁμαρτίας· εἶκος γὰρ ἡμαρτηθῆναι μὲν μοί τινα, ἐμὲ δὲ ἀγνοεῖν ταῦτα. There is a similar sentiment in James 3, 2. "In many things we offend all." And also one in Clem. Alex. Βροντῆς ἀκούσας μηδαμῶς πόρρω φύγης, μηδὲν συνειδὼς αὐτοὺς αὐτῷ, δέσποτα.

as in the passages of Heliodor. Aristoph., and Plato, cited by Wets., who has copiously illustrated the use of the word, both in construction and sense. In the best Greek writers the verb takes an accusative of the thing, and a dative of the person ; though sometimes the accusative is omitted, from ellipsis ; as in Simplic. on Epict. 276. (cited by Wets.), which passage I introduce on account of the sentiment : ὁ δὲ ἀπολογούμενος, καὶ μὴ τῷ ἑαυτοῦ συνειδῶτι ἀρκούμενος, καὶ τῇ κρίσει τοῦ πάντα εἰδότες θεοῦ, δηλὸς ἐστὶν ἀρέσκειν ἀνθρώποις βουλούμενος.

4. ἀλλ' οὐκ ἐν τούτῳ δεικναιῶμαι, "it does not, however, follow that I am justified, and free from all blame." So ἐν τούτῳ in 2 Cor. 3, 2. And so δικ. in Acts 12, 39. and Rom. 6, 7.

4. ὁ δὲ ἀρακρίνων με, Κύριός ἐστιν, "but whether I deserve praise, or blame, that must be decided by another being. He that judgeth me is the Lord.* My only judge, or he alone that hath a right to judge me, is the Lord."

The above appears to be the true sense of this most difficult passage, on which Commentators, both ancient and modern, are little agreed. Chrys., Theophyl., Grot., and Macknight, have egregiously failed in their endeavours to trace the sense.

The words are thus ably paraphrased by Theodoret : Τί γὰρ λέγω τοὺς ἄλλους ; ἐγὼ τὰ κατ' ἐμαυτὸν ἀκριβῶς ἐπιστάμενος καὶ τοὺς παράνομον οὐδὲν ἐμαυτῷ συνειδῶς, οὔτε κρίναι ἐμαυτῷ, οὔτε ἀθῶον ἐμαυτὸν ἀποφῆναι ἀνέξομαι· ἀναμενῶ δὲ τὴν τοῦ Κυρίου ψῆφον· μηδεὶς δὲ πιάσθω ἐναντίον εἶναι τὸ, οὐκ ἐν τούτῳ δεικναιῶμαι, τῷ οὐδὲν ἐμαυτῷ σύνοιδα· οὐ γὰρ ἐστὶν ἐναντίον, ἀλλὰ ἀκόλουθον· συμβαίνει γὰρ πολλάκις καὶ ἀγνωστὰς ἀμαρτάνειν, ἴσον εἶναι τοῦτο καὶ δίκαιον ἡγουμένους· ἀλλ' ἐτέρως ὀρεῖ τοῦτο ὁ τῶν ὅλων Θεός.

5. ὥστε μὴ πρὸ καιροῦ τι κρίνετε. The Apostle takes

* Grotius paraphrases it : " Is est, qui detectis non actibus tantum, sed et cogitationibus exactissimum, et de me et de aliis iudicium feret." So Theophyl. ὁ δὲ Κύριος μόνος ἐστὶν, ὁ ἀκριβῶς καὶ ἀσφαλῶς κρίνων.

this opportunity to inculcate on them an important lesson. "Pass no judgment or decided opinion before the time of judgment, namely, the *great day* (as is explained by the words following, ἕως ἔλθῃ ὁ Κύριος), namely, the Lord's second advent to judge the world."

Κρίνειν is here used for ἀνακρίνειν.

Most Commentators apply the words solely to the case of judgment *as to preference respecting teachers*. But the Apostle, doubtless, intended to couch under it an admonition of universal application.

5. ὃς καὶ φωτίσει — καρδιῶν. Φωτίζειν here signifies to *bring to light*, i. e. in a popular sense, i. e. to *make known* (as Suidas explains). By τὰ κρυπτά τοῦ σκότους are meant *things hidden in the heart*; as is explained by the next clause, which is explanatory of the preceding: τὰς βουλὰς τῶν καρδιῶν.* The sense of the passage is admirably illustrated by Chrysost. and Theophyl.

Rosenm. thinks that the Apostle hints at some evil counsels and plans of innovations in the Corinthian church which had not yet come to light. But this seems precarious and doubtful.

5. καὶ τότε ὁ ἕκαστος γενήσεται ἑκαστῷ ἀπὸ τοῦ Θεοῦ. The word ἕκαστος is here (and occasionally elsewhere) used with a reference to its primary sense, which, as it is a word of middle signification, is simply any *one's character, what he is thought of*, whether for

* Or we may supply βουλευματα. The complete phrase occurs in Dionys. Hal. 10, 10. ἡ δὲ τοῦ διαμονίου — τὰ κεκρυμμένα βουλευματα εἰς φῶς ἀγει.

The phraseology is illustrated by Wets. from many Classical passages; as Athen. 599. ἐξόν σιωπῆν, κἄν ἀκόφ κρύπτειν τάδε. Dionys. Hal. 5, 54. τὰ κρυπτά εἰς φῶς ἐξενέγκοντες. Arrian, Ep. 1, 4. ἀληθείαν φωτίσαντι καὶ εἰς πάντας ἀνθρώπους ἐξέγκωντι. To which I add Dionys. Hal. 320, 24. ἐξοίσει εἰς φῶς τὰ κρυπτά. Liban. de ulc. nece Jul. 15. μέχρις ἂν εἰς φῶς ἔλθῃ τῇ κεκρυμμένα. Æschyl. Ch. 311. (of Mercury) πολλὰ δ' ἄλλα φανεῖ χρητίζων (si velit) Soph. Aj. 646. Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος φύει κρυπτ' δ' ἄδηλα, καὶ φάνεντα κρύπτεται.

good or evil;* and also, by an hypallage, what is *said* or *pronounced* upon his actions. So Hesych. *ἐπαίνους τὰς κρίσεις*. The Commentators compare a similar use of the Latin *elogium*, and, indeed, most languages have many such words. Theophyl. (I think, from Chrysost.), has, with great taste, pointed out why the Apostle used this idiom,† namely, through delicacy, *εἰς τὸ εὐφημώτερον ἀπέθετο τὸν λόγον*. This idiom being admitted by the best Commentators, both ancient and modern, it is strange that Drs. Wells and Doddr. should have adopted the vulgar and uncritical notion that it signifies: “every man shall receive *praise* (namely, that which he deserves.)”

None of the Commentators, I think, remark the force of the *article*, which here, as often, stands for the pronoun possessive: “his *ἔπαινος*, the *ἔπαινος* which falls to him.”

6. *ταῦτα* — *μετεσχημάτισα εἰς ἑμαυτὸν*, “these things (namely, “which I have now written, on the authority of teachers,” 3, 35. seqq.), I have in figure applied to myself and Apollos, for your sakes, for your instruction;” q. d. “I have brought forward this in my own person, and that of Apollos, as if what was said of *others* whom I, out of delicacy, forbear to mention, were applicable to *us*.” So the Syriac version: “Hæc posui de personâ meâ et Apolline.” And so Theophyl. and Theodoret. Such, too, is the interpretation adopted by Grot., who paraphrases: “Quia hi vestri Doctores meo etiam et Apollo nomine abutuntur, in nostrâ personâ ipsis

* With which may be compared from Theoph. Sim. 106 B. *ἐς τὸ φανερὸν τὰς τῆς ψυχῆς ἐπιβουλάς οὐ παρεδείκνυε*, where for *ἐπιβουλάς* I would read *ἐπίβολας*.

† And this from its origin *αἶνος* per *αἶω*, *audio*, to be *spoken of*; which I am surprised the Etymologists should not have seen. Lennep has here, as often, reached the very acme of absurdity.

Among these words of *middle* signification may be reckoned *ποινή*; as in Pind. Nem. 1, 107., where it is said that *ἡσυχία* is the *καμάτων μεγάλων ποινά*.

ostendi, quàm modestè de se ac de aliis judicare debeant : quantamque curam gerere vestri et pacis." And by Wets., who paraphrases : " Hæc quæ de auctoritate doctorum modo scripsi, ad me et Apollo transtuli, quos doctores priores habuistis (supra 3, 5 & 6. et comm. 1. ἡμᾶς) non ut vos docerem, quomodo nos gesserimus, id enim omnibus notum est ; sed ut nostro exemplo compararetis arrogantiam pseudopostolorum, qui se falsò jactant meos vel Apollo discipulos esse, et intelligeretis, quantum mores illorum a nostris discrepent. 3, 19 & 20. 2 Macc. 9, 12.

Others, referring to 1, 8., pursue another mode of interpretation, and maintain that the Apostle means to say, that he himself brought forward the dissensions and schisms in the Corinthian church, so that it might seem that he and Apollos were the authors of them, although they were the farthest removed from any such character. But this seems very harsh. (See the note supra 1, 12.) Μετασχηματίζειν signifies properly to change the σχῆμα or habit* (as 1 Sam. 28, 8. and Phil. 3, 21. and elsewhere) ; and it seems here metaphorically applied to changing the *form of speech*, which is also called by the Rhetoricians σχῆμα. See Ernesti Lex. Tech. Rhet.

Ἀπολλῶ. The old form of the accusative for Ἀπολλῶνα, on which see Matth. Gr. Gr.

6. ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν. In the interpretation of these words Commentators vary in opinion. Most ancient and modern ones take them to mean " being wise above what is written," † viz. in *Scripture*, in which are so many ad-

* So Grot. " Μετασχηματίζειν propriè est mutare habitum : ut videre est 1 Sam. 28, 8. Inde transfertur ad orationem, quæ aliud videtur dicere, aliud innuit : cujusmodi locutiones vocari a Græcis solent λόγοι ἐσχηματισμένοι, quas controversias figuratas dixit Quintilianus 9, 11. et figuras Suetonius Vespasiano et Domitiano : Hieronymus epistola 68. ad Rufinum. Philostratus de Herode Attico, σχηματίζας τὸν λόγον, figuratâ oratione usus. Chrysostomus de hoc loco agens in sermone De non vulgandis peccatis : συνεσκεπασε τὴν κατηγορίαν." See also Doddr. and Mackn.

† To which purpose the following passages are very apposite :

monitions and exhortations to *humility*. And they remark that *γέγραται* is often so used by the sacred writers. (See Grot.) This, however, has been by others thought harsh: and they take the *ὁ γέγραται* to mean, "what has been written in *this Epistle*." So Crell., Just., Vorst., Menoch., and Semler. And this opinion has been ably defended by Elsner, Heuman, Wolf, and others, and is adopted by Dodd., Macknight, and most recent Interpreters; and, upon the whole, seems to be the best founded. The ancient Fathers and Greek Commentators, too, may be considered as favourable to it, since they lay no stress on *γέγραται*, which they certainly would have done, had they adopted the other interpretation.

With respect to the *φρον.*, those who adopt this *latter* interpretation assign to it the sense *tumidus esse, to be puffed up*; in which sense the word has often after it an *ὑπέρ*. See the numerous examples cited by Elsner and Wets.

6. *ἵνα μὴ εἰς ὑπὲρ τοῦ ἑνὸς φουσιώσθε κατὰ τοῦ ἑτέρου.* This clause is expressed in a somewhat unusual manner. Hence on its meaning Interpreters differ. It may be translated: "that no one may be puffed up, or proud of, or on account of, any one teacher to the prejudice of another." (See Rosenm. and Krause.) This syntax (namely the Indicative for the Subjunctive) is very rare: yet it is defended by Kypke and others; though perhaps on insufficient grounds: as there is reason to suspect many of the passages cited to be corrupt. (See Michael. Intr. T. Ch. 4. §. 12.) In fact, in such slight matters, MSS. are very inconclusive evidence; and the best Critics for the last half century have thought that in such minutiae the analogy of the language is of far greater weight than MSS.

6. *κατὰ τοῦ ἑτέρου*, "to the prejudice or injury of the other teacher, who is thereby depreciated." On

Philostr. V. Ap. 7, 33. *μήθ' ὡς φρονῶν ὑπὲρ τοὺς νόμους*: and Thucyd. L. 1, 84, 3. *ἀμασθεστέροι τῶν νόμων — σωφρονεστέροι*.

this signification of *κατὰ*, Krause refers to Zeun. on Viger. p. 611. On the above sense of *φυσιοῦσθαι* and of *inflari*, in the Latin, the philological illustrators have much dilated. (See Wets., Loesner, and Krause.)

7. *τίς γὰρ σε διακρίνει*; The Apostle here apostrophizes an inflated teacher, designating under that character all who so acted.

The words *τίς γὰρ*, &c. literally signify: "who hath separated thee from the common herd;* who hath made thee superior to others." This use of *διακρίνειν* the Commentators compare with the Latin *secernere*. No apt example, however, from any Greek Classical writer, has been yet adduced.

7. *τί δὲ ἔχεις*, i. e. what hast thou, in the way of learning and knowledge, that thou didst not receive," viz. either from us Apostles, or especially from God. So Hom. II. α. 178. (cited by Wets.) *εἰ μάλα καρτερός ἔσσι, θεὸς που σοὶ τὸδ' ἔδωκεν*.

7. *εἰ δὲ καὶ ἔλαβες, τι καυχᾶσαι ὥς μὴ λαβόν*; This is expressed *popularly* and *colloquially*, but is strongly put. "If thou didst even (*καὶ*) receive this knowledge, why dost thou boast, as though thou hadst received it not, but had derived it from thy own genius." It is rightly observed by Mr. Slade, that the Apostle is speaking of spiritual gifts bestowed on teachers, and does not mean to disparage human exertion. Theodoret, too, well remarks: *Οὐδεὶς ἐπ' ἀλλοτρίαις παρακαταθήκαις μεγα φρονεῖ· ἐπαγρυπνεῖ δὲ ταύταις, ἵνα φυλάξῃ τῷ δεδωκότι*.

The whole passage is admirably illustrated by Chrysost. and Theophyl., whom see.

8. *ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐκλουτήσατε*.

A bitter irony and indignant sarcasm; † directed chiefly (we may suppose) against the conceited teachers, Paul's adversaries; q. d. "I see ye are like persons who are satiated at a feast; ye think ye have all, and need no more teaching or knowledge."

Ἐκλούθησατε — *ἐβασιλεύσατε*. By these expressions the Apostle merely places the same idea in different lights, by varying the meta-

* So the Horatian *secernere populo*.

† So Theophyl. observes: *Βαρυνόμενον ἐστὶ τὰ ῥήματα*.

phor *thrice*. It may be observed, too, that there is a *climax*. The *first* metaphor is taken from persons *filled with food*, so as neither to need nor desire more. The *second*, from persons so *rich* as to have no want of, or desire for more. The *third* and highest degree of the *climax*, is derived from one who, from being a private person, is raised to the *throne*, and, having therefore attained the highest step in the ladder, has nothing further to wish.

Χωρίς ἡμῶν, "without us," i. e. "through the means of other teachers."

The above mode of interpretation is founded on the view of the sense which was taken by the ancient Commentators, and has been adopted by many eminent modern ones, especially Grot.,* and almost all recent Interpreters. And this seems the only interpretation that will bear examination. For as to the opinion of those who take *ἐβασιλ.* in its physical sense, and refer it (as does Macknight) to the domineering of a false teacher or teachers, it is too strained and harsh. And the same may be said of interpreting *κεκορ.* and *ἀπλουτ.* in the natural sense. Whitby, oddly enough, mingles, or jumbles together the natural and metaphorical sense in *ἐπλουτήσατε*. Lastly, I must remark, that I know not why our English Translators should render: "ye *have* reigned." Why not, "now ye *reign*, like princes." For they had rightly rendered *ἐπλουτήσατε* "ye *are* rich." These Aorists, indeed, must all be taken as presents; than which nothing is more common: and this is required by the next words.†

8. καὶ ὕφελόν γε ἐβασιλεύσατε, "I would to God ye did reign." Here again the Commentators above mentioned take *ἐβασιλ.* in the *physical* sense, and render the words thus: "I wish ye *had* the authority of princes, that ye might afford shelter and protection in our persecution and troubles:" or (as Macknight explains) "reign over the Church with you." It is strange that some Commentators of eminence, as Grot., Whitby, Locke, and Rosenm., should have embraced so absurd an interpretation; inso-much, that even Doddr., who explains the other

* Who compares similar sentiments in Hos. 12, 8, Is. 47, 7 & 8. See also Wets., who has given many examples of a similar metaphor in the Latin *regnare*; as Hor. Ep. 1, 10, 8. Quid quæris? vivo ac regno, simul ista reliqui.

† The passage is admirably paraphrased by Theophyl. as follows. Οὕτω ταχὺ οὐδενὸς ἐστε ἐν χρεῖα; ἀλλ' ἤδη ἐκορέσθητε, ἐν ὀλίγῳ χρόνῳ εἰς τὸ τέλειον φθάσαντες, καὶ τὸν πλοῦτον πάντα τῆς γε γνώσεως καὶ τῶν χαρισμάτων λαβόντες; καίτοιγε ἐν τῷ μέλλοντί ἐστί τὸ τέλειον· ὑμεῖς δὲ αὐτὸ ἤδη, ὡς εἰκεν, ἔχετε· ἡ γὰρ καύχησις τοῦτο δηλοῖ, ὅτι εἰς αὐτὴν ἐφθάσατε τὴν τελειότητα.

words in the natural sense, *here* cannot digest such a sense of ἐβασιλ. "For (observes he gravely) one can hardly think the Apostle did indeed wish each of them a prince, or the civil power in their hands." No, truly!

The Greek Commentators have here, as in most other occasions, seized on the right interpretation. (See Chrysost., Theophyl., Œcumen., & Theodor.) They notice (which is the only true clue to the sense) that here *the irony is dropped*, and the sentiment is: "I wish from my heart that ye *were* so abundant in all spiritual improvements: for then I might partake of your prosperity, in the credit and honour which I should enjoy from having converted and taught you, since the fame of the pupil tends to the honour of the teacher." So Theophyl. 194. Ἡ γὰρ ὑμῶν δόξα ἐμῇ ἐστίν· ἐπεὶ καὶ παντὶ διδασκάλῳ, ἡ τῶν μαθητῶν τελεωμένης ἐπιπόθητος.

Among the few *modern* Commentators who have seen the true sense, are Calvin, Light., Tiron., Menoch., and Krause. Doddr., in his paraphrase, absurdly makes it a reference to Christians being "Kings and Priests, a royal priesthood. An idea not applicable here; though it seems to have entered into the mind of Theodoret, and confused his perceptions of the truth.

9. δοκῶ γὰρ ὅτι ὁ Θεὸς ἡ. τ. ἀ. ἐ. ἀ. αἰ. ἐ. &c. Theophyl. well remarks, that these are the words λυποῦμένου, μᾶλλον δὲ ἐντρέποντος; or, as Œcumen. says, καταισχύνοντος. On their scope and force Chrysost. has treated with his usual ability and taste. He remarks, that the words are written μετὰ πλείονος βαρυθυμίας. And he notices the *strong emphasis* in ἡμᾶς.

As a preface to a brief philological analysis of this passage (which is obscure from the high-wrought feeling of the writer) I will lay before my readers the excellent paraphrase of Theophyl. (founded chiefly on Chrysost.): Ὡς ὁρῶ γὰρ, ἐξ ὧν ὑμεῖς ποιεῖτε, ἡμεῖς οἱ Ἀπόστολοι ἔσχατοι πάντων παρὰ Θεοῦ ἀπεδείχθημεν καὶ ἐπιθανάτιοι, τοῦτέστι, κατὰδικοι, πρὸς τὸ θανατοῦσθαι

παρεσκευασμένοι· ἐξ ὧν γὰρ ὑμῖς ἤδη, ἐβασιλεύσατε, στοχάζομαι ὅτι λοιπὸν ἡμεῖς κατακεκρίμεθα ἔσχατοι εἶναι, καὶ ὡς κατὰ δίκην· ἡμεῖς οἱ ἀποστόλοι, τοῦτ' ἐστιν, οἱ τὰς αὐτὰ ὑπὲρ Χριστοῦ πεπονθότες.

It must be observed, with Chrysost., that the turn of the whole passage is *ironical*; and the force of the irony (as Grot. has rightly noticed) chiefly rests with δοκῶ, which is used, like the Latin *credo*, parenthetically. In fact, it has nearly the same sense with ὡς δοκεῖ; and thus we may render, "God has, *it seems*," &c. Grot. well paraphrases: "If, at least, as you seem to think, God's favour may be inferred from success," &c.

9. ἡμᾶς τοὺς ἀποστόλους ἔσχάτου ἀπεδ., has set us, the Apostles, in the last place." This sense of ἀπεδεικνυμι (by which it signifies to *show any one his place*, set him there, appoint, &c.) is frequent both in the Scriptures and the Classical writers; and examples are adduced by Krebs and Raphel.

Ἐσχάτους, "lowest, last, of the most inferior condition." It literally signifies the *lowest of any row*, and it is used in the same manner as the Latin *extremus* and *postremus*, of which Krause gives examples from Cicero and Apulejus. It may be sufficient to consult Facciol. Lex.

9. ὡς ἐπιθανατίους. This is commonly interpreted *bestiarios*, or those exposed to wild beasts. So Tertull., and, of the modern Commentators, Scaliger, Grot., Calvin, Estius, Beza, Elsner, and others. But it has been justly doubted whether this signification of the term can be established. At all events, it would here be harsh. There is, surely, no necessity to desert the signification suggested by the nature of the word itself, and assigned to it by Chrysost., namely, "men condemned to death." The word is; indeed, rare; yet it has been adduced, and in this very sense, from Dionys. Hal. Ant. 57. where it is said of the Tarpeian rock: ἐστὶ δὲ τὸ χάριον κρημνὸς ἑξαισίος, ὅθεν αὐτοῖς ἔθος βάλλειν τοὺς ἐπιθανατίους. Other examples from Ælian and Demosth. may be

seen in Schl. Lex. The word is also found in Suidas and Hesych. Here, therefore, it is to be taken, in a metaphorical sense, for the most abject and exposed to derision *;” which signification has been adopted by most recent Commentators, including Schleus. Lex. To the same metaphor, Kypke thinks, *κολαφίζεσθαι* at ver. 11. and *λοιδορεῖσθαι* at ver. 12. are to be referred. But this seems too formal and hypothetical.

The words following, *ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις κ. α.* involve no little difficulty. It is the opinion of most recent Commentators, that the Apostle here continues the metaphorical and ironical representation commenced in the verses preceding. And to the objection, how angels can be thought appropriate to a spectacle? they answer that the expressions, *κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις*, are meant, by a *μερισμὸς* often used by St. Paul, to denote *the whole universe*. (See Eph. 1, 10. Rom. 8, 58 & 39. Matt. 5, 10. 11, 25.) And they compare Cic. Ep. ad Fam. 1, 9. *neque solum dixi, sed etiam sæpe facio, Diis hominibusque approbantibus*. Krause, who adopts this interpretation, renders thus (after Rosenm.): “Nos Apostoli tanquam fi, qui ignominie suppliciique causâ in theatro producantur, fœdè atque miserè tractamur, in conspectu omnium.” And he compares Sallust. Jugurth. 17. *At ego infelix in tantâ malâ præcipitatus—rerum humanorum spectaculum præbeo*.

This, however, seems too bold, and taking an unwarrantable liberty with the sacred text. I am therefore inclined to think (though it seems not to have occurred to any of the Commentators) that there ought to be a colon or a period at *ἐπιθανάτους*, and that the Apostle, after having before spoken figuratively and ironically, suddenly makes a transition to the serious and the literal; though the idea con-

* For criminals used, previous to execution, to be led about the town, that this ignominy might be increased.

tained in these words was suggested by the preceding metaphor. The sentence may, then, be thus paraphrased: "and in one point of resemblance, we may truly be called ἐπιθανάτιοι for we, like them, are become a sight and gazing stock to the whole universe, both to angels and to men." For the Apostle's toils and sufferings were (as Chrys. says) παλαίσματα καὶ τῆς ἀγγελικῆς θεωρίας ἄξια. And that great master of Scripture seems to have been not unaware of the *transition* just mentioned. For, with his usual acuteness and fine taste, he remarks: "Ὁρα ἂφ' ὧν ἑαυτὸν ἐξευτελίζει, πῶς πάλιν μέγαν δείκνυσιν· ἂφ' ὧν δὲ ἐκείνοι μεγάλα φρονοῦσι, πῶς αὐτοὺς εὐτέλεις ἀποφαίνει· ἔπειδε γὰρ τὸ μαρρὸς εἶναι τοῦ φρονίμου φαίνεσθαι, καὶ τὸ ἀσθένεις εἶναι τοῦ ἰσχυροῦς γίνεσθαι, καὶ τὸ ἀτίμους εἶναι τοῦ ἐνδόξους καὶ περιφανεῖς εὐτελέστερον εἶναι εὐδοκεῖ, καὶ τὰ μὲν ἐκείνοις μέλλει προσρίπτειν, τὰ δὲ αὐτὸς κατεδέξατο· δείκνυσιν ὅτι ταῦτα ἐκείνων ἀμείνω, εἶγε διὰ ταῦτα μὴ μόνον ἀνθρώπων, ἀλλὰ καὶ αὐτῶν τῶν ἀγγέλων τὸν δῆμον πρὸς τὴν θεωρίαν ἐπέστρεψε τὴν ἑαυτῶν."

With respect to θέατρον, many eminent Commentators (as Grot. and Kypke) have rightly noticed that it is to be taken figuratively for *θεάμα*, a *sight*, or *gazing stock*;* as in Arrian. Epict. 3, 22. (cited by Krause,) ὅς γε ἐνεκαλλωπίζετο ταῖς περιστάσεσι, καὶ θεάμα εἶναι ἡξίου τῶν παριόντων. There is the very same thing expressed in a kindred passage of Hebr. 10, 33. φωτισθέντες πολλὴν ἀβλησιν ὑπεμείνατε παθημάτων—ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι. It is therefore a frivolous question which has been asked, whether by *angels* are to be understood *good* or *bad* angels. We may, of course, understand *both*, so far as God may have seen fit to permit this, with respect to the latter.

10. ἡμεῖς μαρρὸι διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ.

The Apostle, some think, again returns to the ironical; and

* So Theophyl. p. 194. οὐκ ἐν γωνίᾳ μᾶ πάσχομεν, ἀλλὰ πανταχοῦ γῆς· καὶ θέωνται ἡμᾶς οὐκ ἀνθρώποι μόνοι (οὐ γὰρ οὕτως εὐτελῆ τὰ γινόμενα) ἀλλὰ καὶ ἄγγελοι.

they render : " We (i. e. I, Barnabas, Sosthenes, and Timotheus,)* are fools, διὰ Χριστὸν, i. e. quod attinet ad Christum, *with respect to* (as Rom. 3, 27. 8, 10.) Christ and his Gospel, or the knowledge and communication of his Religion." Thus διὰ Χριστοῦ will be synonymous with ἐν Χριστῷ in the antithetical clause : and the following clauses will be, in some measure, exegetical of the preceding.

But to the supposing an irony in the first clause it has been objected, that the following ones by no means admit of it. Most Commentators indeed think there is no irony at all. And they interpret thus : " We have become, or we make ourselves, fools for Christ's sake and for the furtherance of the Gospel, by the abandonment of all aims at eloquence, even encountering the charge of being illiterate." The ἀσθενεῖς will thus have the same sense as at c. 2, 3. (where see the note.) But, upon mature consideration, I cannot accede to this latter view of the sense. The *first* clause, ἡμεῖς μωροὶ διὰ Χριστὸν cannot *but* be *ironical*, since the antithetical one, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ scarcely admits of any *other* interpretation ; and if this be the case, the following ones too, which form part of the same cluster, (namely, ἡμεῖς ἀσθενεῖς—ἄτιμοι) must also be so understood.

The right clue to the Apostle's meaning has alone been seized by the antient Commentators, especially Œcumen., who says, that up to the words ἡμεῖς δὲ ἄτιμοι the irony extends, and *there ceases*. The same view of the subject is taken by Chrysost. and Theophyl., the latter of whom (chiefly from Chrysost.), among much other paraphrastical matter, has the following : Πῶς δυνατόν τὰ ἐναντία συνελθεῖν ἐν τοῖς τὰ αὐτὰ φρονούσιν ; Οὐκοῦν ἀνάγκη ἢ ἡμᾶς μὴ κατὰ Χριστὸν φρονεῖν, ἢ ὑμᾶς ἀλλὰ μὴν ἀνάξιον τοὺς ἀποστόλους τοῦ Χριστοῦ μὴ κατὰ Χριστὸν φρονεῖν· ὑμεῖς ἄρα ἐστε οἱ σφαλλόμενοι. And the words ἡμεῖς ἀσθενεῖς—ἄτιμοι he explains : ἡμεῖς ἐλαυνόμεθα, διωκόμεθα· ὑμεῖς δὲ ἀδείας ἀπολαύετε. Ὑμεῖς μὲν ἐνδοξοί, καὶ εὐγενεῖς· ἡμεῖς δὲ ἐν ἀτιμίᾳ. Finally, he lays down the following as the general sense : Πῶς εἰκὸς ἡμᾶς μὲν κακοπαθεῖν, ὑμᾶς δὲ ἀπολαύειν ἀδείας, καὶ ἐν ἀγαθοῖς εἶναι ; Ὡστε πρόδελον, ὅτι οὐκ ἐν ἀγαθοῖς ἐστε, ἀλλὰ νῦν μᾶλλον κακῶς καὶ φραξίως τῶν ἀποστόλων ἔχετε. Οὐκ ἄρα ὀφείλετε ἐπαίρεσθαι ἐπὶ τούτοις. And so Atto Vercellensis, referred to by Semler. The passage is thus paraphrased by Rosenm. " Vos in honore estis apud vestros, nos autem ob nostra studia in commendandâ et propagandâ religione Christi non honore, sed contumeliâ afficimur. (Cf. supra 2, 2 & 3. 1, 23.) Abstinebant illi doctores, ut verò simile est, a doctrinâ de morte et cruce Christi, ne Judæos et Philosophos offenderent, idque sibi laudi ducebant ; Paulum verò stultè agere putabant, quod tradendo doctrinam de cruce Christi se et religionem Christianam ludibrio exponeret et calamitatibus." He observes, that the false teachers in question probably abstained from inculcating the doctrine of the death and crucifixion of Christ, lest they should throw a stumbling block in the way of the Jews and the enlightened heathens ; and of this management prided themselves, imputing folly to Paul, for exposing the Christian religion to ridicule by needless disclosures.

* Or rather it should be *I am*.

11. ἀχρὶ τῆς ἄρτι ὄρας, &c. The Apostle now drops the irony. "Nay (not to mention past afflictions) up to this present day we suffer hunger and thirst, and are in want of necessary clothing." For this is the sense of γυμνητεύμεν. And so the word is used by Basil (cited by St. Thes. 3085.), ὁ πεινῶν τήκεται, ὁ γυμνητεύων πηγνύται, *is starved*. So the Gloss. *Sum nudus*. The word signifies properly *to be lightly clothed*, like the γυμνῆται, or light infantry: and hence, by catachresis, it was used to denote being *ill clothed*. Thus it is not necessary (with many Commentators) to resort to that hyperbolical sense of γύμνος, by which it signifies *ill clothed*, or of γυμνότης in Rom. 8, 35. and 2 Cor. 11, 27.

On the *thing itself* Doddridge finely remarks: "Surely one cannot imagine any more glorious triumph of the truth than what it gained in these circumstances, when St. Paul, with an impediment in his speech, and a personage rather contemptible than graceful, appeared in a mean, and sometimes tattered dress, before persons of the highest rank, and yet commanded such attention, and made such impressions."

11. καὶ κολαφίζόμεθα. This is, by almost all the modern Commentators, explained as said, by a synecdoche of species for genus, to denote any harsh or ignominious treatment; as 2 Cor. 12, 7. "buffets, insult." But I see no reason why it may not be taken in the *physical* sense, (as in Matt. 26, 20. καὶ ἐκολάφισαν αὐτόν, and 1 Pet. 2, 20.; though the latter passage is by Schleus. placed under the metaphorical head; and one may also add 2 Cor. 11, 23.): at least, this must be *included*, and *personal* ill treatment must be understood.

11. καὶ ἀστατοῦμεν, "and have no fixed or stated abode;" which was perpetually the case with our Apostle, throughout the whole of his life from his conversion. The Greek Commentators render it ἐλαυνόμεθα, φεύγομεν. But this seems wandering too far.

12. καὶ κοπιῶμεν, ἐργαζόμενοι τ. ἰ. χ. The words may be thus paraphrased: "And yet, far from *gaining* any thing by these trials, we earn our own subsistence in the most laborious manner, by the labour of our hands." See Acts 18, 23. On ἰδ., as often, no stress to be laid.

12. λοιδορούμενοι, εὐλογοῦμεν. These words up to *ὅπως ἄρτι* appear to me an independent cluster of antithetical clausulas, and ought, in the punctuation, to be so expressed. They are, indeed, introduced somewhat abruptly; and Theophyl. well supplies: "and what is more, we do not bear this indignantly or impatiently. Nay we even to those who treat us ill return good." Λοιδ. εὐλογ. may be rendered: "being insulted and reviled, we *give good words*." So Theophyl. εὐφημοῦμεν. And so Gloss Albert. καλολογούμεν. All modern Commentators render εὐλογ. *blesse*, on which Krause makes a very pompous, but needless display of Classical references.

In this elegant accumulation of antithetical clauses there appears to be a *climax*.

12. διωκόμενοι, ἀνεχόμεθα. The word *διάκω* is properly a forensic term signifying to *prosecute*: but it is popularly used in the sense of *persecute*; which imports provocations and harassing treatment of every kind. (See Schl. Lex.) Ἀνεχόμεθα, "we bear it (patiently)." The word is very rarely used thus absolutely; and therefore the citations of the Commentators are little to the purpose. I am surprised they did not remember the *ἀνεχοῦ, ἀπεχοῦ* of Epictetus, who, indeed, seems to have been indebted for the maxim to Scripture, and possibly to this very passage.

13. βλασφημούμενοι, παρακαλοῦμεν. This elliptical sentence has not been very well understood by the modern Commentators. Some supply *Θεῷ*. i. e. "we pray to God for them." But this neither the syntax nor the true sense of *παρακ.* will permit. Others paraphrase: "we gently deny the charge brought against us." But this sense cannot well be elicited

from the word. It is, I think, best rendered by Theophyl. *πραότεροις λόγοις, καὶ μαλακτικοῖς ἀμειβόμεθα*. He observes, too, that the *βλασφημία* is the *τραχυτέρα ὕβρις*; and the *παράκλησις*, the *πραῦνουσα διάλεξις*.

As to the reading *δυσφημούμεθα*, which is, by Griesbach, put on a footing with the text, it is mere gloss.

We now arrive at the highest * step of the climax, *ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν*. On the sense of *περικαθάρματα* Commentators are not quite agreed. Most of the more eminent modern ones take it to be a sacrificial term, and containing an allusion to the expiatory sacrifices among the Greeks and Romans, offered up for the people, and which, being selected from the very vilest and refuse of the populace, were called by that name. But to this I cannot assent. Such persons were almost always called *καθάρματα* with reference to the purification or expiation, which can have no place *here*. There can only be a reference to the abject vileness of the victim; which would be too remote; nor are such allusions to heathen rites common in St. Paul's writings. I grant, indeed, that Floder, in a Dissertation on this passage (Upsal 1764.), referred to by Schl. Lex., cites two examples of this word from Diog. Laert. 6, 32. fin., and Arrian Ep. 3, 22., where *περικάθαγμα* is used in this sense: but I suspect the reading to be corrupt. Therefore in the present passage I would, (notwithstanding what Wets. urges for *ὡς περ καθάρματα*,) retain the common reading, which is defended by almost all the MSS. and other authorities; and is supported by the antithesis. For the reasons above mentioned, I must also reject the interpretation of *περικαθάρματα*, adopted by most recent Commentators. It is not necessary to suppose so remote an allusion. A very good sense is made by adverting to *another*, and indeed the *primitive*, sense of the

* So Chrys., who observes that the Apostle strikes the hardest blow at the end (namely of the climax).

word, which has been well illustrated by Theophyl. He explains it by ἀποσπόγγισμα, i. e. the dirt or filth proceeding from any thing on being scoured about. He also observes that περίψημα has the same signification. He then lays down the following as the sense : ἀπορρίπτεσθαι ἄξιοι ἐσμεν ὡς βδέλυγμα λογίζεσθαι.

It is plain that πάντων περίψημα is a parallelism corresponding to περίψημα τοῦ κόσμου; and that ἕως ἄρτι has the same sense as ἄχρι τῆς ἄρτι ὥρας at ver. 11., which is the complete phrase. Ἐγενηθήμεν; signifies : “ we have been and are.”

Finally, the passage has been imitated by Barnabas (cited by Wets.) ἐγὼ περίψημα τῆς ἀγαπῆς ὑμῶν and Ignat. on Ephes. 8. περίψημα ὑμῶν ἐγὼ.

14. οὐκ ἐντρέπων ὑμᾶς—νουθετῶ. The Apostle here turns the discourse from the *teachers* to the *Corinthian Christians in general*; and, in order to somewhat soften the seeming harshness of the preceding expressions, says : “ I write not thus to you,” as ἐντρέπων, “ as shaming you (for ἐντρέπων),” “ with a view to shame you, in your own eyes and those of others.” This sense* of ἐντρέπω is found in the best Classical writers; as Plut. Vit. Hom.

14. ἀλλὰ—νουθετῶ, “ but I *admonish, warn, counsel* you.” The word νουθετεῖν properly signifies to instil wisdom, suggest counsel to the mind,” and it occurs frequently in the Scriptural and Classical writers. Theophyl. well paraphrases : “ I say not these things out of hatred, or in a rebuking spirit. Therefore forgive me any thing harsh. It is from love. I address these remonstrances to you as a father to his beloved children : and who would not attend to representations from such a quarter?” He remarks that the Apostle calls them *sons*, as having spiritually begotten them.”

* Viz. “ to put to shame,” *באב*, to *bash*. The word properly signifies to make any one turn away his eyes for shame, by looking him full in the face.

15. εὖν γὰρ μυρίους παιδαγωγούς ἔχῃτε ἐν Χ., &c., "for though ye have numerous instructors, yet ye have not many fathers." These words are parenthetical, and seem to have been suggested by the τέσσα preceding, which they are meant to explain. Or, as Crellius suggests, this may be meant to meet an objection : such as : "we have many instructors and spiritual fathers : " To which the answer is : " If (as it seems) ye have μυρίους παιδαγωγούς, numerous instructors," &c. This use of *a certain for an uncertain, but larger number*, is very frequent both in Greek, Latin, and English. See Krause's examples.

Παιδαγωγός signifies properly the grave, elderly personage who conducted children to and from school, and who superintended their behaviour out of school hours. (See Pignor. de Servis p. 233 & 234., and Schoettg. on Gal. 3, 24., and especially Wetstein's examples on this passage.) Afterwards, however, it came to designate the *informator*, the instructor, or teacher.

15. ἐν Χριστῷ, "in the Christian doctrine." Ἀλλ', *attamen, yet*. This use of the conjunction is chiefly found after particles of *concession*, as εὖν εἰ, &c. ; of which Kypke gives many examples. I am surprised the Commentators should not have seen that after πατέρας is to be repeated from the context ἐν Χριστῷ, q. d. "ye have many spiritual instructors, but not many spiritual fathers."* In οὐ πολλούς there is a delicate *meiosis* for ἓνα μόνον. The words following, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα are exegetical. Their general sense, indeed, is plain ; but on the exact force of ἐν Χριστῷ Ἰησοῦ

* This metaphorical sense of πατήρ, by which it signifies the author of any thing, he who originates it, and thus here, "he who first instructs any one in the Gospel," is not merely an Orientalism, though frequently occurring in the Scriptures, but is also found in the Classical writers, from whom examples are adduced by Krause. It may, however, be doubted whether this sense be here applicable. The term may here denote one who is *parentis in loco*, by having the authority of a parent, &c. See Schl. Lex.

Commentators are not agreed. Rosenm. takes it to mean, "by the doctrine of Christ; and regards the following phrase *διὰ τοῦ εὐαγγελίου* as explanatory of it. It seems not necessary, however, to resort to this uncommon sense of *ἐν*. I prefer, with others, to regard *ἐν Χριστῷ* 'I. as signifying, "in the things pertaining to Christ."

15. *διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*, "I begot you by means of the Gospel," i. e. (as most recent Commentators explain) "I first taught you the Gospel." So *ἀδινεῖν*, Gal. 4, 19. Philem. v. 10. And so Sanhedr. fol. 19, 2. (cited by Wets.) Quicumque filium socii sui docet legem, ad eum scriptura refert, tanquam si eum genuisset. Doddr. explains: "I was the means of your spiritual birth." If this be the sense of the passage, it strongly supports the doctrine of baptismal regeneration.

The *ἐγὼ* is emphatic.

16. *παρακαλῶ οὖν ὑμᾶς μιμηταί μου γίνεσθε*. Most Commentators here seem to too much limit the sense. Some think the Apostle means by *μιμητ.* imitators of the modesty he had previously shewn in this Epistle. Others take *μου* to be emphatic, and suppose the Apostle means: "be imitators of *me*, and not of the *false teachers* in question, and thus preserve the unity of the Church." But it seems simply the Apostle's intention to deduce from his *spiritual paternity* the inference, that they should be imitators of him; just as parents and teachers are to their children the *exemplar* by which they are to model their character. The imitation, therefore, in question, is to be extended to every branch of Christian doctrine and duty. So Theophyl.: *Μιμήσασθέ ἐν πᾶσιν ἐμὲ*. And this interpretation is confirmed by the words following.

Wets. here aptly compares Herodian 6, 8. *ὡς μὴ μαθητὰς εἶναι μόνον, ἀλλὰ ζηλωτὰς, καὶ μιμητὰς τῆς ἐκείνου ἀνδρείας*.

17. *διὰ τοῦτο ἔπεμψα — Χριστῷ*, "for which reason," i. e. "that ye may be the better able to trace

my exemplar in doctrine and duty. Ὁς ἐστὶ, &c., "who is my well-beloved and faithful trusty son in the Lord, *convert*. The construction is: ὅς ἐστὶ τέκνον μου ἀγαπητὸν ἐν Κυρίῳ καὶ πιστὸν (ἐμοί). See 2 Tim. 2, 2. And this is adopted by the best Commentators. Others, indeed, join πιστὸν with Κυρίῳ: but the former method is best supported by the usus loquendi of Scripture, and is more agreeable to the words following, ὅς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ε. X., "and who may therefore be relied on in his representations, and who will remind you," &c.

The words τὰς ὁδοὺς μου ἐν Χριστῷ might refer to *conduct* and *mode of action* or *conversation* in general;* but here they are limited by the context, and especially by the following words, which seem exegetical, to denote "my methods of Christian instruction." So Theophyl. τὰς ἐν τῷ κηρύγματι οἰκονομίας, τοὺς κανόνας, τὰ ἔθη, τοὺς νόμους τοὺς θείους. And so Chrysost. and the other Greek Commentators, as also Rosenm. and Krause. In the same manner ἀγωγή is used, 2 Tim. 3, 10. Acts 24, 14 & 22.

The Greek Commentators notice the delicacy with which the Apostle says *remind*, not *teach*; as Timothy was but a young man. I, however, apprehend that the Apostle rather means to hint that they have not well remembered his doctrines. A yet greater delicacy may be noticed in 2 Pet. 1, 2. "I put you in remembrance of these things, though ye know them," &c.

17. καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. These words are exegetical of the preceding, and moreover (as the Greek Commentators observe) are meant to suggest that these are no *new*, or *special* injunctions, but such as are common to all the Churches, and therefore what they ought to be ashamed to have deviated from.

18, 19. ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς, ἐφυσίωθησάν τινες. There is something of the idiotical

* And so Piscat., Cam., Est., and Menoch., who also subjoin: "and how it fares with me," &c. This, however, is too restricted a sense.

or popular style in this sentence ; as in ἐρχομένου for ἐλευσομένου (though we use the same idiom), which literally signifies : “ as I am not coming to you : ” also in ἐφυσιάθησαν, which is a vox prægnans, and signifies : “ some, *puffed up* with a vain confidence, are so *bold as to say*,” &c.

The Apostle had been hitherto prevented, by his continual journies, from visiting his converts at Corinth ; and *now* some fancied he would not dare to encounter so formidable an opposition as he would there find. In order to preclude the suspicion that by this Epistle, and the mission of Timothy, he only meant to previously try how they were disposed, before he ventured to come to them, the Apostle boldly adds : (“ But they are mistaken) : *for* (by God’s permission) I will quickly come unto you.”*

He then subjoins a sentence (καὶ γινώσκει οὐ τὸν λόγον, &c.) which cannot, I think, in nerve and vigour, or dignity, and composed confidence, be easily paralleled, even in Demosthenes himself. In the interpretation of it the Commentators are at issue. Most recent ones, as Semler, Rosenm., and Krause, and, of the ancient ones, Œcumen. and Theodoret, take τὴν δύναμιν to denote power of performance, and *good works*, as opposed to *mere words*. But this is exceedingly harsh, both here and in the next verse. Chrysost., I think, has rightly explained it of the *power of working miracles*. And so Theophylact, who well observes : Ἐπειδὴ ἐπ’ εὐγλωττία θαρρόυντες ἐξουθενούν τὸν Παῦλον ὡς ἰδιώτην, φησὶν, ὅτι ὄψομαι, οὐ τὴν εὐγλωττίαν ὑμῶν· οὐδὲ γὰρ ταύτης χρεία· ἀλλὰ δυνάμεως τῆς ἐν σημείοις. Οὐ γὰρ διὰ λόγου κόμψου ἐκηρύχθη ἡ βασιλεία τοῦ Θεοῦ καὶ ἐβεβαιώθη, ἀλλὰ διὰ σημείων τῇ δυνάμει τοῦ Πνεύματος γινόμενων. This in-

* He had before intended this ; but was compelled to delay the journey longer than he had foreseen ; so that before his visit there was an interval in which he thought fit to write another Epistle. See 2 Cor. 1, 23. The Apostle is supposed to have at length reached Corinth, at the expiration of a year after the period when he wrote this Epistle. (Rosenm.)

terpretation, too, is adopted by Crellius, Grotius, Whitby, and Locke. Others, indeed, take it of the *power of the Holy Spirit*, as shown either in *preaching with* the demonstration of the Spirit and of power, 2, 4. (as is the opinion of Calvin), or (as Vorst.) in its efficacy on the doctrine and life. But both these expositions are too limited. The expression evidently refers to the efficacy of the Holy Spirit, as shewn both in miracles and in irresistible power of preaching, as well as unerring soundness of doctrine.

Macknight, absurdly, interprets it of the power to defend themselves from the punishment of the Apostle.

Γινώσκωμαι. A vox prægnans, signifying: "I shall *try* and put to the proof, and thereby *know*." For, according to Glass's Canon (Phil. Sacr. 828.) verbs of *knowledge* often denote, not knowledge alone, but certain motions, affections, and effects, which are conjoined therewith. See his examples, among which is the passage in question.

20. οὐ γὰρ ἐν λόγῳ—δυνάμει. Here again Commentators are not quite agreed on the sense. One thing is certain, and ought never to have been questioned, namely, that these words have reference only to *teachers*, not to Christians in general. By βασιλεία τοῦ Θεοῦ is evidently meant the promulgation of the Christian religion. And there is here an ellipsis of *ἔστι*, in the sense *consist*. As to the ellipsis proposed by Mosheim, οἰκοδομεῖται, it is too arbitrary. Most recent Commentators assign to the passage this sense: "In the propagation of the Christian religion we are not so much to consider the words, promises, boasts of the teacher, as what he can do and show." But thus the words would be applicable to all teachers of every age: whereas they can only be meant to apply to those under the miraculous dispensation of the primitive and Apostolic age: and therefore Chrysost. and most modern Commentators, rightly understand *power to work miracles*. Thus,

for instance, (and these certainly not chargeable with superstition,) Grotius renders: "Vi miraculorum, qualia ab humanâ ope proficere nequeunt:" and Locke, "consists in the miraculous operations of the Holy Spirit." This interpretation is also adopted by Crellius. See Semler, who *perversely* rather than ignorantly confounds the present times and the primitive ages.

21. τί θέλετε; ἐν ῥάβδῳ ἔλθω. Τί is for τί πότερον. The ἐν is for σὺν, after the Hebrew usage. The above was, if I mistake not, a proverbial expression, and Schoettgen rightly thinks there was reference to the discipline of the Jewish church, of which he gives an example from R. Elijah. "Castigant eum primo verbis, deinde virgâ, quia scriptum est Deuter. 21, 18. וַיִּסְדּוּ אֹתוֹ (et castigabunt eum). At si nihilominus pergat, redeatque ad ingenium, lapidandum tradunt." With respect to its sense here, the Greek Commentators, and many modern ones, as Grotius, understand it of the power to strike with death, or disease (as blindness); and they advert to the cases of Ananias and Sapphira, and Elymas. But such punishments were very rare, and had been only once employed by St. Paul; nor would they have been suitable to the faults of which the Corinthians are accused. I therefore assent to Chrysost. and Theophylact, that the term only means ἐν κολάσει in a general way, and, as Theodoret well remarks, designates the παιδευτικὴν ἐνεργείαν, referring to ecclesiastical chastisements and censures of every kind.

In the expressions ἐν ἀγάπῃ, πνεύματι τε πραότητος, there is, I think, an hendiadis: or the latter may have been added by way of explication. Not but that the other course might be (as Chrysostom observes) ἐν ἀγάπῃ, i. e. *well meant* correction, but *this* would be *also* ἐν πνεύματι πραότητος.*

* Of this remark John Calvin has availed himself in the following well-expressed sentiment: "Etiam virga ex charitate proficiscitur, cui tamen hic opponitur, quia occultatur charitas ista severitate, vultus tristitia et verborum asperitate." One might, however,

CHAP. V.

THE Apostle now proceeds to lay to their charge something more serious than schism, sectarianism, spiritual pride, &c. even gross immorality.

Verse 1. ὅλως ἀκούεται ἐν ὑμῖν πορνεία. The phraseology is here altogether idiotical, or popular. Nothing like it is, I think, found in the Classical style. For as to the passages of Heraclides cited by Wets., they only contain examples of ὅλως in the sense *omnino*. The force of the idiom hinges on the ellipsis of εἶναι and the use of ἀκούεσθαι in the sense *be reported*. Wetstein paraphrases: "nihil aliud auditur." Rosenm. renders: "fama fert inter vos esse hominem scortationi palam adhuc deditum." But it is not quite certain from the Apostle's words whether he does not first advert, in a general way, to the existence of fornication among them, and then specify one case as a flagrant instance of this.

† Καὶ τοιαύτη πορνεία ἦτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, &c. Whatever may have been the immorality which prevailed among the Greeks and Romans (who are here especially meant), it must be acknowledged that no such connections as those here adverted to were permitted among them; and indeed almost all that we Christians regard as forbidden, were by them always admitted to be unlawful. In proof of this the Philological Commentators adduce a great variety of evidence.* It is true that their practice did not always correspond to their principles: yet the few instances adduced (some three or four) are chiefly of royal personages (see Plut. Demetr. 907. and Justin. 8, 3.) whose high situation afforded a licence to enormities of every kind, and at a time when private morals were at the lowest ebb. As to the custom mentioned by Sext.

ask our modern Austin whether his *roasting of Servetus* proceeded from the *virga ex charitate*? Did he not rather act upon the Popish doctrine of *burning the body to save the soul*? Pudet hæc opprobria dici, et non potuisse refelli.

* As Jambl. de Vit. Pythag. C. 13. p. 178. where is mentioned the institute τὸ μήτε μητράσι συγγένεσθαι, μήτε θυγάτρι, μητ' ἀδελφῇ. Virg. Æn. 10, 388. Cic. pro Cluent. 5, 6. Nubit genero socrus, nullis autoribus, funestis ominibus omnium. O mulieris scelus incredibile, et præter hanc unam, in omni vitâ inauditum! See in Wets. Calpurn. Dial. 22., Æl. Spartian. Carac., Marcell. ad Hermog., Longin. de Subl. 23., and Philo 301, 36.

Emp. (cited by Elsner) as prevailing among the Persians, *μηρέας γαμεῖν*, the thing would not be credible even on higher authority. Then as to the story of Procop. Bell. Gall. 10, 4. "Varnis novercam ducere licebat," it is of precarious authority, and has not much bearing on the words of the Apostle, who did not intend them to be applied to every savage tribe of barbarians.* Whether it were customary among the Egyptians (*except* among royal personages), is not certain. Other examples, though of no more weight, may be seen in Spanh. Numism. p. 294, or Maii Obs. 146.

The question, however, is, how we are to justify the Apostle's words, which, it must be granted, cannot be defended as *they are rendered in our Common Version*. One cannot suppose that this and such like incestuous connections, were not *named* among Heathens, or that they should not be named among Christians. Under this difficulty, many Critics (as Bp. Pearce) would render the *ὀνομάζονται* reported, or said to be. And Rosenm. "vix reperitur." These, however, in general, (as Bp. Pearce, Hamm., Grot., Salmas., and Slade,) would cancel the *ὀνομάζονται*, on the authority of about eight MSS., the Vulg., and some Versions dependent upon it, as also a few Latin Fathers. Hence it is thrown out of the text by Krause. But this seems very rash, since the common reading is supported by the authority of hundreds of MSS., the Syr. and other Versions, and the Greek Fathers and Commentators, especially Chrysost. (who interprets the words in a manner accordant with our Common Version): and a very good reason can be offered for their omission, namely, the fear of some over timid persons that the expression could not be justified. Since, then, it must be retained, what sense is to be assigned to it? As to the interpretations adopted by Bp. Pearce and Rosenm. they too much confine the meaning. Elsner renders: "cum laude commemoratur." But the Classical authorities on which he builds this interpretation are chiefly poetical, or prose that is of a poetical cast, as Isocrates. The Scriptural examples (as Rom. 15, 20. *ὅπου ὀνομάσθη Χριστός*) prove nothing. Besides, how could it be supposed that the Gentiles should mention with praise such enormities.

The above interpretations, however, in some degree merge into each other. But I beg to suggest *another*, which will, perhaps, be thought better founded than any one of them. May it not be supposed that the Apostle (whose Greek is Hellenistical, and in many respects deviating from the Classical standard,) has here, by a very slight lapse, used *ὀνομάζεσθαι* for *νομίζεσθαι*, † *usurpari*, to be approved by law and custom, &c.; examples of which signification are frequent in the best writers; as Thucyd. 2, 15. *ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρῆσθαι*. And Plut. above referred to.

* So Hammond and Estius: "Non loquitur de gentibus in universum, sed de gentibus moratis, et tunc notis, quæ ut plurimum Romanis regebantur legibus, apud quos priscæ illæ barbarorum consuetudines vel moribus, vel legibus, correctæ erant."

† The sense and propriety of which term, in this connection, will be instantly seen and acknowledged by every Classical scholar.

So that, upon the whole, the sense has been very well represented by Dr. Wells, who renders: "such uncleanness as is not practised, or allowed even among the Heathens." As to what is said by Whitby, on the authority of *Maimonides*, that the Jews, though strict enough in forbidding such enormities,* yet made an exception in favour of *proselytes* to their religion, who were accounted to have lost kindred, and to be at liberty to marry their mothers or sisters, the thing would not be credible on much higher testimony, and still less ought it to be believed (as it is by many Commentators) to have been so common as to have afforded occasion for Tacitus, Hist. 5. init., to say of the Jews, "*Concessa apud illos, quæ nobis incesta.*" There is no reason to press on the sense of *incesta*; and our limited information of the actual customs of the Jews of that day, and the ignorance of the Historian on every point respecting them, leaves us not the *ποῦ ἔρῳ* on which to form any decided opinion.

It is still more improbable that (as Whitby conjectures) the Nicolaitans and Carpocratians derived their licentious doctrines on the community of all women from Chrysippus. And as it has never been satisfactorily proved that these had yet any existence as a society, it is very unlikely that (as Mr. Slade thinks) "the enormity complained of by St. Paul, as well as the toleration of it, is to be ascribed to their principles and doctrines."

There is another point to which I must advert, (though without more information than we possess concerning the circumstances of the cases in point, it scarcely admits of any determination,) namely, whether the mother-in-law of the person in question lived with him as a wife, or concubine. Commentators take different sides. The antient, and many modern ones (as Mede, Vorst., J. Capell., Tirin., Lightf., Hamm., Pearce, &c. and most for the last century) adopt the latter opinion; and they marshal up Classical passages exemplifying the sense *ἐχειν de re venereâ*; as in the joke of Aristippus: *ἔχω Λαίδα, ἀλλ' οὐκ ἔχομαι*. Such an euphemism in *ἔχω* and *habeo* is indeed common in the Classical writers; but there is scarcely one authentic example of it in the Scriptural ones. I am therefore inclined to adopt (with the Syr., Grot., Crell., Wolf, and Doddr.) the former interpretation. The father, it is probable, (and such is the opinion of Semler,) had repudiated the woman, or, the woman the father,† and then the son had married her. That the father was yet alive is probable from 2 Cor. 7, 12.

"It is not (observes Crellius) credible that the Corinthian congregation would have endured that one of their body should live with a *harlot*, especially his mother-in-law. But because this illicit connection had been palliated by the name of matrimony, therefore the Corinthians might connive at it, especially if there were any who were the man's zealous friends, and endeavoured to soften the

* So Sanhedrim 7, 4. (cited by Wets.) "*Isti sunt lapidandi, qui coit cum matre suâ — et qui coit cum uxore patris sui, quia uxor patris est, et quia uxor alterius, sive vivus sit pater, sive mortuus.*"

† Which it is certain that by the laws of Corinth she could do.

baseness of the thing." To which I would add, that the person in question is supposed to have been rich and powerful, and therefore would not want such friends; and there might be some who undertook, upon *principle*, to defend such a connection. Had it, on the contrary, been *concubinage*, it is not probable that any would have attempted his defence. It is, indeed, urged on the contrary side, that the Gentile laws did not permit such a marriage. But this is of little weight; since marriages within the degrees forbidden by the Scripture are in this Kingdom, indeed, forbidden by the *laws*, but are perpetually entered into. For, as the Poet says, *Quid leges sine moribus vanæ proficiunt*. Now the corruption of morals in Greece is undeniable, and, as far as regards *Corinth*, was proverbial. Hence *Κορινθιάζειν* was as proverbial for *lewdness* as *Grecisare* for *drunkenness*. It is urged, 2dly, that no *Christian* could have entered into such a matrimonial connection. But this is begging the question. 3dly, that it is here called *πορνεία*. True; but *πορνεία* is a general term to denote all illicit venereal connection. And moreover, there is the same use of the word in Matt. 5, 32. "whosoever *marry* her that is divorced committeth adultery." See also 19, 7. Luke 16, 18. Mark 10, 11.

2. καὶ ὑμεῖς πεφυσιασμένοι ἐστέ. Here the *general* sense is plain; but the phraseology is so elliptical as to require rather a paraphrase than a translation. The following will, I think, represent the Apostle's meaning: "And yet, while such enormities are committed in your society, ye are yet puffed up with spiritual pride, as if all things were right among you, and do not (as ye ought) rather mourn over this fall and your disgrace, and take measures that he who hath done this deed should be removed from your society."

Καὶ is here for *καίτοι*, *and yet*. The ellipsis at οὐχὶ μᾶλλον is sometimes found both in the Scriptural (see Rom. 3, 8.) and the Classical writers. The ὑμεῖς is by some referred to the *teachers* of the congregation: by others, to the *congregation* itself; which is far more probable. The reading ἐξαρθῇ for ἀρθῇ is, I think, a gloss. And the examples cited by the Commentators of the *compound* rather than the *simple* in this sense, only confirm the suspicion, which is further increased by *one* of the antient MSS. being the interpolated and *emended* Cod. Cantab.

The reading πράξας for ποίησας is, doubtless, also a gloss. The common reading is supported by 2

Sam. 12, 5. ὁ ἀνὴρ ἐς πορνείας τοῦτο: which passage seems to have been in the mind of the Apostle.

With respect to ἔργον, it is not necessary to press on its sense, which is simply, "this deed," i. e. *marriage*; or, according to the other interpretation (see note on ver. 1.) *concubinage*.*

The ἐπενθίσαιε must be understood of that *formal mourning* over the scandal drawn to the whole body, which accompanied the excommunication of any member. Hence under the idea of mourning is also couched that of excommunication. So Grot. "*Lugere dicitur pro excommunicare, per meton. adjuncti, quia Ecclesia, cum aliquem esset a suo consortio exclusura, lugentium sumebat habitum, eumque ut mortuum lugebat, ait Origines, c. Cels. 3.*" On this figure of speech, by which *one verb stands for two*, see Glass. Phil. Sacr. and Gatak. Adv. 31 & 329.

This custom, of accompanying excommunication with solemn mourning was, together with many others, borrowed from the Synagogue, and, as we find from ecclesiastical history, (see Grot.) long re-

* Krause, however, with a judgment unworthy of a Critic, takes it to denote the *opus venereum*, and, with an indelicacy disgraceful to a Commentator of Scripture, seeks occasion to drag forward perhaps the most filthy passage to be found in that sink of impurity, Ovid. Amor. This, indeed, is a fault into which almost all the German Sacred Commentators run. Indeed I scarcely know any who in their works evince an adequate impression of reverence for the Sacred Volume except the venerable Dr. Tittmann. Writing, as I do, chiefly for Students, and the younger part of the Ministry, it cannot be improper for me to touch on this subject: but my limits will only permit me to advert to a sentiment of that most eminent and Orthodox Theologian and Orientalist, Pareau, in his excellent work, entitled, Institutio Interp. Vet. Test., where, in a highly important chapter (c. 11.) de præcipuis animi virtutibus quæ decent Veteris Testamenti interpretatorem, he commences thus: "Primam igitur animi virtutem, bono Veteris Testamenti interpreti utilissimam, immo necessariam, *justam esse arbitramur librorum, qui sacro hoc codice continentur, VENERATIONEM.*" This position he establishes and illustrates from p. 147—150, to which I must refer my readers, at the same time respectfully recommending the work to the perusal of all those who cultivate the study of the Hebrew language.

tained in the Church. See Vitranga de Synag. L. 3. p. 737.

3. ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, &c. The γὰρ is here a mere particle of transition, and may be rendered *then*. The μὲν answers to the δὲ following. The sense is: "I, then, as absent indeed ἐν σώματι, *in person*, but present ἐν πνεύματι, *in heart, mind, thought, affections,*" namely, in solicitude and care.* So (among the Classical passages adduced by Wetstein) Ovid, Leand. Heroni 18, 30. Et quo non possum corpore, mente feror. And Plut. 2. p. 797 A. καὶ μὴ παραγένηται τῷ σώματι, παρόντα τῇ γνώμῃ. I add D. Hal. 1, 207, B. and Theoph. Sim. 105 D. ταῦτα ἐγὼ, ὡς παρὼν, γραφῶν, προσθέγομαι.

The ὡς is omitted in some seven or eight MSS. and a few Versions and Fathers, and is rejected by almost all Critics. But the authority for its omission is very slight; and be it remembered, *more* is necessary for the *omission* than the *insertion* of a word. As to the Versions, they are in *such* a case of little weight. And if it were, what the Critics tell us, *pleonastic*, that would be no reason why it should be *cancelled*. For the redundancy usually implies no more than a non correspondence to any foreign language in some expression. But, in fact, ὡς is here *not* redundant. It rather is elliptical for ὡς εἰμι; q. d. "Being (as I am) absent in person."

3. ἤδη κέκρικα, "I have decided, *do* hereby decide and determine." So Menoch. "statuo et impero." Theoph. paraphrases: ἤδη ἐξήνεγκα τὴν ἀπόφασιν, καὶ οὐδὲν ἕτερον δεῖ γενέσθαι. Wets. here adduces several examples, not quite, however, to the purpose, the word there signifying, "I am resolved; am determined."

This is not to be regarded as a *sentence of excommunication*, but only an intimation that if they are

* The Greek Commentators, indeed, and Grotius, think it implies a supernatural knowledge of their actions; as when Elisha said to Gehazi: "Went not mine heart with thee, when the man turned to meet thee." But this seems to be more than the Apostle meant to express.

not wanting in their duty they will use this his *Apostolical authority*, to take the measures necessary for separating the noxious member from their body. Then are suggested the steps to be taken.

3. οὕτω τοῦτο. Here there may seem to be a pleonasm, and some MSS. and Versions omit οὕτω; but not, I think, on good grounds: for, as the early modern Commentators observe, it seems to advert to some *circumstances* accompanying the action, as its having been done openly, impudently, perseveringly. One may compare 2 Sam. 12, 6. "the man that hath done this thing shall surely die."

Κατεργ., perpetrated. For the word is generally used in *sensu deteriori*, especially when united with ἔργον. So (among the examples cited by Wetstein) Soph. Antig. 989. ἡ δ' ἐστ' ἐμείνη τοῦργον ἡξειργασμένη. Pausan. Attic. 23. Πέρσέα τὸ εἰς Μῆδουςαν ἔργον εἰργασμένον.

4. ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰ. Χ., &c. On the construction of this whole sentence Commentators are not quite agreed. That part of the words are parenthetical is obvious; but how far the parenthesis ought to extend is not so certain. Chrysostom and some others include ἐν τῷ ὀνόματι — πνεύματος. Others, and indeed the most eminent Commentators, only take συναχθέντων — πνεύματος. And this latter seems the true mode. The whole sentence, ἐν τῷ ὀνόματι — Ἰησοῦ, indeed, depends upon the former. The *vinculum* seems to be an ὥστε, or εἰς τὸ omitted; so that εἰς τὸ παρ. may be rendered, "in order to your delivering him," "that ye deliver him," &c. The passage, then, may be rendered thus: "That ye (being assembled together, and I being spiritually, mentally, virtually * present with you, by the signification of this my opinion) do ἐν τῷ ὀνόματι τοῦ Κυρίου ἡ. Ἰ. Χ., in the name, and in behalf, of our Lord Jesus Christ, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰ. Χ., and withal acting by the power of

* So Liv. 10, 397. (cited by Wets.) Absentis collegæ consilla omnibus gerendis intererant rebus.

our Lord Jesus Christ, do deliver, τὸν τοιοῦτον, the person so described, &c.*

δ. παραδοῦναι τ. τ. τῷ Σατανᾷ, &c. On the true meaning and the exact force of these words Commentators vary. Beza and others (from Austin and some other Latin Fathers) maintain that the words are only a periphrastic expression of excommunication. "As," say they, (for so Macknight states their reasoning,) "there are only two families or kingdoms in the moral world, *the kingdom of God* and *the kingdom of the Devil*, the expelling of a person from the family or kingdom of God is a virtual delivering of him into the hands of Satan, to share in all the miseries resulting from his usurped dominion, and a depriving him of all those advantages which God hath provided in his church, for defending men against the snares of the Devil, and the machinations of his instruments." They moreover take εἰς ὄλεθρον τῆς σαρκὸς metaphorically for the suppression or destruction thereby of *pride, lust*, and other *fleshly passions*, which they think would be mortified by the evils it was supposed to bring with it, namely, when he found himself despised and shunned by all. But this interpretation seems not a little harsh; nor is the word ever so used by the Apostle.

Others, as Lightfoot and Slade, think that the present passage has no reference to excommunication at all. Yet excommunication is plainly *alluded to* at ver. 2.; and here are suggested the *measures* for carrying it into execution.

Upon the whole, I think the opinion of the Greek Fathers and Commentators, which is also confirmed by Grotius, Newcome, Pearce, Crellius, Locke, Hardy, Whitby, Rosenm., Mackn., Pyle, Schleus., Jaspis, Maltby (Serm. 2, 574.), and other eminent Commentators, is the only defensible one. They recognize in the passage a formal *excommunication* (which

* For Piscator and Crellius rightly remark, that this is an epianalepsis for τὸν οὕτω τοῦτο κατεργησάμενον. Yet I agree with Beza that it also suggests the enormity of the man's offence.

is comprehended in παραδοῦναι τῷ Σατανᾷ) and *also*, a *punishment of the flesh*, which is evidently implied in the words εἰς ὄλεθρον τῆς σαρκὸς. That the Apostles had the power, and were authorised to punish notorious offenders with death and disease in a supernatural manner, few will deny. (See Joh. 20, 23. Acts 13, 11. and *infra*, 11, 21.) And if so, may we not (asks Mackn.) believe, that the command which the Apostle on this occasion gave to the Corinthians, to deliver the incestuous person to Satan, for the destruction of the flesh, was an *exertion* of that power? especially as it was to be done, not by their own authority, but by the power of our Lord Jesus Christ, and of the Spirit who inspired Paul to give the command."

Again, as this is plainly *implied*, we are warranted in supposing (as do the Greek Fathers and Commentators) that the offender *was* visited with some painful and wasting disease. Those who maintain the contrary opinion indeed urge, that no mention is made of the removal of any bodily malady, when the Corinthians were ordered to forgive and re-admit him into the Church. But that will not prove that no such was ever inflicted. He might *then* have recovered of it. For the Apostle's intention was only, by the infliction of some disease *immediately* and *suddenly* consequent upon the act of excommunication, to shew the reality of the power committed to him and the other Apostles by Jesus Christ, (which would evince the divine nature of their mission), and thus strike an awe into the hearts of all reflecting persons.

Crellius has here a long and masterly annotation, in which the view of the sense above adopted is ably illustrated.* Rosenm. judiciously comments on

* He says (inter alia) that Satan is here compared to an executioner, or tormentor, into whose hands a criminal is delivered for punishment. "So (continues he) Job was delivered to Satan, though not for punishment, but for a trial of his faith and patience. And in 2 Tim. 1, 20. Phygellus and Hermogenes are by St. Paul

the passage thus: "Affirmat igitur Paulus, se affecturum esse incestum lætali morbo *in ipso Christianorum conventu*, cui animo interfuturus erat juvante Christi virtute, quæ miraculum non modo effectura, sed ita etiam patratura erat, ut morbum sceleratus homo in ipsâ concione nancisceretur, eumque igitur ob morbum, in quem subito ceciderit, ex consilio suo removere cogerentur, qui propter scelus expellere noluissent."

5. ἵνα τὸ πνεῦμα σαθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ, "that his soul, corrected, humbled, and reformed by these sufferings, may be saved at the day when Christ shall come to judge the world." See Dr. Hamm. ap. D'Oyley and Mant.

6. οὐ καλὸν τὸ καύχημα ὑμῶν. Some Commentators, as Locke, Grot., Whithy, and Mackn., refer this to the individual in question; q. d. "your glorying in such a teacher is not well founded." And this is partly supported by the Greek Commentators, who take it to mean, "your glorying is not good *for him*, by preventing his repentance." But αὐτῷ would thus be required. As to the former interpretation, it is a very strained one, notwithstanding what Mr. Locke urges, that if their leader had not been guilty of this miscarriage, it had been out of St. Paul's way to have reprov'd them for glorying in him." Which seems somewhat sophistical.

I rather assent to Bp. Hall, Menoch., Hardy, Rosenm., Krause, and Jaspis, that it is a general objurgation; (as at ver. 2. ὑμεῖς πεφυσιασμένοι ἐστε) q. d. "ye have no cause for boasting, while such foul sins are committed among you."

6. οὐκ οἶδατε ὅτι μικρὰ ζύμη, ὁ. τ. ω. ζ. A proverbial

delivered to Satan, i. e. to be chastised and afflicted." I would add, that a similar metaphor occurs in Pind. Pyth. 3, 63, 6.

Ἐς κακὸν τρέψαις ἑδαμά-

Σατό νυν. Καὶ γειτόνων Πολλοὶ ἐπαῖρον, ἀμᾶ

Δ' ἐφθαρεν, πολλὰν τ' ὄρει πῦρ ἐξ ἐνός

Σπέρματος ἐνθορόν ἀίστωσεν ὕλαν.

Abp. Newcome very properly remarks that this mode of punishment was to be confined to the age of miracles.

saying, found also at Gal. 5, 9. By ζύμη the Hebrews metaphorically understood whatever has the power of corrupting, whether *doctrine*, *example*, or any thing else. So Neve Schalom. fol. 191, 2. (cited by Wets.) Rabbini nostri vocant concupiscentiam malam fermentum in massâ : quod sicuti paululum fermenti fermentat totam massam magnam et corrumpit : sic corrumpit totum hominem. Nor was this confined to the Jews. In Plut. Quæst. Rom. 2, 289 B. (cited by Wets.) it is asked : διατί τῷ ἱερεὶ τοῦ Διὸς, ὃν Φλάμινά διάλιν καλοῦσι, οὐκ ἐξῆν θίγειν—ζύμης ; —ἡ δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτῇ, καὶ φθείρει τὸ φύραμα μιγνυμένη, γίνεται γὰρ ἄτονον καὶ ἀδρανὲς, καὶ ὅλως ἔοικε σῆψις ἢ ζύμωσις εἶναι· πλεονάσασα γοῦν ἀποξύνει πάντα· πασι, καὶ φθείρει τὸ ἄλευρον.

The ζύμη has an especial reference to the incest committed : but the Apostle may also intend to hint, that one vice, like πορνεία, draws many others after it. Theophyl. well paraphrases : Ὡς περ γὰρ ἡ ζύμη μικρὰ οὖσα, τὸ φύραμα πᾶν ζημοῖ καὶ πρὸς ἑαυτὴν μετὰβαλλει· οὕτω καὶ ἡ τούτου ἁμαρτία πρὸς ἑαυτὴν πολλοὺς ἐπισπάσεται.

The reading δουλοῖ, though supported by the Cod. Cant., the Vulg., and almost all the Latin Fathers, is a manifest gloss.

7. ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην. The Apostle takes occasion from the above similitude to exhort the Corinthians (under a new allegory, derived from the Jewish custom of putting away leaven at the Passover,) to forsake vice, and, besides vice, vicious men ; since vice will never be banished from the Church, unless those who will not abstain from it are banished with it. (Crell.)

The Apostle has in view not only the person above mentioned, but *all sinners* like him ; as appears from ver. 11. (Rosenm.)

7. ἵνα ᾗτε νέον φύραμα, “ that ye may be, like unto a recent φύραμα before the leaven is put to it.” In ἐκκαθάρατε the ἐκ is intensive. Doddridge, however, pushes the principle too far.

7. καθὼς ἐστε ἄζυμοι, “ as ye are, or by your Chris-

tian profession *are bound* to be, unleavened, and to abstain from vice and vicious persons." So Chrysost. *καθὼς πρέπει εἶναι ὑμᾶς.*

7. καὶ γὰρ τὸ πάσχα ἡμῶν ὁ ἡ. ἐ. X. By the *πάσχα* is meant (by metonymy) the *paschal lamb*; q. d. "We *Christians* have also a paschal lamb, even Christ, who died for the expiation of our sins: which sacrifice obliges us to greater purity of life than the Jews were bound to observe." There is evidently an allusion to the whole work of atonement and expiation accomplished by Jesus Christ: and the late learned, able, and judicious defender of that fundamental doctrine (Abp. Magee) has, in his invaluable work on the Atonement, excellently treated on this passage. In his Illustr. No. 35. he has (I think) satisfactorily proved that the Passover was a *sacrifice*, as possessing all the essential characteristics of a sacrifice.*

For ἐλύθη the true reading is ἐρύθη, which, indeed, is not found in some of the best MSS., but is required by analogy. (See Matth. Gr. Gr.) Wets. here cites two eloquent passages from that most spiritual and enlightened Jew, Philo de Sacrif. Abelis et Caini, t. 1. p. 177, 38. & 184, 24.

8. ὥστε ἐορτάσωμεν, &c., "thus (therefore) let us

* His words are these: It was a *corban*, or offering, brought to the tabernacle, or temple, Deut. 16, 2. 5. 6. 2 Chron. 35, 5, 6. 10, 11. 2. The paschal lamb was slain in the temple; its blood was poured out, sprinkled, and offered at the altar by the priests, in like manner as the blood of the victims usually slain in sacrifice, as appears from Exod. 23, 18. 34, 25. 2 Chron. 30, 15, 16. 35, 11. And in this sprinkling of the blood consisted, as we are told by the Jewish doctors, the very essence of a sacrifice. See Cudworth's "True Notion of the Lord's Supper." ch. 11, 3. The fat and entrails were burnt upon the altar, as may be collected from the passages above referred to, as also from the declaration of the Jewish doctors, the descriptions of the Paschal Sacrifice in the Misna of the Talmud, and the testimony of the Karaites, who are known to reject all the Talmudical traditions not founded on Scripture. Cudw. ut supra, Beausob. Intro. pp. 134, 135. ed. 1790. and Sykes's Essay on Sacrifices, p. 41. See also Pol. Syn. and Bp. Patrick on Exod. 12, 27. פסח (*he passed*) of the Hebrew is written פסח in the Chaldee, from which the Greek *πάσχα* has immediately flowed."

keep our feast, (namely) not," &c. The Apostle still continues in the metaphor taken from the Pass-over.

ἑορτάζειν, which properly signifies to *celebrate a feast*, is applied to denote worship in general; and because the celebration of feasts involves the idea of rejoicing, the word also signifies "to be occupied, with great delight, in the worship of God, and endeavour after virtue and holiness of life;" or "to be as willingly occupied in these as in keeping feasts on holy days," (Loesner.*)

8. *μηδὲ ἐν δὲ ζύμῃ παλαιᾷ*, "not with the leaven yet remaining in you;" whether of the incestuous person, or of fornicators, or any immoral and sensual persons, all of whom seem included in the words *κακίας καὶ πονηρίας*.

8. *ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας*, "but in the society of persons who are studious of integrity and true virtue." *Εἰλικρ.* signifies integrity in general. The word indeed, by its *etymology*,† signifies virtue that will bear the closest examination: but in *use* *εἰλικρινής* referred rather to what is *pure, unmixed*. (See Suid., Hesych., and Etym. Mag.) And so Basil Mag. (cited by Rosenm.) *εἰλικρινές λογίζομαι εἶναι τὸ ἀμιγές, καὶ ἄκρως κεκαθαρμένον ἀπὸ παντὸς ἐναντίου*. And in this light the Apostle evidently views the word; since he *alludes* to the *dough* when mixed with leaven or ferment. It therefore signifies generally *integrity, probity*.

* The learned Philologist has illustrated the metaphor by a kindred passage of Philo 477 D. *ψυχῆς ἑορτῇ, ζῆλος, ὁ τῶν ἀρίστων καὶ τελεσφορουμένων πόνος*. Wets., too, appositely cites Philo I, 185, 6 *ἑορτῇ γὰρ ψυχῆς ἢ ἐν ἀρεταῖς εὐφροσύνη τελείαις*. *Τελείαι δὲ αἱ κηλίδων ἀμέτοχοι, ὅσας τὸ ἀνθρώπινον γένος χωρεῖ, μόνος δὲ ἑορτάζει τὴν τοιαύτην ἑορτὴν ὁ σόφος, τῶν δ' ἄλλων οὐδεὶς*. I add Thucyd. I, 70. (speaking of the Athenians) *τ. I. 128. Βαν. Καὶ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων, διὰ τὸ ἀεὶ κτῶσθαι, καὶ μήτε ἑορτὴν ἄλλω τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξειν*.

† From *εἰλῆ* and *κρίνω*: so that *ὁ εἰλικρινής* properly signifies (as Longin. de Subl., referred to by Schleus. Lex., suggest) one whose purity will bear the closest examination, like that of an article examined by the full light of the sun.

Ἀληθεία denotes *true virtue*: a use of the word borrowed from the Hebr. מִדָּה, (see Gesen. Lex. Hebr.), and found in Joh. 3, 21. ὁ ποιῶν τὴν ἀληθείαν, (where see the note,) and Rom. 1, 18. and 2, 8. where ἡ ἀληθεία is opposed to ἀδικία. (See the note there.)

Some Commentators, as Mackn., rightly (I think) conclude from this and 16, 8. that when the Epistle was written the Jewish Passover was at hand. "And if so (continues Mackn.) this verse makes it probable, that the disciples of Christ began very early to celebrate the Lord's Supper with peculiar solemnity, annually on the day on which he suffered, which was the day of the Jewish Passover, called in modern language, *Easter*."

9. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναμίγνυσθαι πόνηροις.

Having expressed his wonder that they had not expelled from their society a noxious member, whose example could only serve to encourage immorality, the Apostle again adverts to the subject of *πορνεία* generally, (on which he had touched at ver. 2. and hinted at ver. 6.) in order that he may give them some *further* admonitions, and especially remove what might have been made a difficulty; the expression ἀξίμοι seeming to imply that they were to have no connection with the immoral.

The above is, I conceive, the true scope of the Apostle in the remaining portion of the Chapter. Yet on this point Commentators are by no means agreed. The *decision* of the question depends indeed much on the interpretation of the words ἐν τῇ ἐπιστολῇ, which almost all modern Commentators unite in rendering "*an* epistle," "an earlier epistle:" and they suppose it to have reference to some former Epistle of St. Paul to the Corinthians; though no such has come down to us, nor has the existence of any such been on any credible evidence of Ecclesiastical antiquity. Indeed, this hypothesis involves much difficulty, and is liable to many objections. Why (for example) should it not have been *preserved* as well as the later ones. Now, those who dress up the above-mentioned nation in its most specious shape, tell us, that the Epistle in question was a very *brief* one, and just sent off, when the messengers from the Corinthians arrived. All this, however, is gratis dictum. There is not a particle of *evidence* in support of it. For, as to the words themselves, they can by no means be tortured to signify any such thing, even by implication. To admit this interpretation, something ought to have been before said of *this* Epistle, which, as they pretend, almost passed the messengers on the road, and of which, had there been such an Epistle so written and so sent, the Apostle could not but

directly have made mention. Besides, who can tolerate such a licentious use of the article, which would be unparalleled in irregularity.

For the above reasons I must accede to the opinion of the *minority*, though numerous, namely, the Greek Commentators, most Latin ones, and, of the moderns, Glass, Terin., Est., Vorst., Hamm, Wolf, and most of the Dutch Divines, Fabricius, Gothofred, Olearius, Lardner, Pyle, Hardy, Mackn., Bps. Tomline and Middleton, and Mr. Slade, that $\tau\eta$ is for $\tauαν\tau\eta$; as in kindred passages at Rom. 16, 2. 2 Thess. 3, 4. Col. 4, 66. 1 Thess. 5, 27. And many other examples of this idiom are adduced by Glass Phil. S. p. 131—133. and Mackn. Prel. Diss. § 71. "Ἐγραψα, "I have (already, or just,) written to you," namely, at ver. 2 & 7. of this chapter. That ἔγραψα may have this signification none can doubt who know the force of the Aorist; and so it occurs in 9, 15. 1 Joh. 2, 12, 14. Otherwise, as Bp. Middleton observes, the sentence at ver. 11. $\nu\upsilon\iota$ δὲ ἔγραψα would have been $\nu\upsilon\iota$ δὲ γράφω. And though in 2 Cor. 7, 8. $\epsilon\nu\ \tau\eta\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta$ has reference to the former Epistle, yet *there* the Epistle had been mentioned. Mr. Slade (after Bp. Middleton) renders ἔγραψα, "I have been writing to you;" which comes to much the same sense.

The chief difficulty in the last-mentioned interpretation is involved in $\nu\upsilon\iota$, which Middleton and Slade elude by rendering: "But on the present occasion I have been writing to you:" or, "my purpose in writing to you in this." There is, however, something so languid in this signification of $\nu\upsilon\iota$, and so arbitrary in the sense thus elicited from ἔγραψα ὑμῖν, that it is utterly inadmissible. Indeed, it *cannot* be true. For it was not the main purpose of St. Paul in writing this Epistle to forbid Christians from associating with immoral brethren. (See the introduction of Krause & Mackn. to this Epistle.) I prefer to adopt the opinion of Wolf, that the $\nu\upsilon\iota$ is not opposed to the preceding phrase ἔγραψα $\epsilon\nu\ \tau\eta\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta$, but is rather explicatory of it; or (as Olearius says) *proprioris designationis*.

Fabricius ap. Wolf has briefly, but not unfaithfully, rendered the passage thus: "Scripsi vobis hac præsente epistolâ, propterea ne fornicariis communicetis. Non loquor de Ethnicis, qui ferendi vobis sunt: verum scripsi ista, ne tanquam fratri communicetis, qui est fornicarius." And so Mackn.: "but now more particularly I wrote, or I have thought proper to write." So also Theodoret.

Having enlarged so much on the sense of this passage, which, in a certain point of view, is very important, I can do no more than refer my readers to the masterly exposition of Chrysost. and the Scholia of Œcumen., Phot., and Theodoret. I am not aware that any of the *antient Fathers* ever referred the words of any other Epistle than the present; yet Theodoret seems not to have been ignorant of the opinion; for he says, $\epsilon\nu\ \kappa\omicron\iota\alpha\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta$; $\epsilon\nu\ \alpha\upsilon\tau\eta\ \tauαν\tau\eta$. And he then observes, that the whole passage is *explanatory* of what was meant in the preceding one.

9. *συναναμίγνυσθαι*, "to mingle in familiar society with." The verb is often used by the Sept. (See Schl. Lex.) Krause compares Demosth. *συμμίξαι*

πόνηροις ἀνδραποῖς. And he refers to Plotin. Theræt. 29., and observes, that the word often occurs in Herodot. (See Ernesti on Callim. H. in Jov. 13. p. 8.)

The word πόρνος in the Classical writers usually signifies a *catamite*: but in the Scriptures it has a more extensive sense, and denotes chiefly a whore-monger, or, in a general way, a lewd person. And in this sense I agree with Doddr. it ought here to be taken, though (as he remarks) "the Apostle's argument concludes yet more strongly against some other species of lewdness than what is called *simple fornication*, detestable as that is." Rosenm. and Krause, following Semler, think it is *plain* that the word was meant to have reference to persons of both sexes. Now, I think the very contrary is apparent. In all the other passages where the Apostle uses the word, it is evidently applied to *males*: and at ver. 11. we have ἐὰν τις ἀδελφός. Indeed, to have applied it to *females* would have been irrelevant. For, from the restraints of Grecian society, females had very little intercourse beyond the society of their family and near friends. Neither was it *necessary*; since the Apostle's admonition would *apply à fortiori* to *females*.

Krause here compares Xen. Hierom. 4. who mentions a similar law among certain states: πεποιήνται πολλοὶ νόμον πῶ μαιφόνῳ μηδὲ τὸν νόμον συνόντα καθαρύνειν.

10. The Apostle now explains his meaning. Καὶ οὐ (scil. λέγω), "I mean or meant not that ye should have *no* connection with immoral persons." Τοῦ κόσμου τούτου, "of the Gentiles." For that is a periphrasis of *Gentile*, or *Non-Christian*. (See Joh. 15, 19. and 17, 14.) The same expression must be understood with each of the following terms.

The sentiment intended by the Apostle is well expressed by Xen. Ages. 11, 4.

10. ἢ τοῖς πλεονέκταις, &c. "or (for instance) the covetous, extortioners." For these are given as *examples* of the vices which chiefly stained the Hea-

thens. On each of these terms the early modern Commentators have written copiously. It may suffice for the student to consult Schl. Lex. and Steph. Thes.

'Αρπ. is a stronger term than the former, and denotes *rapacity*.

10. ἐπεὶ ὀφείλετε, "since, (otherwise)," &c. This ellipsis of ἄλλως is not unfrequent after ἐπεὶ; as Rom. 3, 6. 11, 6 & 22. where see the notes. The words ἐπεὶ ὀφείλετε—ἐξελθεῖν have the air of a proverbial dict, in which, of course, ὀφ. is not to be pressed upon, but has the same signification as in 7, 36. Hebr. 2, 17. 5, 3. Luke 17, 10. Chrys. explains it: ἐτέραν οἰκουμένην ἔδει ζητῆσαι. I must observe that Aristid. 1, 175. elegantly expresses this by ἐξοικεῖν τῆς οἰκουμένης. The Apostle, then, means to say, that it would be absurd to expect this, and wicked to wish it, since it would involve the neglect of the social duties. It is evident how powerful an argument may hence be drawn against monastic institutions, except under such regulations as should permit none to retire until a period of life when they might be presumed to have discharged the most important duties of life.

11. νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι. On the sense of this clause see the note supra, ver. 9. Συναμίγνυσθαι, εἰς τὴν α. ὁ. ᾧ. This is an Hellenistic phrase, importing, "associate with any brother Christian who is," &c. By ἀδελφὸς ὀνομαζόμενος some think is meant no more than ἀδελφ. ὦν. And indeed this sense of ὀνομ. does sometimes occur; but here the context may induce one to suppose that the Apostle intended a *stress* to be laid upon the word; and therefore I assent to the Greek Commentators and the early modern ones, that it signifies one who makes a *profession* of Christianity, is a Christian, at least in name. For, as Theophyl. (from Chrysost.) observes: ὄνομα μόνον ἀδελφοῦ ἔχει, οὐκ ἐστὶ δὲ τῇ ἀληθείᾳ πᾶς ὁ τοῖς ἀπηριθμημένοις ἑνοχός.

In enumerating the vices on account of which any Christian brother ought to be avoided, the Apostle,

it may be observed, does not strictly follow the former list of the heathen vices, because far *more* is required in a Christian. Thus he omits ἀρπ., as supposing that no such Christian would be retained in the society. And, as to εἰδολ., that must be accommodated to the nature of the case, and denote that kind of idolatry in which some, though retained in Christian societies, indulged themselves, namely, in frequenting the idol feasts, or so eating of the meat provided there as to offend weak brethren. (See the Epistle to the Romans.) The Apostle inserts λαιδωρος and μέθυσος, though not found in the heathen list, for the reason above suggested. The former term is explained ὑβιστής, κακόλογος. It, however, answers to our *blackguard*, and, as it is associated with μέθυσος, it can require no explanation. Krause absurdly supposes that it implies *gluttony* as well as drunkenness.

With respect to ἀρπάξ., I strongly suspect that it has crept in from the former list, especially as it is out of place.

Here Grot. aptly cites from Charonidas: ἀδίκῳ ἀνδρὶ ἢ γυναικὶ μὴ ὁμιλεῖν μηδένα, ἢ ὀνειδίζεσθαι ὡς ὄντα ὅμοιον.

11. τῷ τοιούτῳ μηδὲ συνεσθίειν, “with *such a sort* of person, no, not to eat,” i. e. (as some explain) “not use their familiar intercourse.” But the μηδὲ will not permit this: for *that* the Apostle could not have been expected to allow, and it fell under the former συναναμίγνυσθαι. And moreover, the Apostle is here bringing forward some new direction. The sense is, I think, rightly pointed out by Grot., who renders: “with such an one, no, not to *eat at the same table*,” which is, he observes, the lowest sort of connection, or intercourse; as Gal. 2, 12. Here Wets. compares Seneca Ep. 19. Epicuri—ante, inquit, circumspiciendum est, cum quibus edas ac bibas, quàm quid edas et bibas.

12. τί γὰρ ροὶ καὶ τοὺς ἔξω κρίνειν. There is, in this sentence somewhat of abruptness, arising from the

omission of a clause, which depends upon γὰρ, and assigns the *reason* why he does not advert to sinners of the heathen. The interrogative, too, involves a strong negation. Τί γὰρ μοι, scil. μέλει or προσήκει. Krause compares Arrian. Epict. 4, 6. τί γὰρ σοι καὶ τοῦτο εἰπεῖν. Many examples of this ellipsis are cited by Wets.

Κρίνειν signifies to *judge*, pass sentence on. The τοὺς ἐξω and the τοὺς ἔσω are those within, and without the pale of Christianity, *Christians*, and *Non-Christians*. (See Schoettg.) Kypke compares Joseph. Ant. 4, 13. where the Jews, οἱ οἰκεῖοι, are opposed τοῖς ἔξωθεν. This, Krause observes, the Apostle proceeds to illustrate by an example drawn from common life. And he renders: “nonne vos (in causis forensibus) modo judicatis de intraneis, i. e. civibus vestris?” So Schulz ap. Rosenm.: “Nonne vos etiam in communi vitâ sic agitis, ut in eos tantum animadvertatis, qui ad forum vestrum pertinent?” And so Jaspis. Others, as Crell. and Mackn., render: “do ye not possess a right to judge those that are within the Church?” Many Commentators, as Pyle and Rosenm., adopt the punctuation and interpretation of Theophyl., as follows: “Have I any thing to do to judge those that are without? No. Judge ye them that are within (but those that are without God judgeth), *and* ye shall take away *the evil* from among you.” Other conjectures and interpretations may be seen in Bowyer.

But, after all, I see no reason to desert the common punctuation and interpretation, which is confirmed by Chrysost., Theodoret, and Photius ap. Œcumen. 462. ἡμεῖς δὲ τοὺς ἀδελφοὺς διορθούμεθα, ἐν τῷ κρίνειν καὶ ἀνακρίνειν αὐτῶν τὸν βίον ἐπὶ διορθώσει· ἐξ ἐκείνων γὰρ ἔχωρίσθημεν. Τοὺς δὲ ἔξω αἱ Θεὸς κρίνει. The sense is well expressed by Mr. Slade, as follows: “What have I to do with Heathens? (And how could I give directions respecting your judgment of them?) Is it not your exclusive concern to judge those that are within? The heathens God will judge (but

exercise the judgment that belongs to you), and cut off that wicked person from your community."

13. καὶ ἐξαρείτε τὸν πονηρὸν ἐ. ὑ. α. Future for Imperative. There is a reference to Deut. 24, 7. καὶ ἐξαρείς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. The sense is: "excommunicate him, expel him from your society." Many copies omit the καὶ, which is cancelled by some Critics, but not on good grounds. It is equivalent to "*and (so)*," i. e. as you have the power; this confirms the common interpretation at ver. 12. Let it be remembered, too, that though it is omitted in some dozen MSS., yet their authority, in *such* a case, is of little weight: for who would have thought of *inserting* a καὶ? whereas, as there is some harshness and difficulty connected with it, *that* would cause the corrector of the Cod. Cant., and some other such bold emendators, to cancel it.

CHAP. VI.

1. τοῖμα τις ὑμῶν, πῶγμα ἔχων π. τ. ἐ. The Apostle now proceeds to quite another subject, and connected with what he had written in the preceding Chapter only by the association of ideas. (Krause.) The *vinculum* may perhaps be the κρίνειν at ver. 12., which suggested to the Apostle the idea of that *litigious spirit* which he well knew existed among the Corinthians.

1. τοῖμα. There is no reason, with the old Commentators, to press upon the sense of this word, which, as in Rom. 5, 7. and 2 Cor. 10, 12., denotes: "sustinet, in animum inducit," "can any one bring himself." (See the note on Rom.) The above sense was first seen by Erasmus, who adduces examples of this signification of *sustineo*, as does Krause of τοῖμα. (See Bp. Pearce.)

1. πῶγμα, like *negotium*, is a forensic term, signifying the *lis*, *controversia*, *suit*. It must here mean such a charge as would afford grounds for a suit at law. Krause compares Lys., p. 109. πῶγμα ἔχειν

and Plato Gorg. ἀλλὰ δεῖ καὶ πράγματα καὶ ἀνθρώπους, καὶ ἡδόνας, καὶ λύπας φεύγειν, καὶ διακείν, καὶ ὑπομένοντα καρτερεῖν ὅπου δεῖ.

1. πρὸς τὸν ἕτερον. For κατὰ τοῦ ἑτέρου, Matt. 5, 28. Estius observes, that the Apostle's censure is directed against the *plaintiff*, not the *defendant*; and that for an obvious reason.

1. κρίνεσθαι ἐπὶ τῶν ἀδίκων. Κρίνεσθαι, like the Heb. כָּרַע, signifies *litigare*, to *move a suit*, as in Matt. 5, 39. 'Επὶ, *sub, coram*, under the jurisdiction of. Of this sense Wets. adduces several Classical examples. Τῶν ἀδίκων, "the heathens;" as opposed to ἐπὶ τῶν ἁγίων just after. (See Acts 25, 9. 10, 1. Tim. 6, 13.) That this merely denotes profane judges is plain, notwithstanding what Paulus and Krause have urged to the contrary. The best Commentators admit that by ἀδικοὶ are meant ἀπιστοὶ, as opposed to the οἱ ἅγιοι, or *Christians*. Now these are so called, not (as Rosenm. supposes) because unbelievers do not pay what they owe to God (which would be very frigid), but from their being generally ἀδικοὶ (just as they are sometimes called ἁμαρτωλοὶ), though many of them were by no means such, but (especially in their judicial capacity) of approved integrity. (See Mackn. and Bp. Pearce.) So Theophyl. Ἁγίους δὲ τοὺς πιστοὺς φησιν, ἐξ αὐτῶν τῶν ὀνομάτων δεικνὺς τὴν διαφορὰν· οἱ μὲν γὰρ ἀδικοὶ εἰσιν, οἱ δὲ ἅγιοι. Rosenm. thinks there is a paronomasia between the names here given them, and that which they usually bore, οἱ δικασταί. And he appeals to Max. Tyr. 9, 4. (cited by Wets.) But the remark seems ill founded. That eloquent sophist abounds in such *conceits* as are not found in our Apostle.

In illustration of the *thing*, it is observed by the Commentators, and especially Rosenm., that as the *Jews* had permission from the Romans to hold courts for the decision of the suits at law of their brethren, so this privilege had been granted to the *Christians*, especially the Jewish Christians: but that some Corinthian Christians, despising the Chris-

tian Judges, had recourse to the Heathen ones, from some false notions respecting Christian liberty, and that they might not assimilate themselves with Jews." In which view Wetstein (among other Rabbinical passages) cites Tanchuma, fol. 92, 2. Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eum tractare coram gentilibus. All this, however, seems to be too hypothetical. The persons addressed were few of them Jewish Christians: nor is it likely that any such permission as that in question would be granted to the Gentile Christians by the Romans, or be *accepted by them*: since this would effectually assimilate them with Jews; which they would have many reasons to deprecate.

It would appear that by ἐπὶ τῶν ἁγίων are meant, not Christian *Judges* authorized to finally decide suits, but *private arbitrators*,* by whose decision they were not *obliged* to abide, and often did not abide, but brought their suits before the Roman Judges.

2. οὐκ οἴδατε ὅτι, &c. This formula is of frequent occurrence, and chiefly serves to strengthen an asseveration, and rouse attention.

On the sense of the present passage various have been the opinions of the Commentators. The generally received one, and that supported by some few Latin Fathers, as Cyprian, and, of the moderns, Beza, Calvin, Erasmus, Justinian, Casaubon, Estius, Selden, Wolf, Doddridge, and Pearce, is, that that is meant of the Christians being assembled round the tribunal of Christ at the last day; and thus taking a part in the judgment to be pronounced on the unbelieving world—"tanquam adsessores Christi." To which interpretation strong objections are made by Lightfoot, Macknight, and others. "It is repugnant (says Mackn.) to all the accounts given of the general judgment; and particularly to our Lord's own account of that great event, Matt. 25., where the righteous are represented as all standing before his tribunal, along with the wicked, and as receiving their sentence at the same time with them. Be-

* And so Theophyl. 204. ἀπειδὴ οἱ πιστοὶ ἰδιῶται ὄντες οὐκ ἀξιόπιστοι ἐδόκουν πρὸς τὸ ρεμεῖν ὑπόθεσιν, &c. So also Wets.: "Potius quam ut iudices ex gentibus adeatis, eligite litiumstrarum arbitros ex coetu vestro, vel illos, quos ad iudicandum ineptissimos existimatis." And he refers to Cor. 11, 22. James 2, 6. 1 Sam. 8, 7. Dan. 4, 14. 2 Cor. 9, 5. Mark 12, 10. Joh. 3, 26.

sides, for what purpose are the saints to be Christ's assessors at the judgment? Is it to give him counsel, or only to assent to the sentence he will pass on the wicked? To found a doctrine of this magnitude merely on two obscure passages of Scripture, which can easily admit of a different and better interpretation, seems not a little rash." To the above objections it is replied by Mr. Slade, that it appears from Matt. 25, 33., that the saints shall be judged *first*, and we find from 1 Thess. 4, 16., that "the dead in Christ shall rise first; and therefore there is no contradiction in supposing that, after the sentence of blessedness has been passed upon them, they may join the attendant angels round the throne of judgment, and thus bear a part in that great transaction." "And though (continues he) Christ alone is the Judge, and needs no assistants, still it is for him to prescribe what forms of judicature he may think best; and there is no reason why he should not be surrounded with glorified saints, as well as with angels." But this, however ably put, is no sufficient answer. We *admit* that there is nothing unreasonable in the *supposition*: but how can the *fact* be proved from the words of the Apostle. And when it is said, it is for Christ to prescribe what forms of judicature he may think best, &c., that is begging the question. Such a sense cannot, I think, be elicited from the words. How harsh to interpret *κρινούσαι* merely of *assistance and approbation, standing by, and bearing a part in*; and this is yet harsher, when applied, as it *must* be, to the words of ver. 3. "Ye shall judge angels."

2. Others, as Lightfoot, Vitringa, Amelius, Whitby, and Bengel, suppose it to be an allusion to Christian magistrates being governors, and so judges of the world. But on the time when this will take place they are not agreed. Most understand it of the dominion of Christian princes and judges, at the demolition of Pagan superstition. But this is making the passage prophetic; thus it has been, by the Popish Commentators, pressed into the service in order to defend their hierarchy; on which Semler has a very spirited and not ill-founded tirade.

Others, as Wetsius, refer it to the Millenium. But how *angels* are to be judged by the Christians of the Millenium, is more than we can comprehend.

3. Whitby and Mackn. take it to mean: "they shall judge and condemn the world, by the faith preached for a testimony unto them; as did Noah, Heb. 11, 7. See Joh. 16, 8. 12, 31. Mac-knight, however, would read *κρινούσαι*, in the present tense, with this sense: "Do ye not know that the inspired teachers among you judge the world by the laws of the Gospel which they promulgate." But both these interpretations are harsh and strained, and cannot be applied to the judgment of *angels* without involving manifest *absurdity*. Semler, indeed, had before devised the conjecture *κρινούσαι* (which must, however, require *κρινόμεν* at ver. 3.): but he (as usual) explains away the sense.

The most favourite interpretation for the last half century has been that to be found in Noesselt, Rosenm., Krause, Jaspis, and (as it seems) Slade, who interpret it: "Christians can rightly judge

of heathens." i. e. perceive their errors in things pertaining to religion. See 2, 15. & 7, 16. Slade proposes to read *κρινούσι*, and interpret: "the saints have power to discern, and authority to pass judgment on, the actions of mankind." But this sense cannot, I think, be elicited from the words on any correct Hermeneutical principles. In this respect the two last interpretations are liable to far greater objection than the first mentioned one; since it is certain, from ver. 3., that the judgment mentioned must be the final judgment. Now this interpretation has found an able defender where one should least expect it, namely, in Crellius. But he is compelled to maintain it by reasonings extremely sophistical. He thinks the passage is parallel to Matt. 19, 28., where it is said that the twelve Apostles shall sit on twelve thrones, to judge the twelve tribes of Israel. Yet he admits that there are *propria quadam ac peculiaria Apostolis*. And so also both the expressions have been explained by Cameron. But though that interpretation may be admitted at Matt. 19, 28. (where see the note), yet here it is inconsistent with the *adjuncts*, as judging angels, &c.

I shall now proceed to detail another interpretation, which, as it is the most ancient, will, after all (I think) be found the truest. It is that of the Greek Fathers and Commentators, and nearly all the Latin ones, though countenanced by scarcely any modern Commentator, except Semler. This is ably supported by Chrysost., Theophyl., Theodoret, and Photius. They take *κρινούσιν* (as often) for *κατακρινούσιν*, condemn; and explain: "will afford matter for their condemnation (namely by the comparison);" "shall be the means of increasing their condemnation:" *ὅταν γὰρ* (says Chrys.) *τὸν ἥλιον ὄρωντες, καὶ τῶν αὐτῶν μετέχοντες πάντων, ἡμεῖς μὲν εὐρεθώμεν πιστεύσαντες, ἐκεῖνοι δὲ ἡπιστηκότες, οὐ δυνήσονται εἰς ἀγνοίαν καταφυγεῖν* κατηγορήσομεν γὰρ αὐτῶν ἡμεῖς δι' αὐτῶν, ὧν ἐπράξαμεν καὶ πολλὰ τοιαῦτα εὐρήσει τις ἐκεῖ κριτήρια. Or, as Theophylact expresses it: "Ὅταν γὰρ ὁμοιοπαθεῖς ὄντες, εὐρεθῶσιν αὐτοὶ μὲν πιστεύσαντες, οὐ κατάκρισις τοῦτο τῶν ἀπίστων; Finally, Photius ap. Œcumen. 463 B. *ὅταν αὐτοὶ ἄνθρωποι ὄντες ὁμοιοπαθεῖς ἡμῖν καὶ ἐπίστευσαν, καὶ χρηστὴν ἐπέδειξαντο πολιτείαν τῶν μὴ τοιούτων γινόμενων ἅρα οὐκ ἔσονται κατέγοροι; διελέγχονσι γὰρ ἡμᾶς, ὅτι οὐ κατὰ ἀσθενείαν φύσεως, ἀλλὰ κατὰ ραθυμίαν ἡμαρτήσαμεν.* Chrysost. aptly compares Matt. 12, 41. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas:" & ver. 42. "The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon." And he might have added, Matt. 12, 29., "therefore shall they be your judges."

I see not what objection can be made to the above interpretation, when properly understood; and one advantage is, that it enables us to give the only interpretation at all satisfactory of the perplexing words of ver. 12., "judge the angels."

Yet to this the modern Commentators have paid little attention, only slightly objecting that this is no more than may be said of the

wicked; as in the case of the *Ninevites*, and the *Queen of the South*. Chrysost., however, adduces those passages in proof of the interpretation; and very rightly. For how can those persons be reckoned among the wicked, of the former of whom it is said that they repented at the preaching of Jonah; and of the latter, that she came from the uttermost parts of the earth to hear the preaching of Solomon; which necessarily carries with it the idea of her embracing the true faith. Selden, indeed, objects that there is required something more appropriate and peculiar to the *saints*. But by ἀγιοι are only meant *all true Christians*; and we see with what ill success that "something more appropriate" has been aimed at. Thus it is, and ever will be, when men attempt "to be wise above what is written." Let us, then, leave to the Apostle his own modes of argument and illustration. In this view it is very well observed by Crellius: "Etiam si vero hæc judicandi ratio sit impropria, nihilominus tamen ex eâ argumentum ducere potuit Paulus." Macknight, indeed, boldly asserts that this sense has no relation to the Apostle's argument. But that depends upon the sense assigned to the words following. Surely Chrysost. was a far better judge of the scope of the Apostle than Macknight, or perhaps any other modern Theologian whatsoever.

After all, it is not necessary to too anxiously press on the inference couched in the following words, καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἐστε κρίνειν ἐλαχίστων, such being (more Judaico) somewhat tortuous, though popular, and therefore suitable to the purpose. It is well remarked by the Greek Commentators, that we have ἐν ὑμῖν, not ἐφ' ὑμῶν, i. e. (as Theophyl. explains) ὑπὸ τοῦ Θεοῦ μὲν κρίνεται, ἐν ὑμῖν δὲ κατακρίνεται, viz. "by the example you believers have set them." The κρίνεται must be taken populariter, "is to be condemned," "will be condemned." So Crellius. "Verbum actum designans, pro facultate et jure, seu potestate accipitur." And he renders: "If ye are to be judges of the world (i. e. the unbelievers), are ye unworthy (i. e. unfit) for deciding in the smallest matters." So our common version. But I apprehend that ἐλαχ. has not here the superlative force, but merely denotes things of exceedingly small moment, i. e. (as the Apostle just after explains) βιωτικὰ, things of this life only, and therefore comparatively inconsiderable; namely, of disputed claims, inheritances, &c. Κριτήριον here signifies the *lit.* *controversia*; though it usually denotes the *place of judgment*. The argument, then, may be thus stated: "If you have shown such judgment as to appreciate and embrace the Christian faith, and such integrity and probity as it enjoins, and thereby will put to shame, and condemn by comparison, those of greater talents, learning, and acquirements, are you unfit to exercise judicial and arbitrary functions on petty matters."

In ver. 3. there is a sort of *climax*. The Apostle (Crellius observes), "assurgit in ostendendâ Christianorum dignitate." On the words therein contained, Krause remarks that, owing to the extreme brevity of the Apostle in speaking his mind, they are so obscure, that on their sense nothing certain can be determined." And so D'Oyley and Mant: "What particular judgment is here meant

it is not easy to assign or determine." But, though I deny not, *nimiam esse brevitatem*, the obscurity seems chiefly to have originated in the false views which the modern Commentators have taken of ver. 1., and which cannot very well be imputed to the interpretation I have adopted. Thus some interpret the verse of the Christians (or rather the Apostles and ministers of the Gospel) prevailing over evil spirits in this life, and depriving them of their dominion; or, by ἀγγέλους, they understand "crafty and powerful men," as resembling evil angels, or assisted by demoniacal influence. Schulz, yet more unwarrantably, wraps all up by observing, that in these words there is no more than *universality* expressed.* By which notable device he silences, and in effect cancels, the troublesome word. It is evident *how* this is to be applied to angels (by whom must be understood *bad angels*, as, in the former step of the climax, *bad men*), namely, to use the words of Chrysost. 342, 40. *ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὗται ἐλαττον ἡμῶν εὐρεθῶσιν ἔχουσαι τῶν σάρκα περιβεβλημένων, χαλεπώτεραν δώσουσι δίκην*. So Theoph. Ἀγγέλους τοὺς δαίμονας φησὶ καὶ τούτους οὖν κατακρινοῦμεν, ὅταν οἱ ἐν σαρκὶ ἡμεῖς τῶν ἀσωμάτων αὐτῶν πλέον εὐρεθῶμεν ἔχοντες. And so Theodoret: κατακρινοῦσι δὲ αὐτοὺς οἱ ἅγιοι, ὅτι σῶμα περικείμενοι τῆς θείας θεραπείας ἐφρόντισαν, ἐκείνων ἐν ἀσωμάτων φύσει τὴν πονηρίαν ἀσπασαμένων. Photius ap. Œcumen. has an elaborate disquisition on this subject, to which I can only refer my learned readers.

4. βιωτικά μὲν οὖν κριτήρια — καθίστετε. This sentence is susceptible of more than one sense, according as the verb be taken in the indicative or the imperative. The *former* mode is adopted by most modern Commentators, as Luther, Cameron, Vorst., Castellio, and almost all the Commentators of the last century, as Wolf, Whitby, Wells, Doddridge, Hardy, and Elsner. Thus a mark of interrogation is placed at the end of the sentence, and by τοὺς ἐξουθενημένους are understood *Heathen magistrates*; which is supposed to be most agreeable to the words following. And this may possibly be the true interpretation: yet it is liable to some objections. Do interrogative sentences often commence with *μενοῦν*? I think *not*. Is it not harsh to consider the Gentile Judges as ἐξουθενημένους by the Christians; (which is contrary to the Apostle's maxim, "Honour to

* I had occasion to reprobate a similar false interpretation, *supra* 4, 9., "a spectacle to the world, to angels, and to men (where see the note)."

whom honour is due?) and does it not violate purity of language to say, that they were ἐξουθ. ἐν τῇ ἐκκλησίᾳ, for ὑπὸ τῆς ἐκκλησίας? And then (as Kypke suggests) how can καθίζετε be suitable to the Corinthian Christians, who did not *appoint* the Gentile Judges, but might appoint and choose arbiters and referees.

I therefore greatly prefer the common interpretation, by which καθ. is taken in the imperative: and this is confirmed by the Syr., Vulg., and some other antient Versions, as also by the Greek Fathers and Commentators and most of the Latin ones, and, of the modern Commentators, by Calvin, Beza, Grot., Drus., Est., De Dieu, Crell., Hamm., Pearce, Wets., Kypke, Mackn., Pyle, Storr, Schleus., and several others.

By τοὺς ἐξουθ. is meant, “*even* the least esteemed amongst you,” i. e. “if ye have not wise and prudent men, or if they be otherwise occupied.” *

Some Commentators, as Knatchbull, have fancied a harshness in the pleonasm of τούτους. But others, more properly, regard it as emphatic. In τοὺς ἐξουθ. Lightfoot and Locke recognize an allusion to a sort of petty court of referees, not formally appointed by the Sanhedrim, but acting as arbitrators. This, however, seems too hypothetical. It appears, indeed, from the Rabbinical passages cited by the former,

* So Chrysost. 343. Μεθ' ὑπερβολῆς ἡμᾶς διδάξει βουλόμενος, ὅτι οὐδ' ἂν ὑτιοῦν ἡ, τοῖς ἐξωθεν ἑαυτοὺς διδόναι χρή, τὴν δοκοῦσαν εἶναι ἀντίθεσιν κινέσας, προηγουμένως ταύτην ἔλυσεν· ὁ γὰρ λέγει τοιοῦτόν ἐστιν ἴσως ἔρει τις, ὅτι οὐδεὶς ἐν ὑμῖν σόφος, οὐδὲ ἱκανὸς διακρίναι, εὐκαταφρόνητοι πάντες. Καὶ τι τοῦτο; κἄν γὰρ μηδεὶς ἢ σοφός, φησι, τοῖς ἐλαχίστοις ἐπιτρέπετε. And Theophyl. 205. Ἐκ περιουσίας βουλόμενος ἀποστήσαι αὐτοὺς τῶν ἐξω δικαστηρίων, φησὶν, ὅτι ἴσως εἰ ποί τις ἂν, ὅτι οὐκ ἐνὶ σοφός τις ἐν τῇ ἐκκλησίᾳ, ὁ διακρίναι δυνάμενος. Εἰ γὰρ κατὰ τῶν ὑμῶν λόγον οὐκ ἐνὶ σοφός, τοὺς ἐξωθενημένους μᾶλλον δικαστὰς καθίζετε, ἢ τοὺς ἀπίστους. “The Apostle does not (says Theodoret) bid them *choose* the least esteemed, but only take those rather than the Heathen Judges.” So that there is no difficulty, except in the omission of the words, “if there be no wise man among you.” But such ellipses are frequent in St. Paul.

and from what De Dieu has brought forward, that it was usual for causes of property to be referred to three lay arbitrators, called *תריסר*, from the Greek word *ιδιωται*. So Sanhedrim, fol. 3, 1. *Judicia pecuniaria per tres judices idiotas, judicia rapinarum et læsionis per probatos*. IV. 2. *omnes idonei sunt, ut judicent lites pecuniarias*.

The word *καθίζειν* is properly used of *judges* (on which see Kypke); but it is equally applicable to *arbitrators* who exercise a judicial function.

5. *πρὸς ἐντροπὴν ὑμῶν λέγω*. It is rightly remarked by Chrysostom, that this is *ἐλέγχοντος τούτων ἀντίθισιν, ὡς σκηψὶν οὖσαν περιττήν*. The sense is: "I say, or have said, this (namely, supposing* you have not an highly-esteemed man among you) to your shame;" i. e. "what I have said of you tends to your shame." So 4, 14. *ἐντρέπων ὑμᾶς γράφω*.

5. *οὕτως οὐκ ἔστιν, &c.* "but is it really so; is there not one man of wisdom and judgment among you, (not one) who shall be able *διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ*. This use of *οὕτως* for *itane? siccine?* always imports wonder mixed with indignation or reprobation. Compare Mark 7, 18. Gal. 3, 3. In the repetition of the negative and the *dialysis οὐδὲ εἰς* for *οὐδεὶς* there is an intensive force.

Σοφὸς, prudent, of sound judgment (not, as Vitranga supposes, a doctor of law, *דוכן*). The words following are, in some measure, exegetical of the preceding: so that there is no occasion to render *δύναται vacat*, as do Grotius and Hardy: though the word sometimes denotes the having leisure as well as skill to do a thing.

5. *διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ*; As *two* persons must be supposed, *between* whom the referee would have to decide, many stumble at the use of the singular, and some, as Beza and Rosenm., would read *ἀδελφῶν* (from Ambrose); and others,

* That is, (as Theophylact paraphrases,) *συντρέχων τῇ ψευδεὶ προφάσει ὑμῶν*.

with the Syr. and Arab., ἀδελφοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ. But the authorities in *both* cases are of no weight, since in points of idiom (and this is one) Translators use too great license to enable us to judge of the words of their original. With respect to the *sense*, Ambrose has correctly represented it by rendering, "inter fratres." And so our Common Translators and Macknight: "between his brethren."* As to the reading of the Syr., it only shews that the Translator recognized an ellipsis, which he has well filled up, as appears from the following verse: but the genius of the Western languages scarcely tolerates this. There is, in fact (as Glass and Estius have seen) a Hebraism.

On the *cause* of this indisposition to settle such matters among them, it is sensibly observed by Rosenm. (partly from Storr.) "Ceterum hoc malum, ut Corinthii coram iudicibus ethnicis litigare inciperent, inde fluxisse videtur, quod inter *diversarum partium* Christianos faciliè et erebrò lites fierent. In his autem litibus vix erant in ecclesiâ, qui talum apud litigantes fidem haberent, ut dirimere possent controversias inter fratres, quia neutra pars litigans alteri satis fidebat, sed eos, quos forte una pars arbitros dari vellent, altera continuo tanquam adversariæ factioni addictos, et in alienæ sectæ hominum iniquiores futuros, perhorrescebat."

6. ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται. Κρίν. here signifies *litigare*; as supra ver. 1. (where see the note.) Καὶ τοῦτο ἐπὶ ἀπίσταν. Wolf rightly supplies γίνεται. This ellipsis also has place in ταῦτα. And so the Latin *idque*. In both languages the idiom has, I think, almost always an intensive force: and such is here ascribed to it by Chrysostom and the other Greek Commentators, and, of the moderns, by Crellius and Raphel. But it is not clear to me that the Apostle intended any *great stress* to be laid upon it.

* Doddridge, scrupulously adhering to the original, renders, "his brother;" which is absurd.

In some MSS. there is added, *καὶ οὐκ ἐπὶ ἀγλῶν*.

On this sense of *ἐπὶ*, *coram*, Krause refers to Derville on Charit. p. 642. and Wess. on Diod. Sic. 16, 93.

It is rightly remarked by Theodoret, that this is not at variance with the injunction in Romans, "not to resist magistrates." The Apostle only bids the injured *not to have recourse to them*: for that depended upon themselves.

7. ἤδη μὲν οὖν ὅλος ἦττημα ἐν ὑμῖν ἐστίν. The Apostle now proceeds to a more general censure of their disposition, which seems to have been too litigious and grasping.

On ἤδη Krause remarks: "Adhibetur orationi, in quâ id quod minus est positum, ut majus ex eo colligatur." Ὅλος, "upon the whole," generally speaking, (though there may be exceptions,) there is an ἦττημα among you, ἐν* ὑμῖν. ἦττημα signifies generally a *diminution*, *defect*, &c., and also an inferiority of condition, like ἐλάττωμα; as in Chrysost. (cited by Grot.) Δίκαιός ἐστιν, ἐλεήμων ἐστίν, φιλόπτωχός ἐστιν ἄλλ' ἔχει τι ἐλάττωμα. This use is not easily paralleled either in the Scriptural or the Classical writers. The sense may be thus expressed: "Ye are, in this respect, inferior in Christian dispositions to that which the Gospel requires." Ὅτι, "namely that." Κρίματα ἔχετε μεθ' ἑαυτῶν. Here κρίμα evidently signifies *lis*, *suit*; like the κριτήρια at ver. 4. All this was at variance with the spirit of the Gospel, which inculcates forbearance. See Matt. 5, 40.

7. διατὶ οὐχὶ μᾶλλον ἀδικεῖσθε—ἀποστερεῖσθε. This use of these two verbs, namely, *bear to be injured*,† &c. (viz. rather than resort to Heathen judges,) somewhat varies from the common one. Grotius thinks that ἀδικ. relates to general and personal in-

* Many MSS. and Fathers omit the ἐν; perhaps ex emendatione; for the common reading savours more of the Hellenistical style.

† Grotius remarks, that such is the use of ἀδικεῖσθαι in Plato and Menander, from the latter of whom Krause cites: Οὗτος κρα-

sult and injury; ἀποστ., to injury in property. Perhaps, however, they both refer chiefly to the latter, and there is perhaps a climax: or the latter may be added exegetically.

Here Grotius compares Lysias Adv. Diag. Εἰδὼς ὅτι οὐ μόνον οἱ ἀδικοῦντες χεῖρους ὑμῖν εἶναι δοκοῦσιν, ἀλλὰ καὶ οἱ τινες ἂν ἔλαττον ὑπὸ τῶν προσεχόντων ἔχοντες, ἀνέχεσθαι μὴ δύνανται.* And Schulz. cites Joseph. Ant. 15, 5, 3. ἔξιον μὲν ἦν—οὐδὲ τοὺς Ἀραβας—ἀδίκειν ὑμᾶς ἀποστεροῦντας, καὶ πάντα οὐ πολεμίους ὄντας, ἀλλὰ φίλους. To which I add Arist. Ethic. 5; 10. (where he thus describes the ἐπιεικῇ) ὁ μὴ ἀκριβοδικαῖος ἐπὶ τὸ χεῖρον· ἀλλὰ ἐλαττωτικὸς, καίπερ ἔχων νόμον βοηθόν.

8. ἀλλὰ ὑμεῖς ἀδικεῖτε, &c. “non modo fertis, sed ipsi infertis injuriam,” as Grotius paraphrases it. Καὶ ταῦτα, for καὶ μάλιστα, “and that,” *idque*. Of this idiom numerous examples are adduced by Wetstein and Krause. It has usually an intensive and emphatic force.

9. ἢ οὐκ οἶδατε ὅτι. A frequent formula for “ye ought to know.” “Ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; Here ἄδικοι is for οἱ ἄδικοι, i. e. such sort of persons as those just mentioned. It is not necessary, with Grotius and Rosenm., to assign to it the *latiorem* significationem, *flagitious*, with reference to the vices which the Apostle proceeds to enumerate. It rather seems, that he proceeds to lay down a more general position, which he introduces with the formula μὴ πλανᾶσθε.

As to the words βασιλείαν Θεοῦ οὐ κληρονομήσουσι, they cannot have the sense ascribed to them by some recent Interpreters, “must not be admitted into the Christian society.” For they are said with reference to those who were already Christians, and the context shews that they must be understood of the happiness obtained for men by Jesus Christ,

τιστὸς ἐστὶ ἄνθρωπος, ὧς Γοργία, “Ὅστις ἀδικεῖσθαι πλεῖστ’ ἐπίσταται βροτῶν.

* It may be observed, that what Lysias says of relations Paul says of Christian brethren.

which, according to the custom of the writers of the New Testament, is represented as an *inheritance*, in order to indicate (it should seem) the certainty thereof to those who observe the conditions of the Christian covenant.

9. *μὴ πλανᾶσθε*. These words, some think, are a general admonition to abstain from sin, or avoid evil example, or beware of being deceived by the impunity extended by the magistrate to some of the following sins. All these subauditions, however, are too arbitrary. It is a *formula*, the force of which Grotius has well illustrated thus: “Solet hac Præfatione uti Christus, ut Luc. 21, 8. et Paulus, ut infra 15, 33. Gal. 6, 7. Jacobus quoque 1, 16. quoties aliquid dicturi sunt quod ignoratum aut non observatum maximo stabit malo.” Krause aptly compares Philemon: *Μηδὲν πλανῆθης ἔσται καὶ Ἀδου κρίσις Ἦνπερ ποιήσει θεὸς, ὁ πάντων δεσπότης*.

9, 10. On the *sins* which the Apostle now proceeds to enumerate, it is remarked by Grotius, that “they are of such a sort as not to be understood of *habit of action*, but of *some single act*, unless washed away by repentance and reformation.” “Thus (adds he) in law we call him an adulterer or a thief who has committed only one act of adultery or theft.” Such sins are finely termed by Augustin *peccata vastantia conscientiam, mortifera, quæ uno ictu perimunt*. Yet of these there were certain ones on which some doubt *might* exist. For simple fornication was by the Heathens scarcely accounted a sin; and, as to idolatry, in the sense which must here be ascribed to it, viz. participation in idol-feasts, (see the note on 5, 11.) some *might* and *did* think it no sin. Therefore the Apostle rightly prefaces his enumeration of the sins with the caution *μὴ πλανᾶσθε*.

On the *terms* which express these sins it will not be necessary for me to enlarge, since they are, in general, sufficiently well understood, or, if not, Schleus. Lex. may be consulted.

Πόρνοι, fornicators, *whoremongers*. See the note

on 5, 10. Εἰδὼλ. I have already explained. Μοιχοί, *adulterers*. Μαλακοί. Such as were called by the Latins the *molles*,* the cinaedi, pathics, or catamites; as is clear from D. Hal. 7. Thus Chrysost. rightly explains it by ἡταιρηκότες, and Theophyl. αἰσχροπαθοῦντες. So that there is no reason, with the Syriac Translator and some modern Commentators, to understand it of self pollution: indeed the former interpretation is confirmed by the following word, ἀρσενικοῖται, with which is coupled what is admitted by all to denote the pæderastæ, the αἰσχροποιῶντες.

These sins, I must observe, seem to be *classed* by the Apostle, and *thrown into groups*; as πορνὸι and εἰδωλολάτραι—μοιχοί, μαλακοί, ἀρσενικοῖται—κλέπται, πλεονέκται—μέθυσοι,† λοῖδοροι, ἄρπαγες. On the term πλεονέκται I have before treated. As to the three last, namely, μέθυσοι, λοῖδοροι, and ἄρπαγες, they may perhaps be paralleled by our *drunkards*, *brawlers*, *blackguards*, and *ruffians*. Some think it strange that the drunkard and the brawler should be put on the same footing with those guilty of much greater crimes, as the ἀρρήτοποιοί. But as *vices go in clusters*, it is rare to find drunkenness unattended with vices of uncleanness, brutality, and violence; nay, even extortion and rapacity are often united. Thus Salust describes Catiline as both profuse and rapacious. Besides, as Chrysostom remarks, the Apostle is here only speaking of those who will be *excluded* from the kingdom of heaven, not of *punishment*. “Whether (adds he) there will be any difference in hell we are here not concerned to enquire.” On which point see Paley’s Moral Philosophy.

11. καὶ ταῦτα τινες ἤτε. Here we have, as not unfrequently, the neuter for the masculine. There is, indeed, a reference to those vices considered as *things*. Of this idiom Kypke adduces examples, the

* Which force of the word is illustrated with needless minuteness, and with too little regard to decorum, by Grotius and Wetstein.

† This word is, by an unpardonable carelessness, omitted in the text of Krause.

most apposite of which is from Aristoph. Nub. where Strepsiades, on reckoning up the many criminal charges that might be made against him, adds: ταῦτ' εἰ με λέγουσιν ἀπαντῶντες, &c.

11. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε. The first of these words is too much explained away by our recent Commentators. Thus, for instance, Rosenm. renders: "Ye have obtained pardon of your sins by our Lord Jesus Christ, and by the Divine religion:" for so he interprets ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν; which is doing manifest violence to the words, and is contrary to the view taken by all Interpreters for nearly seventeen centuries. This mode of explanation had, indeed, been proposed by Vorst., but was well refuted by Whitby. Nor can there, I think (notwithstanding what some may urge), be any question but that these words have a direct reference to *baptism*. This, indeed, is plain from the turn of expression, which alludes to the *form* of baptism; though from the other terms, ἡγιασθήτε and ἐδικαιώθητε, which are subjoined, it should seem that the *effects* of baptism are designated. For I cannot assent to several Commentators, (as Vorstius,) that the terms are *synonymous*; though they all have reference to the gratuitous remission of sins and free justification obtained by Christ. Thus they are, very properly, kept distinct by Chrysost. 344, 30. Σφόδρα ἐντρεπτικῶς ἐπήγαγε λέγων, ἐννοήσατε ἡλίκων ὑμᾶς ἐξείλετο κακῶν ὁ Θεός, ὅσων ὑμῖν φιλανθρωπίας παρέσχετο πείραν καὶ ἀποδείξιν· καὶ οὐδὲ μέχρι τῆς ἀπαλλαγῆς τὴν ἀντίδοσιν ἔδωκεν, ἀλλ' ἐπὶ πολὺ τὴν εὐεργεσίαν προήγαγε· καὶ γὰρ καθαρὸν ἐποίησεν· ἄρ' οὖν τοῦτο μόνον; οὐδαμῶς, ἀλλὰ καὶ ἡγίασεν· ἀλλ' οὐδὲ τοῦτο μόνον· ἀλλὰ καὶ ἐδικαιώσε. And so Theophylact, Theodoret, and Œcumenius, and, indeed, the Greek and Latin Fathers in general.*

* In accordance with those venerable Interpreters, the great Bp. Bull, in Harm. Apost. 1. ch. 1. § 3. thus distinguishes the terms: "*Lavatio* significat primam à vitiis per Baptismum purgationem;

Griesbach and most recent Commentators interpret: "Sed baptismo suscepto purificati, et sanctorum justorumque cœtui aggregati estis." They regard the terms as synonymous, and the whole as importing neither pardon of sin nor reformation of heart and life, but merely their being separated from the herd of Heathens, and received, by baptism, into the visible Church. But this is manifestly explaining away the strong phraseology of the Apostle. Be it remembered, that it is not necessary to suppose the words strictly applicable to every member of the congregation; it signifies, "ye *are* all, or *ought to be*," &c. It is frivolous to dwell upon the verbs being all put in past tenses, since the recently past and the present so unite themselves, especially in the aorist, that either or both might be applicable.

Ἐν τῷ πνεύματι τοῦ Θεοῦ must mean: "by the Holy Spirit proceeding from and imparted to us by God the Father." It is well remarked by Theophyl., that there is an allusion to the three persons of the Sacred Trinity.

12. The Apostle now makes a transition to *another class* of vices which had arisen among the Corinthians from the abuse of their Christian liberty. (Rosenm.) The transition has been thought abrupt; but the ratio of it is thus ably traced by Krause (from Crellius): "Contra ea quæ Paulus hactenus

sanctificatio præparationem et quasi formationem hominis per gratiam Spiritus Divini, ad opera bona facienda, vitamque sanctam degendam; *justificatio* denique amorem illum Dei, quo jam sanctam vitam degentes complexitur, eosque in Christo vitæ eternæ præmio dignos censet." And so Dr. Isaac Barrow, cited by D'Oyley; "Here having been washed in Christ's name doth, in congruity with what is said in other places, denote baptism in his name; being justified and sanctified do express the first benefits accompanying that baptism. And, indeed, wherever a general remission of sins, or a full sanctification, or consecration, and justification of men's persons in God's sight, are mentioned, that remission of sins, that separation, or dedication unto God's service, that reception into grace, which are consigned in baptism, are, I conceive, understood; there being no other reason or occasion wherein ordinarily and visibly God doth exhibit those benefits."

vehementi objurgatione, de causis forensibus deque aliis rebus admonuerat, poterat quis doctrina de libertate Christianâ, quam Apostoli pro temporum illorum ratione diligenter commendare coacti erant, abuti (cf. Pom. 8, 2. Galat. 5, 1. 1 Petr. 2, 16. al.) et objicere: πάντα μοι ἔξεστιν, *omnia*, scil. quæ sunt ἀδιαφέρα, *mihi licita sunt*. Ad speciosam hanc objectionem respondet: ἀλλ' οὐ πάντα συμφέρει, *at non omnia prosunt*; rectè quidem ad libertatem christianem provocas, sed hæc libertas abusu nocere potest: tenendus igitur in rebus omnibus est modus, ne ex abusu detrimentum oriatur et tibi et aliis."

By the πάντα are evidently meant "all things here treated of," i. e. all things ἀδιάφορα, *media*, or *indifferent*, especially meaning all *meats*.* It is rightly remarked by Grotius, that these are supposed to be the words used by those Corinthians who anxiously sought admittance to the tables of the rich, and, to indulge sensuality, used to visit the idol-feasts. To this the *answer* (couched in ἀλλ') is: "True; all things are given us to enjoy, but, &c. ἀλλ' οὐ πάντα συμφέρει. Examples of ἀλλὰ in the sense *yes, but*, may be seen in Devar. and Hoozeev. de Particulis.

* Many eminent early Commentators, (especially Crellius and Locke,) and most recent ones, suppose that the Apostle had here fornication particularly in view, and means to argue, that its lawfulness can never be put on a footing with the lawfulness to eat of all wholesome food. But this seems a very strained interpretation. Mr. Slade *unites both*: It appears (says he) that the false teachers had allured their disciples to sensual and lustful practices, by affirming that they were as requisite for the body as meat; and that, as all meats were sent and allowed for the use of nature, so were sensual indulgences, on the same grounds." The antient Commentators, however, and almost all the early modern ones, more rightly maintain, that the Apostle has here reference only to *meat*; though from *sensuality* the Apostle quickly passes to the kindred vice of *lewdness*. So Theophyl. 207. (from Chrysost.) Ἐπειδὴ καὶ εἶπε περὶ τοῦ πεπορνευκότος, καὶ αὖθις μέλλει εἰπεῖν περὶ αὐτοῦ, παρεμβάλλει λοιπὸν καὶ τὸν περὶ τῆς γαστριμαργίας λόγον. Ἐκ γὰρ ταύτης ὡς ἐπιτοκὸν τὸ τῆς πορνείας πάθος. Φησὶν οὖν, ὅτι ἔξεστὶ μοι φαγεῖν καὶ ποιεῖν, ἀλλ' οὐ συμφέρει μετὰ ἀμετρίας ταῦτα ποιεῖν. Of the modern Commentators see especially Grotius.

12. *ὃ πάντα συμφέρει*, "all things (in themselves indifferent) are not expedient." Grotius paraphrases: "Adhibendum modum: Non enim omnem usum talium conducere aut valetudini, quæ sapienti negligenda non est, aut recto usui rationis. Nam—*Corpus onustum Hesternis vitiis animum quoque degravat.*" Hardy (from the early Commentators) thus: "If they throw a stumbling-block in the way of others; if they give occasion for wounding the conscience; if they hinder others in the course of piety; then, though they may be in themselves lawful, yet they are to be abstained from by good and pious men; for Christian liberty is to be measured by the rules of edification and charity." This Rosenm. exemplifies from the case of Paul himself.

12. *πάντα μοι ἔξεστιν*. The Apostle *repeats* the objection (a method often occurring in Seneca and the best writers), in order to answer it the more effectually. (Grot. and Rosenm.)

12. *ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος*. Many suppose a *paronomasia* between *ἔξεστι* and *ἐξουσιασ*. This, however, seems to be too fanciful. The Commentators seem not to perceive the popular idiom which prevails in this sentence: for it is equivalent to "I must not," i. e. we must not, &c. Here there is especial reference to sensuality in eating and drinking, by which he who yields to such temptations, loses that power over himself which was committed to him by God, and becomes the basest of slaves. This obvious truth is unnecessarily enlarged on both by the ancient and modern Commentators.

Τινος is not masculine (as some take it), but neuter, i. e. "any *such* thing (namely, as food or drink)."

13. *τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν*. This verse contains a further explanation and illustration of the sentiment before expressed. The Apostle here circumscribes the liberty with which he had granted that Christians were free, and illus-

trates his meaning from the different parts of the body, and their functions.

In the first clause there is an ellipsis of ἔστι, which may be taken *populariter* for ἀνήκει, "are destined for." The dative (as Grot. observes) answers to the Heb. ל. The sense, then, is: "All aliments are destined to the sustenance of the body, and the body is likewise adapted to the reception and digestion of such foods. Eating and drinking are actions both natural and necessary to the support of the body." The κοιλία evidently denotes the *stomach*; as in Matt. 15, 17. Mark 7, 19. Luke 15, 16., and also Thucyd. 2, 49. In the same manner the passage is taken by Theodoret, Grotius, Wolf, and others. Chrysost. and the other Greek Commentators (together with some modern ones) take κοιλία figuratively for γαστρομαγία, *gula*. But this throws an obscurity over the whole sentence. Rosenm. well supplies, after the first clause: "In se itaque indifferens est, sive edas sive non edas hoc vel illud ciborum genus." Then the Apostle subjoins *per appositionem*: "but God will (soon) destroy both the one and the other," i. e. will soon destroy the body, and thereby the use and the need of food will cease. It is rightly remarked by Grot., that the purpose of the words is to excite us to take thought rather for things eternal, than for what would so soon perish and come to nought.*

13. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ—σώματι. The δὲ

* So Rosenm.: "Post hanc mortalem vitam nec cibus nec ventriculo amplius opus erit; Quare his rebus non multum est tribuendum; et graviter peccant, qui tantillæ rei causa, quæ in hanc humilem duntaxat mortalemque conditionem cadit, infirmioribus docent."

"What is said (observes Grot.) of God's *causing the belly to cease*, some understand of the *use of the belly*. But from the writings of the ancients on this passage it appears, that they believed men would indeed recover their bodies; or that it does not follow that there will be in that body parts whose offices are then to cease. To which purpose Plutarch Conv. Sap. says: "Ἀρ' οὖν ἄξιον συνεκτεμεῖν τῇ ἀδικίᾳ κοιλίαν καὶ στόμαχον καὶ ἥπαρ, ἃ καλοῦ οὐδενὸς αἰσθησιν."

writers. The following illustrations, from the best Greek writers, will be more apt. Plut. de Legg. 5. p. 839 F. τρεῖς δὲ προκολλᾶσθαι, διαίκοντα κατὰ τὰς ξυνουσίας. Nicarchus ap. Br. Anal. 4. T. 2, 350. (speaking of the allurements of harlots) ἑταῖρα—κολλᾶται κνίζει, παθικεύεται. Plut. Anton. 66. ἀλλ' ὥσπερ τις παίδων εἶπε, τὴν ψυχὴν τοῦ ἐρωήτος ἐν ἀλλοτρίῳ σώματι ζῆν, ἐλκόμενος ὑπὸ τῆς γυναικὸς, ὥσπερ συμπεφυκὸς καὶ συμπεριφερόμενος. Aristot. de Republ. 2. καθάπερ ἐν τοῖς ἐρωητικοῖς ἴσμεν λέγοντα τὸν Ἀριστοφάνην, ὡς τῶν ἐρωήτων διὰ τὸ σφόδρα φιλεῖν ἐπιθυμούντων συμφῶναι, καὶ γενέσθαι ἐκ τῶν δύο ὄντων ἀμφοτέρους ἓνα. Athen. 258 B. προσκολλᾶσθαι, ταῖς ὁμιλίαις. So also Liv. 23, 18. scortis impliciti.

17. ὁ δὲ κολλώμενος τῷ Κυριῷ ἐν πνεῦμα ἐστὶ, "he who adheres obediently and devotedly to the will of the Lord, is united in spirit and disposition." A metonymy; as when friends are said to be ψυχῇ μία. There is a beauty and propriety in this elegantly antithetical passage not inferior to the finest examples of it to be found in the best Greek writers. The *inferences* and *application*, in both members, are too obvious to need suggestion.

18. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ — εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. In the interpretation of this sentence it is necessary to advert to a certain idiom, by which things are expressed generally, which require a more exact definition, or when *all* is put for *many*; or when an action is meant to be predicated κατ' ἐξοχήν, and *comparatè*. Bengel has here well observed: "Tales sententiæ morales non morosè urgendæ sunt, nec secundum summam ἀκριβεῖαν." And in this view Krause refers to Heyn Præf. ad Glandorfii Poet. Gnom. p. 17. note. Thus, when it is said that every sin committed is ἐκτὸς τοῦ σώματος, i. e. does not belong to, or affect the body; but he who, &c., this is to be understood *comparatè*; and thus it is meant that ὁ πορνεύων *especially* sinneth his body; q. d. "Other sins may be said *comparatively* to not affect the body, but he that committeth fornication

especially, and beyond all others sinneth against, disgraceth, and injureth his own body,* viz. by using it for purposes not intended by its Maker, and such purposes as are highly injurious to its well-being. So that, after all, there is not much to deduct from the general position; for, doubtless, there is no other sin by which (considering all the consequences, immediate and remote, which usually follow it) the body is so much injured. So the proverb, λυσιμελής Ἀφροδιτῇ.

With the phrase ἁμαρτ. εἰς τὸν ἴδιον σῶμα, Wets. compares passages from Demosth., Æschin., and Isocrates,† where ἐξαμαρτάνειν εἰς σῶμα is said of *sodomy* (which is, perhaps, included by the Apostle under the term πορνεία).

On the general statement Wets. has aptly compared Xen. Mem. 1., where, speaking of intemperance generally, he says: καὶ γὰρ οὖν ὥσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν· οὕτως ὁ ἀκρατής τοῖς μὲν ἄλλοις βλαβερὸς, ἑαυτῷ δὲ ἀφέλιμος· ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοургότερος· εἶγε κακοургότατον ἐστὶ μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.

* “ Every other sin (to use the words of Slade) however injurious to the body, does not so immediately dishonour and disgrace it, does not so directly destroy its union with the holy body of Christ. And, moreover, the body of the fornicator is peculiarly concerned in ministering to its own pollution and disgrace.”

† To which I add Pollux 6, 127. αἰσχύνων τὸ σῶμα, τὸ σῶμα ἐκδεδῶκων εἰς αἰσχύνην. Musonius ap. Stob. Serm. 83, 14 seqq. ἐγὼ δὲ ἔχω μὲν λέγειν, ὡς πᾶς δε τις ἁμαρτάνει, καὶ ἀδικεῖ εὐθύς, εἰ καὶ μηδένα τῶν πέλας, ἀλλ’ αὐτὸν γε πάντως χεῖρονα ἀποφαίνων καὶ ἀτιμότερον, ὃ γὰρ ἁμαρτάνων, παρ’ ὅσον ἁμαρτάνει, χείρων καὶ ἀτιμότερος· ἵνα οὖν ἐῷ τὴν ἀδικίαν, ἀλλ’ ἀκολασίαν γε πᾶσαν ἀνάγκη πάντως προσεῖναι τῷ ἡττωμένῳ αἰσχρᾷ ἡδονῇ, καὶ χαίροντι τῷ μολυνεσθαι ὥσπερ αἱ ὕες. Iæsus, p. 33. (speaking of those who are seduced to *parry harlots*) ἀκρατῶς ἔχοντες αὐτῶν ἐπειθήσαν ὑπ’ ἀγοίας εἰς αὐτοὺς τὸ ἐξαμαρτανεῖν.

The phrase *sinning against one's own body*, in the sense of *injuring one's body*, is seldom found in the Classical writers, and seems to be an Oriental idiom. Thus it occurs in a passage of Midrasch, cited by Schoettgen on Luke 10, 30. p. 279.

19. The Apostle here lays down *two arguments* by which Christians ought to be led to the practice of chastity ; 1. ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος,* “ye are enlightened by the influence of the Holy Spirit, and therefore have a complete knowledge of right and wrong.” 2. “Christ hath laid down his life to procure your salvation ; and therefore ye are bound, as servants bought with a price, to glorify God in your lives, by moral obedience, both in soul and body, which are God’s.”

19. οὐ ἔχετε ἀπὸ Θεοῦ, for ὅν, “which spirit ye have from God, and owe to him.” Hardy subjoins : “To God therefore ye would be ungrateful and injurious, if, by fornication, ye expelled from you the Holy Spirit ; guilty, too, of sacrilege would ye be, to put a thing consecrated to God to an impure use.” See the excellent note of Dr. Whitby.

19. καὶ οὐκ ἐστὲ ἐαυτῶν. A popular mode of expression for : “Ye are not at your own discretion.” (See Rom. 14, 7 & 8.) Piscator supplies, per antithesin : “but Christ’s and God’s.” And he subjoins : “So that to defile the body by fornication is to abuse what is not your own.”

20. ἡγοράσθητε γὰρ τιμῆς, “for ye have been redeemed and freed from sin and sorrow at a price.” The τιμῆς is not a mere Hebrew pleonasm, as Grot. thinks, but has great emphasis,† namely, as denoting *that* of the only begotten and well beloved Son of God, sent by the Father into the world for the very purpose of procuring human salvation. The sentiment may be thus expressed : “Ye are therefore bound to his service, as a bought slave to that of his purchaser.” Grot. observes, that the Apostle omits the

* This the Apostle had before (3, 17.) said of the *whole man* ; but now he limits it to the *body*, as being more accommodated to the present case.

† Thus the Latins said, “*pretio emere* ;” of which Wets. cites several examples, wherein the word *pretio* is thought by the old Scholiasts to be emphatical, for *pretio magno*. It would appear, then, that the *magno* added in the Vulg. is derived from the margin.

right from creation, because the other was more recent and special." A remark which seems not characterized by the usual ability of the great Commentator. Surely the other benefit lays us under very far *greater* obligations, as being infinitely more precious. Indeed, creation without redemption would have been rather an *evil*.

20. *δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑ., "make your body subservient to the glory of God, and let your life tend to his honour,"* Rom. 12, 1. For, according to the *usus loquendi* of the writers of the New Testament, those are said *δοξάζειν τὸν Θεόν*, *who do what is agreeable to the will and counsels of God*. Compare Rom. 4, 10. Acts 13, 48. 1 Pet. 4, 16. Joh. 17, 4. (Krause.) Theophyl. well explains, *τὰς ἀγαθὰς πράξεις διὰ τοῦ σώματος τελούντες, καὶ ἅγιον αὐτὸ τηροῦντες, καὶ καθαρὸν. Δοξάζεται γὰρ ὁ Θεὸς, τὰ καλὰ ἔργα ὑμῶν ὁρῶντων τῶν ἀνθρώπων, καὶ ἀκολουθῶς δοξαζόντων αὐτόν.*

The last words of the verse, *καὶ ἐν πνεύματι ὑμῶν, αἰνῶν ἐστὶ τοῦ Θεοῦ*, are thrown out of the text by Krause and Griesbach (and had been rejected by Mill and Bengel); but, I think, on insufficient grounds. They are omitted only in eleven MSS. (and those not of the most ancient), some Versions, as the Vulg., Ital., Copt., and Æthiop., and some *Latin Fathers*. But they are defended not only by an immensely greater number of MSS., but by both the Syriac Versions, by Chrysost., and the other Greek Fathers, and all the Greek Commentators. Indeed, the clause seems required to complete the antithesis; *αἰνῶν ἐστὶ τοῦ Θεοῦ* corresponding to *ἡγοράσθητε γὰρ τιμῆς*. Of its genuineness Wets. (an excellent judge of such matters) seems to have entertained no doubt. The nature of my plan forbids me to enlarge further on this question; otherwise it would not be difficult for me to satisfactorily *account* for the omission of the words in some MSS. and Versions.

With respect to the *sense* of the words, it is not very well expressed by our modern Commentators.

Thus, for instance. Doddr. and Mackn. make it too *general*. The Apostle doubtless intended what he says to be applied to the case of fornication just mentioned. See the excellent exposition of Chrys., from whom Theophyl. 211. gives the following Scholium. Δείκνυσιν ὅτι οὐ σώματι μόνον χρή φεύγειν τὴν πορνείαν ἀλλὰ καὶ ψυχῇ, τῷ μηδὲ κατὰ διανοίαν μολύνεσθαι. Πνεῦμα γὰρ τὴν διάνοιαν ἐκάλεσε· καὶ ἡ ἐν τῇ καρδίᾳ γὰρ μοιχεία ἐν εὐαγγελίοις ἀπηγόρευται.

The words ἄτινα ἐστὶ τοῦ Θεοῦ are an antithetical repetition of the former καὶ οὐκ ἐστὲ ἐαυτῶν.

CHAP. VII.

From the words which commence this chapter it is plain that the Corinthians (perhaps those of the Paulinian and Apollonian parties) had written a letter to the Apostle, in which they had consulted him on various matters. He now, then, proceeds to answer the various questions, 1. concerning *matrimony*, on which, as appears from his answer, there had arisen at Corinth a controversy. *What* were the different opinions of the Corinthians on this subject, is not clear. There were perhaps some among the *Jewish Christians* who too much extolled matrimony and its necessity. For to this day the Jews hold the opinion, that he who, at the age of twenty years, without being prevented by natural defect, or profound study of the Law, has not entered into wedlock, sins against the Divine precept. See Iken. *Antiq. Judais.* p. 3. c. 1. § 2. But, even among the *Philosophers*, it had been a question often agitated, whether wise men ought to marry. Those who considered how untractable the tempers of women often are, how troublesome, and how fraught with danger is the education of children, counselled an abstinence from marriage. And this side of the question was taken by Lycurg., Thales, Antiphanes, Socrates, and others. Those, on the other hand, who considered public utility, maintained that the procreation and education of children was a *debt* which, like other *tributa*, was due, and should be paid to the publick. This side of the question is ably supported by some *dicta illustrata* of Musonius and Hierocles. So Menand. says: Γαμεῖν ἐὰν τις τὴν ἀληθειάν κακὸν μὲν ἐστίν, ἀλλ' ἀναγκαῖον κακόν. And Metellus Num., in an oration which he held as censor: "Si sine uxore possemus, Quirites, esse, omnes eā molestiā careremus. Sed quoniam ita natura tradidit, ut nec cum illis satis commodè, nec sine illis ullo modo, vivi possit, salutis perpetuæ potius quàm brevi voluptati consulendum." (Grot. and Rosenm.)

On the *party* from whence the questions were proposed, the Commentators are not quite agreed. Grot. thinks the *Epistle* was occasioned by some Gentile converts who discussed this controverted point more like Philosophers than Christians: at which some well-meaning persons taking offence, addressed the Apostle on this sub-

ject. In his answer, it may be observed, the Apostle, considering spiritual things and the Christian Church rather than political society, gives such an answer as particularly had in view the good of the former, and was especially suited to the then situation of Christian professors.

Others, as Rosenm. and Krause, think the discussion had arisen from the Jewish Christians, Pseudo-apostles, who, over-rating the excellence and necessity of matrimony, recommended it from the examples of St. Peter and St. James, and that, with a tacit censure of the celibacy of St. Paul. Hence the party zeal of the Paulini would easily drive them into the contrary extreme."

Of these hypotheses neither rises beyond probability, and both are plainly incapable of proof. For I am not aware that the annals of Ecclesiastical History supply any certain information on the subject. Chrysostom, in his Homily on this subject, does not enter into the question; but he seems to think that the queries arose from the congregation generally, which is, perhaps, the safest opinion.

VERSE 1. *περὶ δὲ ὧν ἐγράψατε μοι*, "as to what you wrote to me about." In this sense, Krause remarks, *περὶ* is frequently used in this Epistle; as ver. 25. 8, 1. 12, 1. 16, 1. And he adduces examples of this use from Xen. de Repub. Ath. init. and Diod. Sic. 245. *περὶ δὲ τῆς χώρας, ἣν ἐπίσχηνται δώσειν, ὅτι πάτριον ἐστὶ τῆς ἑλλήσι, μὴ διὰ κακίαν, ἀλλὰ δι' ἀρετὴν κτᾶσθαι χώραν* in which passage, as in the present one, there is an ellipsis of *ἀποκρίνεσθαι*. Krause also subjoins examples of a similar use of the *de* in the Latin Classics.

1. *καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι*. On the sense of *καλὸν* the Commentators are not agreed. Some interpret it *honorificum, res præclara et eximia*, a sense chiefly supported by the Roman Catholic Commentators. The most eminent Interpreters, more rightly, assign the sense *συμφέρον, commodum,* utile*; which may include the notion of *melius*. Or perhaps the Apostle only answers the question with reference to the words thereof, *ἀπέχεσθαι γυναικὸς θεμιτὸν ἐστὶ*; to which the reply is, *καλὸν ἐστὶ*, "it is not only lawful, but expedient." That such is the Apostle's meaning, Krause thinks is plain from ver. 26, 28, 32. seq. & 35. And from these also it is evident that

* In illustration of which Krause cites Xen. Mem. Socr. 4. τὸ χρησιμὸν ἄρα καλὸν ἐστὶ, πρὸς ὃ ἂν ᾗ χρησιμόν.

the present passage is not to be considered as containing a *moral precept*, but, as it were, the *counsel of a friend* suited to those times; and that it is to be understood not so much as treating the question *generally*, as *specially*, with a view to *which* condition, under the existing circumstances of the Gospel, was easier and more suitable.

On the sense of ἀπτεσθαι the Commentators vary in opinion. Some take it to mean *marry*: and this interpretation is pertinaciously maintained by Krause, but on very insufficient grounds. It does not follow, because the verb is sometimes used in the sense *exordiri, tentare, amplecti*, that this use can *here* apply. The best Commentators rightly (I think) regard it as intended by the Apostle for an euphemism, the force of which Grot., Wets., Kypke, and others, have illustrated with *altogether unnecessary minuteness*. The term must undoubtedly denote all sexual intercourse with a woman, whether in marriage, or out of it. And the reason why the Apostle chose the word seems to have been, (though none of the Commentators appear to observe it) that his admonition might apply not to *marriage* only, but also to *concubinage*, and all those illicit connections which too frequently stood in the place of matrimony, such as were then common both in Greece and every part of the civilized world.

The use here of ἀνθρωπος for ἀνὴρ is found in Matt. 19, 3. and sometimes in the Classical writers. Many Interpreters, as Beza, Casaub., and Drus., rightly (I think) suppose that in *one* sex the *other* is *included*. If so, this may account for the general term ἀνθρώπος being used by the Apostle.

2. διὰ δὲ τὰς πορνείας. Some MSS. for τὰς πορν. have τὴν πορνείαν. But this is evidently *e glossd*, or *ex emendatione*.

The Apostle is thought to have reference to the various kinds of impurity mentioned at 5, 9. But there may possibly be reference to the *two sexes* here adverted to.

2. ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑ. τ. ἰ. ἄ. ἑ. Examples of ἔχειν in the sense to *have in matrimony** are frequent. The term is used of both sexes. On the *sentiment* Grot. cites Lactant.: Quisquis affectus illos frænare non potest, cohibeat intra præscriptum legitimi tori. And Chrytost.: Γάμος, ἀσφαλεία σωφροσύνης. And Wets. compares Dionys. Hal. Ars Rhet. 2, 4. ὁ γὰρ γάμος εὐθὺς καὶ σωφροσύνης δόξαν περιτίθησι τοῖς ἀνθρώποις, καὶ οἱ τοιοῦτοι δοκοῦσι τῆς μὲν ἀτάκτου μίξεως ἀπηλλάχθαι, πρὸς δὲ μίαν ἀφορᾶν μόνον τὴν ἑαυτοῦ ἕκαστος γυναῖκα.

Ἑαυτοῦ and ἴδιον are synonymous terms, and indicate *property*; which involves the reciprocal duty of *fidelity*: and by the terms γυναῖκα and ἄνδρα are excluded and forbidden polygamy and concubinage. The whole is by some, wrongly, I think, regarded as a *permission to marry*: for this was certainly not necessary, marriage being of Divine appointment, and sanctioned by Christ. It is only an *admonition*, and is merely meant for those who *cannot* lead a life of *virtuous celibacy*.

3. τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, “let the husband render to the wife the sexual kindness which is her due.” That such is the mode in which the εὐνοίαν is to be interpreted, is plain from the next verse. One cannot but admire the *delicacy* which the Apostle shows on this as on all similar points, and at the same time be disgusted at the *want* of it in most of our Commentators, who on such occasions take an opportunity to overwhelm us with filth raked together from the grossest impurities of the antient world. In one thing, however, they have done rightly, namely, in noticing similar euphemisms; as in Homer: φιλότης Plut. φιλοφροσύνη and in other writers χάρις.† They also notice a law of Solon; τιμὴ τις ἀνδρὸς αὕτη πρὸς σῶφρονα γυναῖκα καὶ φιλοφροσύνη. Schoettgen remarks the use of the

* Which, notwithstanding the refinements of some Critics, is all that is here meant.

† I add Herodot. 5, 40. πάντα ὅσα νῦν παρέχεις παρέχε.

similar term $\psi\upsilon\psi\tau$, which signifies both *concubitus* and *officium*. He refers for examples to Buxtorf's Lex. and Selden Uxor. Hebr. To which may be added something more apposite from Jambl. Vit. Pyth., where it is mentioned that Pythagoras declared that when admitted to view the infernal regions, he saw there husbands punished $\tau\omicron\upsilon\varsigma \mu\eta \theta\epsilon\lambda\omicron\upsilon\gamma\alpha\varsigma \sigma\upsilon\nu\epsilon\iota\nu\alpha\iota \tau\alpha\iota\varsigma \alpha\upsilon\tau\omega\upsilon\omega\gamma \gamma\upsilon\nu\alpha\iota\acute{\xi}\iota\nu$.

There is here a somewhat remarkable various reading. About twelve MSS., the Vulg. and Æthiop. Versions, Clem., Orig., and some Latin Fathers, read $\delta\phi\epsilon\iota\lambda\eta\gamma$ instead of $\delta\phi\epsilon\iota\lambda\omicron\mu\acute{\epsilon}\nu\eta\gamma \epsilon\upsilon\nu\omicron\iota\alpha\gamma$. And this reading was preferred by Grot., Mill, and Bengel, and has been received by Krause and Griesbach; but, I think, on insufficient grounds. The chief argument they use is, that the old reading seems to be a *gloss* of $\delta\phi\epsilon\iota\lambda\eta\gamma$. But if a reading supported by such slender authorities is to be preferred on *that* principle, the *fact* ought surely to be made clear. Now this I apprehend is here not the case: for $\delta\phi\epsilon\iota\lambda\eta$ so closely corresponds to the well-known expression *debitum conjugale*, that it appears to be *itself a gloss*, proceeding from some to whom the Latin phrase was familiar. We find it, too, especially in such MSS. as have been tampered with by Correctors; and certainly $\tau\eta\gamma \delta\phi\epsilon\iota\lambda\eta\gamma$ is a much neater phrase. The frequency of the expression *debitum conjugale* in Latin must weaken the authority of the *Vulg.* and the *Latin Fathers*, who chiefly followed it. I must, moreover, correct a misstatement which has been made by Krause in summing up the evidence for $\delta\phi\epsilon\iota\lambda\eta\gamma$. He says, that *Chrysost.* so reads in his Commentary (meaning his *Homily*): which is not true. If Krause had examined the words themselves, p. 358, 8. he would have seen that the word $\delta\phi\epsilon\iota\lambda\eta\gamma$ only occurs in his *Paraphrase*, viz. $\delta\iota\alpha \gamma\acute{\alpha}\rho \tau\omicron\upsilon\tau\omicron \kappa\alpha\iota \delta\phi\epsilon\iota\lambda\eta\gamma \tau\omicron \pi\rho\acute{\alpha}\gamma\mu\alpha \acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\sigma\epsilon\nu, \iota\gamma\alpha \delta\epsilon\iota\acute{\xi}\eta \mu\eta\delta\acute{\epsilon}\nu\alpha \kappa\upsilon\rho\iota\sigma\gamma \omicron\gamma\tau\alpha \acute{\epsilon}\alpha\upsilon\tau\omicron\upsilon, \acute{\alpha}\lambda\lambda' \acute{\alpha}\lambda\lambda\eta\lambda\omega\gamma \delta\omicron\upsilon\lambda\omicron\upsilon\varsigma$. * Which therefore

* So Theophyl. 212. "Οτι $\delta\phi\epsilon\iota\lambda\eta \kappa\alpha\iota \chi\rho\acute{\epsilon}\omicron\varsigma \acute{\epsilon}\sigma\tau\iota\nu \eta \pi\rho\omicron\varsigma \acute{\alpha}\lambda\lambda\eta\lambda\omicron\upsilon\varsigma \epsilon\upsilon\nu\omicron\iota\alpha, \nu\upsilon\gamma \delta\epsilon\iota\kappa\nu\sigma\iota\nu$.

strongly *confirms my suspicion*, that it is but a *gloss*. That Chrysost. did *not* read ὀφειλὴν is certain, from the commencing words of his exposition, where it is plain that he *did* read ὀφειλομένην τιμὴν, which might be defended, were it necessary. Under these circumstances, the few authorities in favour of the new reading will be of little weight, and the old one must be restored. Indeed, it is supported by internal as well as external evidence, since in its simple and unaffected delicacy it must be thought strongly characteristic of the Apostle. There are, moreover, numerous Classical passages adduced by Wets., all which, more or less, confirm or illustrate *this* reading.* That Wets. himself decidedly gave it the preference, is plain. Semler, too, after weighing the evidence on both sides, determines in its favour. It is (he says) undoubtedly the more antient reading.

4. ἡ γυνὴ—ἐξουσιάζει. These words are evidently exegetical of the former. Ἐξουσιάζειν signifies *to have power*, by which (Grot. says) is meant *complete power* or right; since (adds the great Civilian) “in re sociali nemo sociorum jus plenum habet,” viz. of abstaining from the conjugal embrace.† This is all that can need explanation; though Commentators, especially Augustin, Estius, and Menoch., are unnecessarily, and offensively, minute. Bp. Pearce’s insertion of the words *only* and *also* is quite unnecessary.

* Thus Joseph. Ant. 16, 7, 3. οὐδὲ τὴν ἐαυτῆς θυγατέρα συνοικοῦσαν Ἀριστοβούλῳ πατέρῳ τῶν νεανίσκων εἶα τῇ τοῦ γάμου πρὸς ἐκεῖνον εὐνοίᾳ χρῆσθαι. & 7, 12, 4. ἀλλ’ οὐκ ἔγωγε λήθην ποιήσομαι εὐνοίας τῆς σῆς. Dio Chrysost. 3. p. 52 D. καὶ τὰ ἀφροδίσια ταῦτα ἡδίστα καὶ ἀνυβριστότατα, ὅσα γίνεται μετὰ φιλίας τῶν συνόντων, καὶ ὅσα μαστεύουσιν εὐνοίαν ἀνθρώποις ἐπῆλθεν.

† This right, or duty, be it remembered, is one resulting from the terms of the marriage covenant, and is founded on one of the chief purposes which marriage was intended to serve, and to which the Apostle himself adverts. Mackn., too, truly remarks, that the right of the wife to her husband’s body is a *perfect right*, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the prevention of fornication. But these ends would in a great measure be frustrated if the wife had not an exclusive right to her husband’s person.”

(See Œcumen.) A very similar expression to the one in question is used by Eurip. Med. 230. where a husband is called *δεσπότης τοῦ σώματος*. To which may be added Philostr. Ap. 7, 42. p. 321. *τοῦ δ' ἐμοῦ σώματος ἐγὼ δεσπότης, καὶ φυλάξω αὐτὸν ἄσυχον*. The sentiment seems to be borrowed from the Apostle here and at 6, 19. Schoettg. compares the use of *תורת* for the conjugal right.

Theodoret prettily observes, that the wife is mentioned first, since the virtue of continence is more *expected* in her than in the husband.*

Whitby remarks, that from hence we may prove the unlawfulness of polygamy. (See his note, for the substance of which he was indebted to Crellius.) And so Mackn. But it was quite needless to employ any long-drawn arguments on such a point, since the Apostle, following the example of his Divine Master, every where recognizes only a single wife.

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(See Œcumen.) A very similar expression to the one in question is used by Eurip. Med. 230. where a husband is called *δεσπότης τοῦ σώματος*. To which may be added Philostr. Ap. 7, 42. p. 321. *τοῦ δ' ἐμοῦ σώματος ἐγὼ δεσπότης, καὶ φυλάξω αὐτὸν ἄσυλον*. The sentiment seems to be borrowed from the Apostle here and at 6, 19. Schoettg. compares the use of *תחת* for the conjugal right.

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stein will abundantly testify. Thus strict venereal abstinence was enjoined during the annual feast of Ceres, called the Cerealia, which continued for nine days.*

5. τῇ νηστείᾳ καὶ τῇ προσευχῇ. The words τῇ νηστείᾳ καὶ are omitted in six uncial and some other MSS., and also several Fathers.† They were rejected by Mill and Bengel, and have been thrown out of the text by Krause and Griesbach; but, I think, on insufficient grounds. Internal evidence is strongly in favour of the common reading; since we know that in that age fasting usually, if not always, accompanied a more than ordinary attention to prayer and other religious duties. But how shall we account for the omission? Partly, I think, from the homoioteleuton, and partly (as I conceive in the case of the Cod. Cantab.) from a *paradiorthosis* proceeding from doctrinal misapprehension of the common reading. One should, indeed, have expected the νηστεία to come *after* προσευχῇ: but in a writer so little regular as St. Paul this may easily be tolerated. Here it is sensibly remarked by Theophyl.: Ὡς ἂν οὖν ἡ εὐχὴ σπουδαιοτέρα γένηται, ἀπέχεσθαι, φησιν, ἀλλήλων, ὡς τῆς μίξεως ἀσχολίαν, οὐχ ἀκαθαρσίαν, ποιούσης.

δ. καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, "again come together to the same place," i. e. the same bed, viz. ad coitum. This sense of the word συνέρχεσθαι occurs also in Matt. 1, 18., and is found in the Classical writers, from whom examples may be seen in Wets. N. T. 1, 238. Griesbach may seem to have done well in putting ἦτε in the place of συνερχ.; for συνέρχεσθαι ἐπὶ τὸ αὐτὸ has the air of a pleonasm, and

* So Ovid. A. 3, 10, 1. Annua venerunt Cerealis tempora sacri; secubat in vacuo sola puella toro. Juven. 6, 535. Ille petit veniam, quoties non abstinet uxor concubitu sacris observandisque diebus. Tibull. 2, 1, 11. Vos quoque abesse procul jubeo, discerite ab aris, Quicis tulit hesternæ gaudia nocte Venus.

† Chrysostom's authority is adduced against the words. But they are found in his text, and there is no proof that he did not read them, except the negative one, that he does not touch upon them, which in a Commentator has little weight.

savours of a gloss on ἐπὶ τὸ αὐτὸ ἦτε. St. Paul, however, and the writers of the New Testament, frequently use such pleonasms, and the common reading is confirmed by 1 Cor. 11, 20. *συνερχομένων ὑμῶν ἐπὶ τὸ αὐτὸ.* & 14, 23. and Acts 2, 1.; as also Josh. 9, 2. *καὶ συνήλθον ἐπὶ τὸ αὐτὸ ἐς τὸ πολεμῆσαι.* So Thucyd. 5. (cited by Wets.) *συνήλθον ἐς τὸ αὐτὸ* and Plato de Repub. 1. *πολλάκις γὰρ συνερχόμεθα τινὲς εἰς ταὐτὸ παραπλησίαν ἡλικίαν ἔχοντες.** A similar use of *קונ* and *convenire* is noticed by the Critics. See Schl. Lex.

5. *ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν,* "lest Satan (the author of evil) tempt you," viz. to commit the sin in question, *adultery*. *Διὰ τὴν ἀκρασίαν ὑμῶν.* I cannot think that *ἀκρασία* is well rendered *incontinence*, or *intemperantia*; though this sense is defended by Krause, who refers to Salmas. præf. ad Ceb. Tab. 4., Perizon. ad Ælian V. H. 2, 21., and Fabr. Obs. p. 344. So also Schl. in his Lex. renders: "per vitam vestram incontinentem." I am more inclined to agree with Grot., who observes that in Aristot. those are said to be *ἀκρατεῖς*, who do not remain constant in a good resolution, but succumb to the allurements of vice. Thus he renders *ἀκρασίαν infirmitatem*, i. e. "by means of your not being able to contain yourselves." One should, indeed, rather have expected *ἀκρατίαν* or *ἀκρατείαν*: but the words are often confounded in MSS., and by the best writers were used indiscriminately. Of this Wets. adduces many examples from Plutarch, Philo, and Aristotle.

On the *sentiment* Rosenm. compares Catullus:

* To which may be added Dionys. Hal. 1, 234, 10. *συνέλθωμεν εἰς τὸ αὐτὸ.* Plut. Præf. 35. *καὶ τοῦτοις εἰς αὐτὸ φοιτῶσαι.* Eurip. Dan. frag. 28. *εὐνῇ συνελθεῖν ἠβούλετο.* Joseph. 831, 2. *τὴν σύνοδον τὴν γυναικὸς.* Plut. ap. Euseb. Præp. 3. p. 85 n. *φοιτᾶν εἰς τὸ αὐτὸ.* Pausan. 10. p. 868 c. *γυναικῶν ὁπόσαις εἰς τὸ αὐτὸ Ἡρακλέα ἀφιλέσθαι λέγουσιν.* The same thing is elegantly expressed in Hom. Od. ψ. 296. *Ἀσπασίοι λέκτροις παλαίον θεσμὸν ἴκοντο.*

“Nupta tu quoque, quæ tuus vir petet, cave, ne neges: ne petitum aliunde eat.” And so Jalkut Simeoni (cited by Wets.) “Qui sine uxore habitat — concupiscentia prava ipsum vincit, egrediturque cum ipso in plateam, Satan stat, ipsumque e mundo perdere cupit.”

6. τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ’ ἐπιταγὴν. It is not very clear whether the τοῦτο is to be referred to what precedes, or to what follows. The latter opinion is maintained by J. Capell., and many recent Commentators, as Rosenm., Krause, and Macknight, who refer to ver. 25., and adduce a similar mode of expression from Joel 1, 2. Ps. 49, 2. 1 Cor. 10, 23. And undoubtedly this use is frequent in the Classical writers. But the context alone can determine our choice. Now, in all cases, it is more natural to refer it to the preceding, and here the use of the δὲ, and of the γὰρ in the next sentence, seems to require it. Yet it should not, I think, be referred to the immediately preceding (though this is done by many Commentators), but, with Calvin and Vorstius, to the more remote; as ver. 1., where the Apostle counsels them not to marry, unless διὰ τὴν ἀκρατείαν. Thus it will not be necessary to read δὲ for γὰρ; which is found in some four or five MSS. and Fathers, and appears to be a paradiorthosis.

6. κατὰ συγγνώμην. On the sense of συγγνώμη there exists some difference of opinion among Commentators. Beza, Grotius, Hamm., Bengel, Mackn., Rosenm., and Schleusner, take it to be nearly equivalent to γνώμη, *monitum*. Grotius renders: “id quod dixi, Habeat quisque suum, aut suam, conjugem, non præcepi, sed suasi.” And he observes: “Præcepta omnes tangunt, monita dantur prout cuique expedit.” Beza, too, remarks that Aristot. Eth. 6. defines συγγνώμη “commodam dicti interpretationem, habita boni et æqui ratione.” Thus the κατ’ ἐπιταγὴν will refer, not to Christ, but to the

Apostle himself. So Schleusner: "Hoc quod dixi suadere tantum volui, salvo judicio vestro, non præcipere."*

Krause renders κατὰ συγγνωμὴν, "*with indulgence*;" q. d. "dico animo cedente, non jubente." But I see not how this version can be defended with any regard to the propriety and usage of the language.

After all, the common interpretation, which refers both the συγγνωμὴν and the ἐπιταγὴν to the *Lord*, may be defended; and seems very agreeable to the Scriptural writers and the usus loquendi (see Schl. Lex.), and, moreover, somewhat confirmed by ver. 10 & 12., and 25. περὶ δὲ παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω. But see the note there.

Carefully, then, must he that divideth the word of truth distinguish between the letter and the spirit of divine injunction, between *counsels* (as they have been called by the acute Montesquien), which relate only to the time when the Apostles lived, and *laws*, which are of perpetual and universal obligation; and discriminate between such precepts as were local, and such as were meant to be general.† On which subject I would refer the reader to Rosenm. on Matt. 23, 8. T. 1, 450. and my note on Matt. 18, 17., and especially to Nitch. Comment. de judicandis morum præceptis in N. T. a communi omnium hominum ac temporum non alienis p. 101 & 165., also an admirable essay of Lord Clarendon on the reverence due to antiquity, vol. 2, 76—138.

7. θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν. Grot., Vorst., and other eminent Commentators, re-

* The Apostle (Rosenm. remarks), distinguishes his own opinion from the precepts of Christ.

† And to this purpose it is justly remarked by Burke (Works, vol. 10. p. 21.): "We must sort out what is intended for example, what only as narrative, what to be understood literally, what figuratively, where one precept is to be controlled and modified by another; what is used directly, and what only as an argument *ad hominem*, what is temporary, and what of perpetual obligation; what appropriated to one state and to one set, and what the general duty of all Christians."

mark, that the θέλω is to be interpreted “non absolutæ voluntatis, sed optativæ.” Thus the best Translators render it, *velim, vellem*. So Grotius.

The expression εἶναι ὡς καὶ ἑμαυτὸν (*to be as myself*) cannot refer to the *celibacy* of the Apostle; for (as Doddr. remarks) it would be a flagrant absurdity to suppose that St. Paul wished marriage might entirely cease; * but is only to be interpreted of his wish, that all men had the same *dominion* over their passions and appetites that he had, so that they might be *able* to lead a life of celibacy whenever it was *required* by circumstances. It is remarked by Theophyl., that when the Apostle exhorts to any thing difficult, he usually adduces his own example. This, Rosenmuller thinks, has reference only to widows and widowers; since the Apostle gives directions to virgins, *infr.* 25 *seqq.* But there is not, in the composition of St. Paul, sufficient regularity to enable us to pronounce, with certainty, in such a case.

The καὶ is said to be pleonastic. And Krause adduces examples from the Scriptural and Classical writers, in both which such pleonasms are frequent. But it rather seems to be emphatic, in the sense *even*; and with ὡς may be rendered *even as*. So our Common Version.

7. ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, &c., “each hath its own proper gift.” The Commentators seem, however, not to discern the admirable *modesty* with which this is said. The Apostle does not *claim a merit* in this mastery over his passions, but calls his continency the gift of God. This was, Chrysost.

* The same excellent Commentator subjoins the reflection, that “this shows how unfair and improper it is, in various cases, to strain the Apostle’s words to the utmost rigour, as if he perpetually used the most critical exactness; but, indeed, 9, 22., is so full an instance to the contrary, that it is not necessary to multiply remarks of this kind.” This, indeed, is a very just remark, and such as might be expected from his good sense and correct taste. It were, however, to be wished that he had himself more frequently acted on the principle which he here so judiciously lays down.

and Theophyl. remark, meant to console those who, from incontinency, were obliged to marry: and yet (as Theophyl. observes) τῆς ἡμετέρας δέεται σπουδῆς τὸ πρᾶγμα. And, in the same view, Grotius remarks, that not only the gifts of the Spirit, which are obtained by no exertion, may be termed χάρισματα, but also those which are attained by much labour." See James 1, 17. How continence is a gift, see on Matt. 19, 11. and the note there.

8. λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, &c. It is rightly remarked by Crellius, that the Apostle here reduces into a compendium what he had hitherto said.

On the exact sense of ἀγαμ. there has been no little discussion among Commentators. According to its literal and primitive meaning, it signifies one *unmarried*, without determining whether he has ever *been before married*, or not. Many eminent Commentators, as Grot. and Rosenm., contend that the term here denotes *widowers*: and the former observes, that as the usage of language did not permit the Apostle to write χήροις, so he employed the *general* term in a *special* application.* This, however, seems to be gratis dictum. The case of those who have never married is (they say) entered upon at ver. 25. But, as Mr. Slade truly remarks, "the Apostle does not always attend to such a nicety of distinction and arrangement," e. g. the argument in ver. 32—34. is equally applicable to *all* who are married. Besides, there is plainly an opposition between the ἀγάμοις and the τοῖς γεγαμηκόσι at ver. 10.: and so in ver. 32 & 33. ὁ ἀγαμος and ὁ γαμήσας are opposed. It should, then, seem that τοῖς ἀγάμοις denotes *unmarried persons in general*.† Then καλὸν is to be interpreted as at ver. 1.

* They, moreover, reason from the Apostle being himself then a widower. But to this it is replied by Macknight, that the advice being given to widows as well as widowers, the phrase, *as I do*, no more implies that the Apostle was a widower than he was a widow." This, however, seems not very solid reasoning.

† To which purpose Schleusner cites Anthol. 1, 13. 12, τοῖς δ' ἀγάμοις ἀφροντίς ἀεὶ βίος.

9. εἰ δὲ οὐκ ἐγκρατεύονται. This is rendered by many : "non continent:" by others, "non continere possunt;" which seems preferable. Paræus says, it is used *potentialiter*. The truth is, the *potentiality* is inherent in the very nature of the word. For ἐγκρατής signifies one who is ἐν κράτει, *in possession of power*. Thus εἰ οὐκ ἐγκρατεύονται signifies : "if they are not in possession of power (namely, *to abstain*). So the term comes to be synonymous with ἀνέχεσθαι; and Grot. remarks that both words answer to the Heb. שָׁמַר.

9. γαμησάτωσαν, "let them marry." This term, like our *marry*, is appropriate to both sexes : though the Latin *nubere* is properly applicable only to *females*.

9. κρείσσον γὰρ ἐστὶ γαμῆσαι ἢ πυροῦσθαι. The force of this metaphor in *πυροῦσθαι* and the cognate terms in the Greek and Latin, the Commentators have illustrated with indefatigable, but misplaced, diligence. It is needless to remark that desire is, in all languages, compared to a fire. So Virg. *Æn*, 4, 68. *uritur infelix Dido*. *Πυροῦσθαι*, indeed, does not necessarily indicate that any one shall be so burnt *up* as to *yield* to carnal appetites : yet it *implies* (i. e. in the case of *some* persons) such great *proneness to evil* as may require to be remedied in the way suggested by the Apostle, namely, by marriage.

On the sense of *καλὸν* the old Commentators trifle egregiously. Some recognize in it a *catachresis*. But it is to be taken in the plain and popular acceptance. I know not whether the sense can be better expressed than in the following paraphrase of Sclater : "Etsi utile dico cœlibem agere propter præsentem necessitatem, et solitudines mundanas, commodius tamen est nubere quam uri; etsi enim matrimonium (non quidem naturâ suâ, sed ex accidente peccato hominis), mala aliqua et incommoda secum trahat, plura tamen et graviora adfert libido, reatum scil. æternæ mortis. Bulkley here aptly cites Maxim. Tyr. Diss. 41. p. 498. Νοσεῖται Σαρδά-

καταλος· βέλτιον γὰρ αὐτῷ διὰ νόσον ὑποκαίεσθαι, μᾶλλον ἢ διὰ ἡδονήν.

On the *sentiment* I would refer the reader to Nicostr. ap. Stob. Serm. 446, 9 et seqq. It has been very sensibly observed by Macknight, that *marriage* being an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties should be declared by inspiration in the Scriptures. This passage, therefore, of the word of God ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because, throughout the whole of his discourse, the Apostle has used the greatest delicacy of expression."

10, 11. The Apostle now proceeds to consider the case of Christian *married* persons, and the continuation, or dissolution of that tie.

10. τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, "not I only, but the Lord saith; not so much I as the Lord." The Apostle, doubtless, adverts to the precepts recorded in Matt. 5, 32. & 19, 3—10., where Christ lays down the law of marriage and of divorce. On the levity with which writings of divorcement were often given, Krause refers to Joseph. Ant. 4, 8, 23. γυναῖκός τῆς συνοικούσης βουλόμενος διαξευχθῆναι καθ' ἃς δημοτοῦν αἰτίας, πολλὰ δ' ἂν τοῖς ἀνθρώποις τοιαῦτα γίνοντο· γράμμασι μὲν περὶ τοῦ μηδέποτε συνέλθαι ἰσχυρίζεσθαι· λάβοι γὰρ ἂν οὕτως ἐξουσίαν συνοικεῖν ἑτέρῳ, πρότερον γὰρ ἀφεκτεον.

10. μὴ χωρισθῆναι, scil. δεῖ. The Infinitive is here used for the Imperative. Grotius and Krause remark that *χωρισθῆναι* and *ἀφιέναι* are appropriate terms; the former relating to the *wife deserting or separating herself from her husband* (for the passive is here, as often, used for the reciprocal; see Matt. 5, 32. 19, 4—9; and so Justin. Apol. 1, says of a woman *ἐχωρίσθη, discessit, divertit*): the latter to the *husband putting away his wife*. See Joseph. ubi supra, and Strabo, p. 428. *χήρας ἀφέντας τὰς γυναῖκας*. Grotius parallels the use of *ἀποπέμπειν* and *ἀπολείπειν* among the Athenians.

It is, moreover, the opinion of several Commentators, as Selden, Grot., Vorst., Hardy, and Rosenm., that the Apostle is here speaking not of *formal divorces* effected before a magistrate, but only of such *voluntary separations* as often took place from disagreement between married persons. The law of Moses (Rosenm. observes) did not give the wife the power of legally separating herself from her husband. And that the first sort of separation is not here meant, is plain, Sclater thinks, from the words ἡ τῷ ἀνδρὶ καταλλαγῆται which occur just after. "Now the Greek and Roman laws (says Rosenm.) did indeed *permit* the wife to separate from her husband; but the present precept respects couples both of whom were *Christians*." Yet I see not how that would destroy the right of the wife, unless on the principle that *no* right was to be sought by restoring to the Heathen Judges; which could not be meant; since the Apostle seems only to have had in view such matters (chiefly pecuniary) as *could* be settled by arbitration: and this was *not one of those*.

11. τῷ ἀνδρὶ καταλλαγῆται, "let her be reconciled to her husband. Καταλλ. is synonymous with διαλλ. Both words frequently occur in the best Greek writers; examples of which are adduced by Krause.

12. τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος. The best Commentators, both ancient and modern, are agreed that τοῖς λοιποῖς must have reference to marriages where one party is Christian, and the other unbelieving. In which case it was a question much debated, whether conscience did not require the believing party to separate from the unbelieving; and whether all such marriages ought not to be dissolved. This the Apostle decides in the negative; prefacing his answer with ἐγὼ λέγω, οὐχ ὁ Κύριος, the force of which words is not, I think, correctly represented by many of our recent Commentators. They make it equivalent to: "This is only my private opinion; is not founded upon any revelation from Christ, and forms no part of his doctrine delivered personally

while he was on earth." (See, besides other Commentators, Whitby, Rosenm., and Krause, and an able note of Mackn.) To this, however, strong objections have been raised. "Certainly (says Mr. Slade) the Apostles, though they wrote the commandments of the Lord, 14, 37., did not deliver every sentiment by immediate revelation; and whether St. Paul so delivered these matrimonial directions, may depend, in a great measure, on the sense of *δοκῶ εἶχειν*, ver. 40., which see. There could be no difference, in point of authority, between the commandments uttered by Christ, and those suggested by the Spirit; the origin of both being divine." "At the same time, however (adds he), the injunctions which were laid down by our Lord on this subject, might enable the Apostle more assuredly to declare, that he was speaking immediately and expressly by divine command." Of such marriages as these Christ had said nothing, nor, indeed, without anticipating the designs of the Deity, *could* he.

**Ἀπιστον*, i. e. *non Christian*; as perpetually in the New Testament. *Συνευδοκεῖ*, *thinks good*, thinks well, consents, approves. This appears to be an idiotical use of the word; though found also in Diod. Sic., cited by Munth in loc. It signifies, generally, "to unite in approbation of any thing;" also "to unite in any thing," whether good or evil. *Οἰκεῖν μετ' αὐτοῦ*, i. e. *συνοικεῖν*; as it is expressed by the Classical writers.

13. *καὶ γυνή*, subaud *ἀδελφῇ*, taken out of the preceding *ἀδελφὸς*. By *ἄνδρα ἄπιστον* is meant, Rosenm. says, *non Christianum*, i. e. whether Jew or Heathen. But it may be doubted whether the Apostle had *Jews* in view.

13. *μη' ἀφιέτω αὐτὸν*. By using the same term as in the case of the husband putting away his wife, it is plain that the Apostle considered the wife as having the power of divorce, which, indeed, as being a Greek or Roman, she would have. Whitby remarks, that many Christian women thought it an impious

thing to cohabit with a Heathen, *especially if he were addicted to unnatural lusts*, since they might partake in his iniquity and idolatry, as being "joined in one body." "Hence (adds he) Justin Martyr gives an instance (with *seeming approbation*) of one of those Christian women who separated herself from her husband." But let it be remembered, that the being addicted to unnatural lusts alters the case; that being a sort of adultery which might legally dissolve the marriage contract. If such were the case in the instance mentioned by Justin, he did right in approving it; for the woman did not separate herself from her husband for *unbelief*, but for *unfaithfulness* to her bed.

14. The Apostle now adds a reason why diversity of religion ought not to be a cause of divorce. (Krause.) And this by a sort of pre-occupation of the objection, "Shall I not be polluted by such close union with a profane and polluted person?" To which the answer is: "No; the believing wife is not polluted by the unbelieving husband, but rather the unbelieving is sanctified by the believing." (Crellius.)

On the sense of this passage, and especially of *ἡγιασται*, there have been numerous opinions, all of which I cannot be expected to detail and review; especially as there are scarcely more than two that have any semblance of truth.

The opinion of most recent Interpreters, as Krause, Rosenm., and Schleus. (and formerly Est., Menoch., and Tirin.) is, that the sense is: "*may* easily be consecrated; *is*, in some measure, consecrated and numbered with Christians, and has an easier access to the *jus Christianum*, because of his believing wife." For examples of which sense of *ἡγιασθαι*, Schleus. refers to Acts 20, 32. 26, 18. Heb. 10, 14. 1 Cor. 1, 2. Jud. ver. 1. And, indeed, this interpretation deserves the praise of *simplicity*; but it is defective in critical proof. For where is *ἁγ.* ever used in this limited sense? Besides, how can it

apply to the antithetical clause? And *thus* the words ἐπεὶ ἄρα τὰ τέκνα ἡμῶν ἀκάθαρτα ἐστί would be, I think, irrelevant.

Some others adopt the interpretation of Semler (which had been before brought forward by Hamm.), and take the ἀγ. in a *future* sense, and thus modified: "will gradually become holy, by feeling more favourably inclined to Christianity." But this is doing great violence to the words, and can by no means be admitted. Besides, that argument is touched on at v. 10.* Neither can I approve of Whitby's version: "*hath been sanctified.*" Other Commentators, more rightly, regard the preterite as put for the present. The truth is, that in this idiom the preterite has an aorist sense, and denotes what is *usual* or accustomed, i. e. what has been, is, and will be.

Upon the whole, the best founded opinion seems to be that of Crellius, Sclater, Camer., Beza, Calvin, almost all the Dutch Commentators, Whitby, Wolf, and Bengel, and which is partly confirmed by Chrys., namely, that this sanctification is not to be extended beyond what the subject matter requires, i. e. sanctification *quatenus illi matrimonio uti fas est*. So Crellius. Or, as it is more familiarly expressed by Whitby: "He is to be reputed as sanctified, because he is one flesh with her who is holy." Beza renders, "Pietas uxoris plus valet ut conjugium illud sanctum et purum habeatur, quàm mariti infidelitas ut profanetur, vel ut uxor bonâ conscientiâ

* This interpretation, however, is in some measure supported by Theodoret, who paraphrases the words by: ἔχει σωτηρίας ἐλπίδα. He further observes, that the Apostle has expressed the sentiment hyperbolically, with a view to persuade the believing party not to break the bond of wedlock." A somewhat dangerous and unsound principle.

It is also supported by Phot. ap. Œcumen. 479 c., who, after observing that the unbelieving party, being swayed by the dutiful kindness shown by the believing one, and endeared thereby, is induced to feel strong conjugal affection, and to think more favourably of the Gospel: ὥστε καὶ ταύτη ἐγγὺς ἐστί τοῦ εὐσεβεῖν αὐτὸν καὶ ἀγίασθαι διὰ τῆς συνουχίᾳ τοῦ πιστοῦ. Yet this, I think, is too far-fetched.

marito uti non possit." The sense is well expressed by Dodd. thus : " The one is so sanctified by the other, that their matrimonial converse is as lawful as if they were both of the same faith.* See Dieteric Antiq. Bibl. 27., cited by Wolf, who himself remarks : Paulus nempe indicat, conjugium ejusmodi impar ob conjugem alterutrum fidelem Deo placere. Hoc vero ad Scopum Pauli sufficebat, qui eo spectabat, ut doceret, conjugem fidelem matrimonium, cum infideli susceptum, solvere non debere." In the same view, Mr. Slade thinks that by the infidel party being sanctified, the Apostle might mean the marriage itself being so sanctified, as to be entitled to all the advantages of a complete Christian marriage, particularly as to the state of the children, who would be considered as Christians, and become admissible to the right of baptism ; which would not have been the case, had both the parents been heathen and unclean."

As to the *Baptist* interpretation, it has, undoubtedly, not a foot to stand on. But I must hesitate whether to adopt the last detailed interpretation. Perhaps, however, it may be *engrafted* upon the one which precedes it.

14. ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτα ἐστί, νῦν, &c. Many Commentators render ἄρα *alioquin*. But it rather seems to have the sense of *profecto, sane*; and there appears to be an ellipsis of ἅλλως, which is not unfrequently found after certain conjunctions, and among the rest ἐπεὶ. (See Rom. 11, 6. and the note there, and also consult Wets.) The sense, then, seems to be this : " For otherwise (namely, if one party be not sanctified) your children are considered impure and profane. (See 2 Cor. 6, 17. Acts 10, 28.) But *now* (i. e. in this case) they are holy," i. e. form part of God's people. So Hardy (from

* The above interpretation, Macknight strongly contends, cannot be admitted. But his objections seem very far from conclusive, and his own interpretation surpasses in absurdity any one yet proposed.

Par.) “*Fœdere comprehensi, et membra ecclesiæ reputantur, et baptismi capaces, vigore promissionis illius, Ero Deus tuus, et seminis tui.*” It is obvious how strongly this supports the doctrine of Infant Baptism.*

15. εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω, “but if the unbelieving party *will* separate himself from the believing, let him be separate.” The meaning of the Apostle in these words is not very clear; which has led some to suppose that the Apostle meant all such marriages were, by the desertion of the unbelieving party, *ipso facto* annulled: so that a new one might take place. But this sense cannot fairly be elicited from the words οὐ δεδούλωται, which admit of a very different interpretation. Nay such an opinion would be at variance with both the letter and spirit of our Lord’s decision, and indeed of the Apostle’s himself in this very chapter: and such a material change in the law cannot well be

* On which Doddridge has the following excellent annotation: “Nothing can be more apparent than that the word *holy* signifies persons who might be admitted to partake of the distinguishing rites of God’s people. Compare Exod. 19, 6. Deut. 7, 6. 14, 2. 26, 19. 33, 3. Ezra 9, 2. with Isa. 35, 8. 3, 1. Acts 10, 28, &c. And as for the interpretation which so many of our brethren, the Baptists, have contended for, that *holy* signifies *legitimate*, and *unclean*, *illegitimate*, (not to urge that this seems an unscripural sense of the word,) nothing can be more evident than that the argument will by no means bear it; for it would be proving a thing by itself, *idem per idem*, to argue that the converse of the parents was lawful because the children were not bastards; whereas all who thought the converse of the parents unlawful, must of course think that the children were illegitimate.” See also Mr. Slade’s judicious remarks on this subject, and especially the annotation of Grotius on this whole passage, who, inter alia, observes: ‘Ακάθαρα et ἀγία (quæ hîc opponuntur, quomodo apud Judæos יִסְרָאֵל et יִשְׂרָאֵל), non illegitimationem et legitimationem denotant, sed Ethnicismum et Christianismum. Quæstio hîc non erat an proles legitima esset sed an Christiana: quo sensu πωρῖρ occurrit apud Talmudicos, Eodem sensu hîc *sancti*, i. e. in sanctitate geniti, dicuntur, h. l. intra Christianismum, si vel pater vel mater sit Christianus.” See Capell. in loc. and Wets., the latter of whom cites Plut. Is. et Osir. p. 364 D. τινὰ μᾶλλον ἢ σε γινώσκειν, ὃ κλέα, δὴ προσῆκον ἐστὶ — τοῖς ὑμῖνακοῖς καθωσιωμένην ἱεροῖς ἀπὸ πατρὸς καὶ μητρὸς;

imagined, since it would render the abrogation of a marriage dependent on the *will* of the *separating party*; which would destroy all security in the marriage bonds. This side of the question is ably defended by Wolf, whom see.

The contrary opinion, namely, that the believing party was free to form another marriage, is maintained by several eminent Commentators, as Grotius and others ap. Pole; * as also by most of the recent ones. It is also imputed by Whitby to Chrysostom, Theophylact, Photius, &c. But perhaps their expressions are only to be taken in a popular acceptance, namely, that the believing party is free from obligation to cohabit with the other. See Sclater ap. Pole, and especially Whitby. Upon the whole, Hammond seems to have correctly represented the sense thus: "If the infidel will not live with the believer, unless she will forsake her religion, she is not then so enslaved or subjected that she may do acts prejudicial to her religion, and to the betraying thereof, in order that she may continue with her husband; but she is blameless if she remain separate from him, upon such his desertion."†

The οὐ δεδούλωται is well explained by Theophylact, "is not bound to bear with him in such a point," (i. e. when he quarrels with her on the score of religion.)

15. ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. It has been (I think) rightly noticed by Piscator, Paræus, Sclater, and Crellius, that the Apostle here *limits* the liberty in question, lest it should run into license; q. d. "God, however, hath called us (Christians) to

* Thus Paræus, Calvin, and Estius: "Liber est non solum a toro et mensâ, sed etiam a vinculo deserentis. Non obligatur vel *summa* cum molestiâ invito cohabitare, vel ut cœlebs maneat, et reconciliationem expectet ac procuret."

† So Wetstein: "Si deserit uxorem, quia illa Christo nomen dedit; non adeo alligata est marito, ut ejus gratia debeat Christum deserere. Thus *Let him go* will be taken in a popular acceptance, i. e. "bring no action to recover your matrimonial rights; much less sacrifice your Christian faith for such a purpose."

the cultivation of peace ; and therefore the believing must not afford the unbelieving party any *cause* for separation by an unyielding spirit and over precise scruples ; nor, after separation, compel him or her to return, and thus hazard the breach of peace."

16. τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις ; The Apostle here assigns the *reason* why the believing party should not promote needless separation, but in every way cultivate peace ; namely, since by this conduct the other party may probably be gained over to the Christian faith : for that is here the sense of σώζειν, on which term see the note on Matt. 2, 21. Rosenm. observes, that the word was also used in this metaphorical sense by the Pythagoreans. And he refers to Jambl. de V. P. C. 9. So κερδαίνειν, 9, 22. Compare 1 Pet. 3, 1.

Here Wetstein aptly cites Bereschith R. 17, 12. "Factum pii, qui duxerat uxorem piam, et non procrearunt liberos. Dixerunt. Deo nihil prosumus. Steterunt et fecerunt divortium. Ivit ille, duxit impiam, quæ illum impium fecit. Illa nupsit impio, quem pium fecit. Ecce omnia esse ex uxore." And Krause cites Clem. Alex. Strom. 4. ἐλοιτ' ἂν οὖν ἡ σωφρῶν, πρῶτον μὲν πείθειν τὸν ἄνδρα κοίνωνον αὐτῇ γίνεσθαι τῶν πρὸς εὐδαιμονίαν φερόντων. Εἰ δὲ ἀδυνατῶς ἔχοι, μονὴ σπευδέτω ἐπ' ἀρετὴν, πάντα μὲν τῷ ἀνδρὶ πειδομένη, ὡς μηδὲν ἄκοντος ἐκείνου πράξαι πότε, πλήν ὅσα ἐπ' ἀρετὴν τε καὶ σωτηρίαν διαφέρειν νομίζεται.

Many Commentators join the εἰ μὴ of the following verse to the end of the present one. So Œcumenius, and, of the moderns, Hammond, Krause, and others. But for this there is, I think, very little authority ; nor can it be defended on critical grounds ; for the ἡ μὴ is evidently the easier reading. Theophylact remarks that some copies had ἡ μὴ, but that Chrysostom read and explained εἰ μὴ, connecting it with the next verse ; which, he says, is far better. And he thus explains the sentence : οὐ γίνεται ὁ χωρισμὸς διὰ τὴν ἀπιστίαν, εἰ μὴ ἐκάστω, ἀντὶ

τοῦ, ἀλλὰ ἕκαστος οὕτως ἔχεται, ὡς ἡυδοκήσεν αὐτὸν ὁ Θεός.

17. εἰ μὴ ἕκαστῳ αἷς ἐμέρισεν ὁ Θεός — περιπατεῖτω. Here εἰ μὴ is for ἀλλὰ, *only, at least, at all events*: a sense found both in the Scriptural (as Gal. 1, 7. 2, 17. Rom. 14, 14.) and in the Classical writers. Thus the Commentators cite Arist. Eq. 1103. μηδὲν ἄλλ' εἰ μὴ ἔσθιε. And so *nisi* in Plaut. and Cicero. (See Drak. on Liv. 24, 20.)

On the scope of this and the following verse Krause (from Rosenm.) pertinently remarks: "Paulus, quod sæpius facere solet, quædam a proposito suo non planè aliena, interjicit et ex occasione eorum, quæ de conjugio dispari disseruerat, locum de variis vitæ ingreditur conditionibus, easque in ipsâ re, et in religionis exercitio nihil mutare docet."

But to advert to the construction of the present verse, Grotius has rightly remarked that in ὡς there is a double transition; as at 3, 5. Rom. 12, 13. An idiom which, I must observe, occurs more than once in Thucydides. The sense is, "according as God hath assigned, apportioned to each his situation in life." *Μερίζειν* answers to the Hebr. *רָחַץ*, *to divide, apportion*. Doddridge paraphrases, "according as God hath cast their parts." Indeed it *is* a dramatic metaphor, which will bring to the mind of most of my readers a celebrated passage of Shakspeare's Hamlet. Grotius thinks that the Apostle has added the clause ἕκαστον ὡς κέκληκεν ὁ Κύριος, to explain and illustrate the former; as if κέκληκεν signified no more than "called thee into the situation thou holdest." So Paræus, who regards it as equivalent to, "distributed thy condition or calling." And thus Krause, and indeed most recent Commentators. Yet in κέκληκεν there is surely an allusion to the *Christian* calling. The two senses may, indeed, be thus united (as is done by Rosenm.) "Prout fuit externa conditio, in quâ quemque Deus ad Christianam religionem perduxit."

The sentiment is repeated at ver. 20 & 24.

17. οὕτω περιπατεῖτω, "so let him live." Here Grotius and Krause aptly compare the Horatian: "Quam tibi sortem Seu ratio dederit, seu sors objecerit, illâ contentus vivas."

17. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. The words may be thus paraphrased: "Nor is this admonition meant for *you* only; since it is my strict injunction to *all* the Churches which I superintend; namely, that the Christian religion does not interfere with or disturb the relations of civil polity." Διατάσσω. is properly a *military term*, and signifies, "to place or dispose in order of battle;" (whence τάγματα, regiments;) but it also signifies, in a general way, to arrange, order, enjoin, &c.; as in Acts 20, 18. and sometimes in the later Classical writers.

The reading of some MSS., διδάσκω, is evidently a gloss.

18. περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. "has any one been converted, who had before been circumcised, or from being a Jew," &c. Μὴ ἐπισπάσθω. This is by our common Translators rendered: "Let him not become uncircumcised;" which, as a popular, and especially as a decorous version, may be tolerated. But, in fact, *uncircumcised* no one ever could become. The term in question refers to certain means which were taken to remove the marks of circumcision. This (as the term suggests) was by drawing down the prepuce with certain surgical instruments. On which the Commentators refer to Cels. de Med. 7, 25. where the whole process is described. This passage is cited by Wetstein, together with numerous others illustrative of this subject; as Martial 7, 30, 6. 9, 57, 4. 7, 82. Diosc. 2, 101. & 4, 157. and especially Epiphanius de Metris 16. καὶ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται τέχνη τινι ἰατρικῇ διὰ τοῦ καλουμένου σπαθιστῆρος τὴν τῶν μελῶς ὑποδερματίδα ὑποσπαθισθέντες, ραφέντες τε καὶ κολλητικοῖς περιδεθέντες ἀκροβοστίαν οὐδὲς μὲν τὴν ἀποτελοῦσιν. The practice is often alluded to by the Rabbinical writers.

(See Wetstein's examples.) That ἐπισπᾶσθαι was the term appropriated thereto, appears from Joseph. de Macc. 5. (cited by Wets.) προκαθίσας γέ τοι μετὰ τῶν συνέδρων ὁ Τύραννος Ἀντιόχος ἐπὶ τινος ὑψηλοῦ τόπου — παρακέλευσεν αὐτοῖς ἕνα ἕκαστον τῶν Ἑβραίων ἐπισπᾶσθαι, καὶ κρεῶν ὑείων καὶ εἰδωλοθύτων ἀναγκάζειν ἀπογεύεσθαι.* The tool with which this operation was performed was called σπασθητήρ, *spaster*. See Steph. Thes., Buxtorf's Lex. Talm. p. 1274., Fabr, Bibl. Antiq. 282. and other writers referred to by Wolf, Hamm. in loc., and especially the learned and elaborate Dissert. of Groddeck on this subject, reprinted in Schoettg. Hor. Hebr.

On the word ἀκροβυστία (which is here understood) see Rom. 2, 27, 30. and the notes.

On the *circumstances* which had led the Apostle to advert to this subject, Rosenm. well remarks: "Videntur in eorum numero, qui Paulum amarent, et de variis rebus consuluissent, Exjudæi nonnulli fuisse, qui per Pseudapostolorum, circumcisione suâ gloriantium, et Corinthiorum, hujus forte laudis æmulorum, despicientiam et odium de ipso circumcisionis vestigio delendo cogitassent; quum contra Exgentiles nonnulli, Pseudapstolorum auctoritate commoti, circumcidi vellent. Utrumque errorem jam corrigat Apostolus."

19. ἡ περιτομή οὐδὲν ἐστὶ — Θεοῦ. The expression οὐδὲν ἐστὶ is a popular one, signifying to be *of no moment*,† "perinde est." See Plut. de Excit. (cited by Wets.) τὸ δὲ σε μὴ κατοικεῖν Σαρδεῖς οὐδὲν ἐστίν. And Eurip. Iph. A. 968.

19. ἀλλὰ τήρησις ἐντολῶν Θεοῦ. Supply τι ἐστὶ, "is something of moment;" "it is the keeping the commandments of God that is of importance." Gro-

* Yet the writers of 1 Macc. 1, 17. seems to have been unacquainted with it; for speaking of the sons of Tobias, he simply says, ἐποίησεν ἑαυτοῖς ἀκροβυστίαν.

† Viz. in the business of salvation; since it is abolished, the chief purpose of its institution being already fulfilled. See Rom. 4, 11. (Hardy.)

tin observes, that from this passage, compared with Gal. 5, 6. and 6, 15. we learn, that it comes to the same thing whether we speak of the *obedience to God's precepts* in the Gospel, or *faith which worketh by love*, or the *being a new creature*: for the first denotes the *thing*; the second assigns to it *parts*; and the third indicates the *primary cause*." So also Crellius, who adds, that it is clear from hence that the observance of God's precepts, which Christ requires of us, is both *not impossible*, and is the *causa sine qua non* of our salvation." See also Vorst in loc. Yet it is not, I think, quite fair to aim at determining any doctrines that may be in dispute from passages like the present, which are expressed populariter.

Theophylact has here very soundly and judiciously expounded thus: Πανταχοῦ τοῦτο ζητεῖται, μετὰ τῆς πίστεως ἡ ἐργασία τῆς ἀρετῆς· τὰλλα δὲ, ἡ ἡττον, ἡ οὐδόλως.

20, 21. The Apostle again lays down a general precept, and to that subjoins another *special* one. (Crellius.)

Grotius and Rosenm. remark on the paronomasia in κλήσει ἢ ἐκλήθη; since κλήσει denotes *condition, state of life*, (so Theophyl. βίος ταγματί,) as we say *calling*; whereas ἐκλήθη signifies, "was called to be a converted Christian; and especially as to the two great distinctions of *bond* and *free*. Grotius also refers to a similar use of the Hebr. נִקְרָא.

21. δοῦλος ἐκλήθης; μὴ σοι μελέτω. The sense of these words is not very clear. Hence they have been variously understood. Chrysostom and all the Greek Commentators take the μὴ σοι μελέτω—χρηῆσαι to signify: "You need care so little, that if even you can gain your freedom, prefer your servitude, as a greater trial of Christian patience." And so Camerar., Schmidt, Starch, Estius, De Dieu, and the Syr. Translator. And this sense, they think, is confirmed by the following consolatory words: "For he," &c. The interpretation is also ably de-

fended by De Dieu and Wolf. And Theodoret's remarks: Ταύτην δὲ τὴν ὑπερβολὴν οὐχ ἀπλῶς τέθεικεν, ἀλλὰ πείθων μὴ φυγεῖν τὴν δουλείαν προφάσει θεοσεβείας προσφέρει δὲ καὶ ἑτέραν παραψυχὴν. But (as I observed at ver. 14.) this *principle*, namely, of *hyperbole*, as employed for such a purpose, is precarious and unsound: and, notwithstanding that the above interpretation may be defended, and is supported by high authorities, yet I must doubt whether it be the true one. There is a certain harshness about it to which nothing but necessity would reconcile me, and which I find no where else in our Apostle. Crellius has, I think, rightly remarked, that the Apostle did not mean to say, "Remain a slave," since slavery is a thing in its own nature bad, and in common life the two things are very different. And he might have added, that what is detrimental to human happiness cannot be promotive of virtue. Considering, then, the admirable good sense, and knowledge of the human heart shewn by the Apostle, I must regard *that* as the true interpretation which is supported by Beza, Grotius, Hamm., and most Interpreters since their time, indeed almost all recent Commentators. This I shall explain farther in detail.

The words *μὴ σοι μελέτω* (on which see Eurip. *Hel.* 134. and the Commentators) must not be too much pressed.* It signifies, "Do not feel a too great trouble on that account, (*μὴ θορυβοῦ*, as Theophylact explains,) as if it could materially affect your acceptance with God, and salvation; and as if that were a condition unworthy of a Christian." Theodoret paraphrases: "Grace knows no distinctions of freedom or servitude; therefore bear it patiently."† Grotius adds: "And, above all, let it

* As is done by Drs. Goodwin and Doddridge.

† So of Epict., Grotius tells us, it is said: Δούλος Ἐπίκτητος γενόμενος, καὶ σώματι πηρὸς καὶ πενίην ἰσος, καὶ φίλος ἀθανάτοις. It must, however, be observed, that the condition of slaves in Greece was little inferior to that of the lower orders of freemen. So

not drive you to seek your freedom by unjustifiable means." And he remarks, that a misunderstanding of the nature of Christian liberty had made many Christian slaves not only murmur at their situation, but seek to throw off all bondage; just as (he adds) the misunderstanding of some doctrines of *Stoicism* (that the wise man was a king) made some persons arrogant and turbulent; as we find from Tacitus, Annal. L. 14.

21. ἀλλ' εἰ καὶ — χρῆσαι, "but if thou hast the power of obtaining freedom, choose that state in preference." At χρῆσαι subaud ἐλευθερίαν, which is included in ἐλευθέρος γένεσθαι. This subaudition is far less harsh than that which is required by the first-mentioned interpretation. Χρῆσαι here signifies *take, choose*: a sense found in the best Classical writers. Μᾶλλον may be well rendered *the rather*; which sense occurs in Polyæn. 1, 38. ὁ δὲ περιτειχισμὸς ἀφέλῃσεν καὶ μᾶλλον, where Casaub. remarks: "Hoc est *junit vel maxime*: id est enim καὶ μᾶλλον; ut alibi docuimus." And Onosand. p. 16. πάτερα δὲ προῦκρινα μᾶλλον, οὐδὲ τὸν ἄπαιδα παραιτούμενος.

22. ὁ γὰρ ἐν Κυρίῳ, &c. If the *second* interpretation of the preceding verse be adopted, these words must be referred, not to what immediately *preceded*, but to the more *remote* μὴ σοι μελέτω, and are meant to console such as *could* not obtain freedom. (See Sclater.) The sense is: "The Christian slave is a freeman of the Lord." Almost all recent Commentators, as Rosenm., Krause, and Jaspis, take this to mean: "He who being, in a civil sense, a slave, has become a Christian, is, in a moral sense, free:" and *vice versa*. But the Greek Commentators, and of the moderns Locke, (rightly I think) suppose that

Eurip. Ion. 854. ἐν γὰρ τι τοῖς δούλοισιν αἰσχύνῃν φέρει τοῦνομα. τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων οὐδεὶς κακίων δούλος ὅστις ἐσθλὸς ἔσται. That they were allowed in Greece, at the time of Euripides, to possess property, is plain from a passage of his *Andromeda*, preserved by Stob. Tit. 81. χρυσὸν μάλιστα βούλομ' ἐν δόμοις ἔχειν. Καὶ δούλος ὢν γὰρ τίμιος πλουτῶν ἀνὴρ.

by ἀπελεύθερος there is not only an allusion to the slavery unto sin under which they formerly lived, but to the liberty, *freely* and *graciously* conferred upon them by their Lord and Master. (See Chrys. and Œcumenen.)*

Grotius remarks, that there is a combination of the antithesis and the oxymoron; as in Rom. 2, 20. And he adds: "Vide quam brevi argumentatione Paulus servos liberos æquaverit."† Krause compares the expression ἀπελεύθερος Κυρίου with one in Eph. 2, 12. ξένοι τῶν διαθηκῶν, "strangers as far as regards the covenant."

By δοῦλος Χριστοῦ is meant one who is bound to obey the precepts of Christ, whether of faith or of practice. Krause refers to Eph. 6, 6. and cites Philo, 1122 A. καὶ ἐστὶ τὸ δουλεύειν τῷ Θεῷ πάντων ἀριστὸν. I add Arrian 4, 7. p. 402. (cited by Kuin. on Joh. 8, 32.) εἰς ἐμὲ οὐδεὶς ἐξουσίαν ἔχει, ὀλευθέρωμαι ὑπὸ τοῦ Θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολάς, οὐκέτι οὐδεὶς δουλαγωγῆσαι με δύναται.

23. Some, as Hamm., Knatchbull, Hardy, and Whitby, read this sentence interrogatively, and sup-

* So Theophyl. 218. 'Απελεύθερος λέγεται, ὁ ἀπὸ δουλείας ἐλευθερωθεὶς. Φησὶν οὖν, ὅτι σὺ ὁ ἐν δουλείᾳ πιστεύσας, ἀπελεύθερος εἶ τοῦ Χριστοῦ· ἡλευθέρωσε γὰρ σε καὶ ἀπὸ τῆς ἁμαρτίας, καὶ ἀπὸ τῆς ἐξωθεν δὲ ταύτης δουλείας, εἰ καὶ δοῦλος εἶ· θαν γὰρ τις παθὼν ἀπήλλακται, καὶ εὐγενῆ ἔχη ψυχὴν, οὐκ ἐστὶ δοῦλος, κἂν δοκῇ. Πάλιν, ἄλλος ἐλεύθερος ὢν, ἐκλήθη εἰς τὴν πίστιν, δοῦλος Χριστοῦ ἐστίν. Ὡστε εἰ τὸ ὄνομα τῆς δουλείας θορυβεῖ τὸν δοῦλον, ἐννοεῖτω ὅτι ἐν Χριστῷ ἡλευθέρωται· ὁ πολλῶ μείζον ἐστὶ τῆς ἀνθρωπίνης ἐλευθερίας. Αὐτοῖς δὲ, εἰ τὸ ὄνομα τῆς ἐλευθερίας, ἐκπαίρει τὸν ἐλεύθερον, ἐννοεῖτω, ὅτι δοῦλός ἐστι Χριστοῦ, καὶ συστελλέσθω, ὡς ὑπὸ δεσπότην τηλικούτου ὢν, καὶ αὐτῷ ἀρίσκειν ὀφείλων. Ὅρᾳ σοφίαν, πῶς ἀμφοτέρους τοῖς μέρεσι τὰ προσήκοντα παραίνει;

† He then cites Ignat. *Eis dόξαν*, &c. "Ad Dei gloriam magis serviant, ut meliorem libertatem a Deo consequantur." Tertullian de coronat: "Si libertas videtur, sed et servitus videbatur, Omnia imaginaria in seculo et nihil veri. Nam et tunc liber hominis eras redemptus a Christo, et nunc servus es Christi, licet manumissus ab homine." Krause compares a similar sentiment of Apulej. 2. "Da nomen huic sanctæ militiæ — teque jam nunc obsequio religioni nostræ dedica, et ministerii jugum subi voluntarium. Nam cum cæperis deæ servire, senties fructum tuæ libertatis."

pose that there is an allusion to some of the converts having been literally redeemed from slavery. Thus Whitby remarks, that we find from the Apologies of Justin and Tertullian, that the sacramental offerings were, amongst others, dedicated by the Christians to the purpose of buying their brethren out of slavery. But it is improbable that that had become the practice at so early a period. As to the other arguments employed by Whitby for the establishment of this hypothesis, they are of little weight. And it is justly objected by Mr. Slade: "1. It appears, from the change of number, as if all Christians were here addressed. 2. ἀνθρώπων seems to be opposed, by implication, to Χριστοῦ understood after ἡγοράσθητε. 3. It was not likely that the converts, after their escape from the miseries of slavery, should be desirous of returning to it." Doddridge, too, truly remarks, that the advice is unnecessarily restrained thereby to those slaves who had been redeemed; which plainly as well suited those who had their freedom given them, and indeed suited all Christians who never had been at all slaves, and who might more easily have been prevailed upon, by their poverty, to bring themselves into a condition the evils and inconveniences of which they did not thoroughly know." In fact, not only is this interpretation unsupported by any eminent Biblical Critics of modern times, but it was (as far as I can learn) utterly unknown to the antients, who all plainly inculcate that the admonition is *general*. So Theophyl. 219. thus excellently paraphrases: Οὐ πρὸς οἰκέτας μόνους τούτο φησὶν, ἀλλὰ καὶ πρὸς ἐλευθέρους, παραιμῶν πᾶσι τοῖς Χριστιανοῖς μὴ πρὸς ἀρέσκειαν ἀνθρώπων ποιεῖν τι, μηδὲ ὑπέειπεν αὐτοῖς παράνομα ἐπιτάττουσι. Τούτο γὰρ ἐστὶ δουλεύειν ἀνθρώποις. See also the admirable exposition of Theodoret.

On the *τιμῆς ἡγ.* see the note on the parallel sentiment at 6, 20. Both passages plainly allude to the redemption by the blood of Christ from that servi-

tude to sin which brings with it ignorance, superstition, and evil habits of every kind.

23. *μη γίνεσθαι δούλοι ἀνθρώπων.* These words may be taken either in a natural, or a metaphorical sense. The former mode is adopted by Hamm., Knatchbull, and others, who also contend that the sentence is to be read interrogatively; nay, by many who reject that punctuation, as Salmasius, Wolf, and Doddridge. This, however, is supported by few eminent Critics, and no trace of it can I find in the Fathers and antient Commentators, who take the words in a *metaphorical* sense. So Theophyl. *μη πρὸς ἀρεσκείαν, ἀνθρώπων ποιεῖν τι, μηδὲ ὑπέκειν αὐτοῖς παράνομα ἐπιτάττουσι.* See also Phot. ap. Œcumen. 488 n. and especially Chrys. in loc. And so, of the moderns, Lightfoot, Paræus, and others. It is thought by Piscator, Vorstius, Beza, Grotius, Calvin, and most of the more recent Commentators, that the Apostle has an especial reference to the *false teachers*, whether Judaizers or others; and means to caution the Corinthians against putting on their necks an unnecessary yoke, by subjecting their consciences to such dogmatical directors. And even Wolf thinks that this interpretation may be admitted, by *accommodation*, namely, by considering this, as a recommendation to liberty of conscience. For my own part, I consider the interpretation of Chrysost. as by far the soundest.

24. *ἕκαστος—παρὰ τῷ Θεῷ.* To the above *special example* the Apostle again subjoins the *general injunction*, that each should remain in that state in which it had pleased God that he should be called, and become a Christian. (Crellius.) Theodoret, too, remarks that the Apostle makes this injunction the *proæmium* and the *epilogus* of his admonition; and then passes to another subject.

This confirms the interpretation which I have adopted of the preceding verse.

On the last words, *παρὰ τῷ Θεῷ*, Commentators are not agreed. The early modern ones, as Camer.,

Beza, Grotius, and others, take them to be equivalent to the Hebr. *בְּפָנֵי יְהוָה*, *in the sight of God*, "as if in his presence, and conscious of his omniscience." The Greek Commentators take it to be equivalent to "conformably to the will of God." In fact, the two significations may be said to merge into each other. Theophylact well details the scope of the passage thus: Ἀμφοτέρων γὰρ προνοεῖται (scil. Apostolus), τοῦ μήτε τῶν σωματικῶν δεσπότων ἀφίστασθαι προφάσει τοῦ Θεοῦ· μήτε πάλιν τοῦ Θεοῦ ἀποστατεῖν, ὑπέκοντας ὑπὲρ τὸ δέον τοῖς δεσπόταις.

25. περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω. The Apostle now returns to the subject from which he had diverged; and, having treated of *married* and *widowed persons*, he now adverts to the *παρθένοι*.

Περὶ δὲ τῶν παρθένων, "As to the *virgins* (of whom ye consult me)." For the air of the Apostle's words seems to indicate that some *question* had been proposed to him concerning them; namely, whether they should continue in celibacy? With respect to the word itself, the most eminent modern Commentators are agreed that it must refer to both sexes, and thus be equivalent to our *single persons*; a sense not only recognized by the antient Lexicographers, but occurring in the Classical writers. Krause refers to Gaulman de Vitâ Mosis, p. 223. and Lampe's Proleg. on Joh. p. 14: and Schleus. to Le Moynes's Var. Sacr. 589. and other Philological works.*

Concerning these, then, the Apostle adds; ἐπιταγὴν Κυρίου οὐκ ἔχω, on the interpretation of which words there has been a similar diversity of opinion to that which subsists at ver. 6 & 10. (where see the note, and Slade on those passages, and the present one.) After carefully examining the arguments on

* It is not a little surprising that the Philologists should have overlooked the following examples, which I have noted in my reading. Eurip. Ion. 270. Beck. *eis παρθένων χείρας*. Hipp. 1006. Beck. *παρθ. ψυχὴν*. Pausan. L. 1. The word is properly an adjective; as in the above passages, and Eurip. Phœn. 852.

both sides, I am inclined to agree with those who interpret the words ἐπιταγὴν Κυρίου οὐκ ἔχω of a direct command issued by Christ while on earth. The turn of the sentence seems indeed to be popular, and may very well bear the sense, "I have no commandment of the Lord to urge;" and is not irreconcilable with the parallel passages supra 6 & 10. This mode of interpretation, too, besides being supported by many eminent modern Commentators, as Grotius, Piscator, Sclater, Paræus, Cajetan, Justin, and Whitby, is confirmed by the authority of the Greek Fathers and Commentators, (see Chrysostom, &c.) and especially Theophyl. 219. who thus explains: φησιν, ὅτι ὁ Κύριος μὲν οὐκ ἐνομοθέτησεν, οὐδὲ ἐπέταξέ τι περὶ ταύτης· ἀλλ' εἶπεν, Ὁ δυνάμενος χωρεῖν, χωρεῖτω. Οὐκοῦν οὐδὲ ἐγὼ τολμῶ ἐπιτάξαι. And yet more decidedly by Theodoret. So also Œcumen. and Photius. And the same view of the sense is taken by most recent Commentators, including MacKnight, viz. "I have no special precept common to all, either in the old Law, or in the Gospel of Christ." There seems no reason, however, to suppose, with Whitby, that the latter clause asserts a Divine inspiration.

25. γνώμην δὲ δίδωμι, "I give you my opinion."* Grotius and Rosenm. supply, "which if you follow, I shall praise, but if you do not, I shall not condemn you." This, however, seems too arbitrary and licentious a paraphrase. The sense appears to be more correctly represented in that of Estius: "I say what I think, and judge best for you." Beza and Calvin render; "Ex temporis, loci et circumstantiis trado quid expediat, ac voluntati Dei congruat." That such is the sense, appears, I think, from the words following, αἵς ἡλεημένος, which, without *pressing* on them, must imply (as Mr. Slade observes) that his judgment, even *without* a special revelation,

* Here Wetstein compares Dio 56. γνώμην αὐτοῦ εἶδεν. And, what is more apposite, Dio, p. 386. σοὶ γνώμην δοῦναι. ἔχω. Kypke, too, cites Diod. Sic. 894. and Dion. Hal. 690.

is entitled, from his character and office as an inspired Apostle, to peculiar attention and regard. The phrase *ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι* is manifestly Hellenistical. *Ἐλεείσθαι* is regarded by the best Interpreters as equivalent to "obtain a benefit." And so Hardy: *κεχαριτώμενος*. The force of the expression in question can only be well represented in a paraphrase; and the following seems to be its real sense: "as one who hath been so graciously dealt with by the Lord, as to be entrusted by him with the office of teaching his religion." *Πιστὸς* here signifies *trust-worthy*; as in 1 Thess. 2, 4. and 1 Tim. 1, 12. *ὅτε πιστόν με ἡγήσατο θέμενος εἰς διακονίαν* which is altogether a kindred passage. Thus Theophyl. explains *πιστὸς* by *ἄξιος πιστεῦσθαι*. And Theodoret judiciously remarks: *Μετὰ τῆς συνήθους μετριότητος τὴν ἀποστολικὴν ἀξίαν ὑπέδειξεν· ἀξιόχρεως εἰμι σύμβουλός φησι, διὰ μὲν τὸν πολὺν τοῦ Δεσπότου κληθεὶς ἔλεον, πιστευθεὶς δὲ τὸ κήρυγμα.*

Of the modern Commentators few have discerned the full force of the expressions in this beautiful sentence.

26. *νομίζω οὖν τοῦτο καλόν*. The Roman Catholic Commentators *press* on the sense of *νομίζω*, and make it equivalent to, "I am very sure;" imputing it to Paul's modesty. But for this there is no warrant. Thus Theophyl. 219. explains: *ὅσον κατ' ἐμὴν γνώμην*. It is well observed by Mr. Slade, that *νομίζω* seldom, if ever, denotes in Scripture an absolute authority or decree, but a matter of opinion, or private judgment, Matt. 5, 17. 10, 34. 20, 10. Luke 2, 44. 1 Tim. 6, 5. &c.; not, however, that any doubt is implied in the truth or wisdom of that judgment."

26. *διὰ τὴν ἐνεστῶσαν ἀνάγκην*. The word *ἀναγκή*, like the Hebr. *צָר*, is used of afflictions and calamities in general, not only in the Scriptural (see Schl. Lex.), but in the Classical writers; as Plato 10. p. 38. (cited by Krause) *τῇ δ' αὐτῇ διανοίᾳ κατηγοῖται ἐξ Ἑρετρίας εἰς Μαραθῶνα, αἷς ἐτοιμον σφίσιν ὄν· καὶ Ἀθη-*

ναίους, ἐν τῇ αὐτῇ ταύτῃ ἀνάγκῃ ζεύξαντας Ἑρετριεύσιν ἄγειν and Joseph. Ant. 2, 9, 3. τραφεὶς παραδοξῶς τὸ Ἑβραίων γένος τῆς παρ' Αἰγυπτ. ἀνάγκης ἀπολύσει. In Thucyd., too, it is frequently so used; especially 4, 98 & 120. and 4, 87. κατὰ δύο ἀνάγκας, "on two *urgent* necessities." Some recent Commentators understand by the term the difficulties of life, and the inconveniences of matrimony. But this seems very harsh, and leaves no tolerable reason to be given why ἐνεστ. should have been said. So Whitby: "It cannot signify the troubles common to this life, for they are not always instant or present." Theophyl. interprets: δυσκολίας τὰς ἐν γαμῇ καὶ τὰ τοῦ γαμου ὀχληρά. But this is, I conceive, a mere Popish perversion. And it is in vain to attempt to change this from a special to a general admonition. The only interpretation that can be considered the true one, is that (supported by the most eminent Commentators) which refers ἀναγ. to some persecutions that had begun to take place: * though it must, I think, also comprehend the peculiar difficulties in which a religion (so much at variance with the customs of the world) would involve its professors, and which would fall more severely on the married. Rosenm. thinks that the reverse of fortune which was coming on the Jews would affect the Christians, with whom they often intermarried, or with whom they might very well be confounded." (This, however, seems somewhat sophistical.) "Be that as it may, however (adds he) the Apostle does not recommend abstinence from marriage on account of any greater perfection in celibacy." Theoph., too, observes that the Apostle does not impute it to any ἀκαθαρσίαν.

26. ὅτι καλὸν, "it seems to me, I repeat, good, or better," &c. This *repetition* is not to be considered

* And this interpretation is confirmed by ver. 29. seq. and the Scholiast on Cod. A.: διὰ τὴν ἐνέστωσαν ἦτοι διὰ τὴν τῶν ἐπικειμένων διώγμων ἐπίφορᾶν ῥᾶον γὰρ ἂν τις τοὺς πειρασμοὺς καὶ τὰς θλίψεις ἐνέγκοι, μόνος ὢν καθ' ἑαυτὸν, ἢ γυναῖκα καὶ τέκνα συνεπαγόμενός καὶ τοῖς τούτων πάθεσι συμμεριζόμενος. (See Doddr.)

a mere pleonasm. It is emphatic, and intensive. Τὸ οὕτως εἶναι. This seems to be an idiotical or popular phrase, which is found also in our own language, *to be as they are*, viz. virgins, unmarried. The ἀνδράπω is intended to comprehend both sexes; and therefore should be rendered, not *man*, but *person*.

27. δέδεσαι—γυναῖκα. This sense of δέδεσθαι, which is found also in Rom. 7, 2., occurs likewise in the Classical writers: as Jambl: V. P. 11, 56. τὴν πρὸς ἄνδρα δεδεμένην. Ach. Tat. p. 41. ἀλλή γὰρ δέδεμαι παρθένῳ. (Krause.) Theophyl. moreover well observes, that the term δέδεσαι is meant to suggest *κᾶκωσιν*. And he explains λύσιν by τὴν παράλογον διάζευξιν. He concludes by remarking, ὅρα δὲ πῶς λεληθότως εἰς τὴν παρθενίαν εἰσωθεί, but this savours strongly of Popish prejudice. It is true indeed that the Apostle does indirectly recommend celibacy *to them*: but he assuredly did not mean advice given on a *special* occasion to be interpreted as if *general*, and common to all times.

27. λύσιν, *separation*, or *divorce*, according as it might be.

27. λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. Mackn. renders, μὴ ζήτει γυναῖκα, “seek not a *second* wife.” That, however, depends upon the sense given to λέλυσαι ἀπὸ γυναικός, which, if *strictly pressed*, will compel us to interpret μ. ζ. γ. of *deuterogamy*; and indeed Œcumen. notices, that λέλυσαι *may* be taken in two ways, either ὅτι οὕτω ὅλως ἐδέθης, or ὅτι λυθεὶς ἀφ’ οὗ ἐδέθης δεσμοῦ. But, considering the nature of the context, and the force of the antithetical clause, it must, I think, be taken in the *former* and more *general* sense, as applicable to *single persons*. So Grot. and most recent Commentators, who remark, that passives are often, in Hebrew and Greek, used as neuters. Of this sense of λελ. Schleus. cites an example from Xen. Venat. 1, 17. Thus it appears that our English Translators have done wrong in rendering it *loosed from*. It should rather be, *free from*. The words *freed* and *free* (like *fitted* and *fit*,

&c.) will express the *two* senses of which *λέλυσται* is susceptible.

Here I would compare a passage of similar cast in Hipparchus ap. Stob. Serm. 575, 13. *ναυαγὸς γηγόνας; εὖ τὸν ναυαγὸν*, “play well the shipwrecked mariner:” *πενὴς ἐκ εὐπόρου*; (art thou poor after being rich?”) *εὖ τὸν πένητα*. So also Plut. de Vit. Ær. Al. § 6. *ἔχεις; μὴ δανείσῃ· οὐκ ἔχεις; μὴ δανείσῃ*.

28. *ἐὰν δὲ καὶ γήμης, οὐκ ἥμαρτες*, “if, however, thou shouldst marry, thou wilt not have sinned,* viz. (as Clem. Alex. explains it) against the Christian covenant. From these words the Commentators rightly infer that there were among the Corinthians persons, like those elsewhere mentioned by the Apostle, (1 Tim. 4, 3.) *forbidding* marriage, as if marriage were sinful: and therefore the Apostle meant to correct this error.

28. *θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι*. The modern Commentators rightly remark, that by *σαρκὶ* is meant (as the Hebr. רבש) the outward circumstances of man; and therefore *θλίψ. ἐν σαρκὶ* will denote fleshly and outward distress and affliction, arising from poverty, distress, flight, persecution, &c. which would be far more severe on the married. *Fleshly troubles* here seem tacitly opposed to those *spiritual consolations* which the Christian religion brings. See Schoettg. Hor. Heb.

28. *ἐγὼ δὲ ὑμῶν φείδομαι*. These words are somewhat indeterminate in their sense, and admit of more than one interpretation. Theophyl. (from Chrysost.) explains: *ὑμῶν φείδομαι αἷς τέκνον, καὶ βούλομαι ὑμᾶς ἐλευθέρους εἶναι καὶ εὐλύπους*. And so Grot.: “*vestrūm miseratione ducor.*” (Acts 20, 29.) And the same view of the sense is taken by almost all modern Commentators. And so Schleus. Lex.; “*ego vero*

* There is a similar passage in Diog. Laert. 5, 29. *ἐπὶ τοὺς μέλλοντας γαμεῖν, καὶ μὴ γαμοῦντας, καὶ τοὺς μέλλοντας καταπλεῖν, καὶ μὴ καταπλέοντας, καὶ τοὺς μέλλοντας πολιτεῦσθαι, καὶ μὴ πολιτευομένους, καὶ τοὺς παιδοτροφεῖν, καὶ μὴ παιδοτρόφουντας, καὶ τοὺς παρὰσκευαζομένους συμβιβῶν τοῖς δυνασταῖς, καὶ μὴ προσιόντας*.

lubentissimè tutos ac immunes præstarem ab his calamitatibus." Yet such a subaudition is, I think, too harsh to be admitted without necessity; and I am not aware that any such here exists. I had myself supposed it to be a *popular* idiom for, "I spare you (the pain of dilating on these evils);" and I find that this interpretation is supported by Estius, from Augustine and other Latin Fathers, and also by Wells and Mackn. Hardy skilfully unites both, rendering: "Hæc nimis strictè urgere, vel pluribus conjugii incommoda commemorare nolim; opto autem vos calamitatum expertes esse, atque ideo continentiam suadeo." There is a parallel expression in 2 Cor. 12, 6. *φείδομαι δὲ* where a similar ellipsis has place: and where Schl. Lex. explains, "abstineo (ab illarum rerum commemoratione)." The latter interpretation, too, seems confirmed by the words following, *τοῦτο δὲ φημι*.

29. *τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος*. This sentence is by the modern Commentators variously interpreted. Many recent ones, as Rosenm. (whom see), interpret *συνεσταλμένος*, "tristia ac turbulenta tempora tempora futura sunt;" and so Schl. Nor is this sense destitute of authority from the Greek Translators of the Old Testament, and even from the Classical writers. But it seems not a little harsh. The most simple and natural interpretation appears to be that of the Greek Commentators, the Syr. and Vulg. Translators, and the early modern ones, who take *συνεσταλμένος* in the sense of *contracted*, short, &c.

With respect to the words *τοῦτο δὲ φημι*, their sense has escaped most of the Commentators. It has been best seen by Theodoret, who says they are a formula tending to corroboration. Crell., too, has well remarked: "Novo hic utitur argumento Paulus, quod ex abrupto quodammodo proponit: quemadmodum facere solemus, cum omissis, quæ attulimus, argumentis, utpote de quibus multum litigare nolimus, id in quo præcipuum robur collocamus, proponimus:

quasi dicat, mittam id quod dixi, sed hoc imprimis urgeo." The connexion and sense is well laid down by Theophyl. (from Chrysost.) as follows; 'Επειδὴ εἶπεν, ὅτι θλίψιν ἔξουσιν τῇ σαρκί, ἵνα μή τις εἴπῃ, ἀλλὰ καὶ ἡδονὴν ὑποτέμνει τὰ τῆς ἡδονῆς, ἐκ τοῦ τὸ καιρὸν συν-εσταλμένον εἰσαγαγεῖν πρὸς λύσιν γὰρ ἐπείγονται τὰ πάντα, καὶ ἡγγικεν ἡ βασιλεία τοῦ Χριστοῦ, καὶ λοιπὸν πρὸς αὐτὸν ἀποδημεῖν ὀφείλομεν. "Ὡστε καὶ εἰ ἡδονή τις ἐστίν, ἀλλὰ βραχείᾳ αὕτη, καὶ ὀλιγοχρόνιος· καὶ τοῦτο δὲ αὐτὸ θλίψις.

Here Wets. compares Nemesian Ecl. 4. Omnia tempus alit, tempus rapit: usus in arto est. I add Eurip. Bacch. 395. βραχὺς αἰὼν ἐπὶ τούτῳ δὲ τις αὖ μεγάλα διώκων τὰ παρόντ' οὐχὶ φέροι.

On the construction of τὸ λοιπὸν Commentators are not agreed. Some take it with the following words, thus: τὸ λοιπὸν ἐστὶ, ἵνα καὶ οἱ ἔχοντες, "It remaineth that those," &c. And thus there will be an ellipsis in the first clause. But this seems a very forced construction. It is more natural to connect it (as most Commentators antient and modern suggest) with the preceding, and assign to it the sense *posthac*. Thus the ἵνα will signify *so that*, or *when*; and the sense be this: "so that, or when, those who have wives must be as those that have them not." If, however, the τὸ λοιπὸν be taken with the *following* words, the sense will not be materially different. Only in the former case the time in question will be, as the antient Commentators explain, the time of the world's continuance; in the latter it will signify the time, or duration, of our mortal existence; both of which senses are sufficiently apt, but the former one would seem to be the more suitable to the Apostle's argument; though, in a certain sense, the two interpretations merge into each other.

Some recent Interpreters understand by καιρὸς "tempus quietum." But this is too arbitrary a sub-audition.

The sense of συντ., like that of the Latin contrac-

etiam tempus, is very frequent. (See the numerous examples of Krause.)

Krause illustrates the sentiment from Arrian Diss. Epict. 4, 7. where the Galilæans, i. e. the Christians, are said to be *πρὸς τὰ τέκνα καὶ τὴν γυναῖκα, ὥστ' ἐν μηδενὶ ποιεῖσθαι τὸ ἔχειν ταῦτα ἢ μὴ ἔχειν*.

30. καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες. Most recent Commentators, as Krause and Rosenm., render: "And those who are afflicted with adversity, will be equal to those who have enjoyed prosperity." But this is a kind of argument which, however common, was not likely to have been used by the Apostle. Besides, the *usus loquendi* will not permit it. For that sense would require οἱ κλαίοντες οἱ μὴ χαίροντες, &c. And, what is more, this method cannot be applied to the *last* clause of the sentence, οἱ χρώμενοι τ. κ. τ., unless καταχρώμενοι be taken for χρώμενοι; which destroys the antithesis. Finally, this interpretation is not agreeable to what follows, παράγει γὰρ. The scope of the Apostle (which was well discerned by the antient Commentators) is, to inculcate a sitting loose to the things of this world, great moderation, temperance, and self-command, *for the reason* which is *subjoined* by way of explanation to the impressive and elegant passage now under our consideration.

31. παράγει γὰρ το σχῆμα τοῦ κόσμου τούτου. This sentiment is well expressed by Whitby as follows: "To have and to use these things, as if we had them not, or did not use them, is to be moderate in the enjoyment of them; not to be much affected with them when we have, or much afflicted when we want or lose them." And especially by Chrysost. (whom see) and Theophyl. who rightly explains the ἔχουσιν by ὀφείλουσιν εἶναι; and the οἱ μὴ ἔχοντες by οὐ προσηλάμενοι, or προσκολλώμενοι. He then paraphrases thus: αἰσάντως οὐδὲ περὶ τῶν ἄλλων, ἢ λυπηρῶν, ἢ τερπνῶν ἢ τῶν συναλλαγμάτων, ὀφείλει τις πάνυ σφοδρότερον σπουδάζειν. So also Œcumen., and, in a mere general way, Theodoret. Ἀλλότριά, φησιν, ἡμῶν τὰ πα-

δουλεία καὶ δεσποτεία, οὐκέτι τέχναι καὶ ἐπιστήμαι, οὐκέτι πενία καὶ πλοῦτος· ἐκ γὰρ τούτων καὶ τῶν τοιούτων ὁ παρὼν βίος συνέστηκε. He then refers to Is. 24, 2., and then adds; ἄλλην γὰρ ὁ μέλλων βίος ἔχει πραγμάτων διαφοράν. Grot. rightly notices that there is in σχῆμα a metaphor taken from the Drama, where the expression παράγειν τὸ σχῆμα τῆς σκηνῆς was used of the shifting of the scenes. It may be observed, too, that the Apostle very appropriately uses agonistic and dramatic metaphors when addressing those who, like the Corinthians, were accustomed to grand spectacles, both scenic, and agonistic.* The force of the metaphor has been distinctly seen and well expressed by Doddridge. To the other examples of it I add one more apposite from Artemid. Or. 1, 26. p. 42. διὰ τὸ μὴ ἔχειν ὄμματα, μητε περιέλκοντο οὐτ' ὑπὸ σχημάτων, οὐτ' ὑπὸ χρωμάτων. And especially Philostr. Vit. Ap. 8, 7. καὶ τι τὸ σχῆμα τὸ κόσμου τοῦδε, which I think an evident imitation of the present passage.

32. θέλω δὲ ὑμῶς ἀμερίμους εἶναι. The δὲ is not adversative, but has here the sense of *autem*, or *purro*, *preterea*.

The Apostle recommends celibacy to them by another argument : and θέλω here, as often, signifies, not *volo*, but *velim*, *vellem* ; q. d. "I would wish you to be ἀμερίμους," which (as Grot. observes) is to be understood *comparatè*, viz. as much as the state of

* On this subject I may be permitted to introduce an appropriate observation from a Visitation Sermon delivered before the Bishop of Peterborough and the Clergy of Rutlandshire ten years ago : (p. 16.) "Is not our faith confirmed, while our taste is gratified, when St. Paul, addressing the Ephesians, seizes their attention and captivates their fancy by reiterated and splendid allusions to that temple which was the glory of their city." (See Ephes. 2, 21. 3, 17., where we have an accumulation of architectural terms.) And p. 17. "Surely it is the province of the scholar to point out to his hearers the skilful and impressive manner in which St. Paul, after the enumeration of many interesting particulars, closes the two foregoing passages (Eph. 2, 21. & 3, 17.) by a term borrowed from architecture, and therefore striking to the imagination of an Ephesian reader. Such is also the peculiar beauty which characterizes many passages in the 1st Epistle to the Corinthians."

their temporal concerns permitted.* Ἀμερίμν. may be rendered "undisturbed by cares." Sclater has well paraphrased thus: "Quæ dico eo pertinet, quòd cupiam vos quàm minimùm destineri curis mundanis."

The words following, ὁ ἀγαμος μεριμνᾷ, &c., are illustrative of the Apostle's meaning; and, moreover, there is a clause omitted, which Theophyl. thus expresses: Πῶς δ' ἂν εἴημεν ἀμερίμνοι: Εἰ ἀγαμοὶ ὦμεν. The sense, then, is: "The unmarried person, *for instance*," &c. Now the context shows that μεριμνᾷ must be taken emphatically: q. d. "He especially, and κατ' ἐξοχὴν, careth for, employs his thoughts upon," &c. The present tense here, as often, expresses what is *usual*, and any other than this sense cannot be here intended. Grot., Vorst., and others, indeed, render it: "*may, or can, care:*" but this is wandering too far. Πῶς ἀρέσει τ. κ., "how he may so act as to please the Lord." The turn of the sentence is idiotical and popular; and seems to be thus expressed in conformity to the antithetical clause πῶς ἀρέσει τῇ γυναικί. (See Crellius.)

33. ὁ δὲ γαμήσας μεριμνᾷ τ. τ. κ., "the married man has to devote his attention to worldly cares, and especially to the support and comfort of his wife (and family)." So Crellius: "ut sic uxori placeat, dum scilicet et illi, et liberis, et toti familiæ rectè prospicit." Such appears to be the Apostle's meaning, which is, however, expressed very briefly, in order, it should seem, to preserve the antithesis in the following clause, πῶς ἀρέσει τῷ ἀνδρὶ, more distinct. Here Schoettgen cites a passage of similar

* Here the unmarried person has the advantage; whereas, the cares that overwhelm the married one are, in a manner, proverbial. Thus Wets., in illustration of the expression and the sentiment, aptly cites Anthol. 1, 13, 12. τοῖς δ' ἀγάμοις ἀφορρὶς ἀεὶ βλός· & 3. ἔχεις γάμον; οὐκ ἀμερίμνος ἔσσεαι· & 19, 1. Οὐδ' ὁ Ζεὺς ἀμερίμνος ἔχει χρυσόθρονον Ἥρην. Menander. ap Stob. τὸ γυναικ' ἔχειν, εἶναι τε παίδων, Παρμένων, πατέρα μερίμνας τῷ βίῳ πολλὰς φέρει. Ter. Adelph. 5, 4, 13. Duxi uxorem quam ibi miseriam vidi nati filii altā cura.

turn from Sohar Chadasch, fol. 7, 4. "Non potest operam dare servitio creatoris sui, sed tantum servitio uxoris suæ."

On the various readings of this verse (which are numerous, but unimportant) I must refer my readers to Wetstein, or Griesb., or Vater, and also Rosenm.
 34. μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. On the sense of μεμ. Commentators are not agreed. Several of the early modern, and of the more recent ones, as Wets., Kypke, Noesselt, and Rosenm., adverting to the μεριμνᾷ which occurs both before and after, and to the etymology of the word μερ., explain it: "is distracted by cares;" q. d. "both the wife and virgin are distracted with cares; each has her cares, though different." But this seems not a little harsh, is by no means agreeable to the context, and destroys the regularity of the whole passage, the plan of which may be thus laid down. The Apostle first describes the situation, in this respect, of the married, and of the unmarried man; and then proceeding to draw a similar comparison of the case of the married, and of the unmarried female, he introduces it with the expression: καὶ (*deinde, on the other hand*) μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. It is evident, then, that the true sense of the word μερ. is that laid down by the Greek Commentators, and, of the modern ones, by Grot., Beza, and Casaub., including Schleus. Lex. Chrysost. well explains it διαστήκασιν ἀλλήλων: and Theophyl. διαφέρουσιν ἀλλήλων.

34. ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾗ ἁγία καὶ σώματι κ. π., "but she who is unmarried especially careth for the things of the Lord," &c. The Apostle's meaning is further unfolded by the words, ἵνα ᾗ ἁγία καὶ σώματι καὶ πνεύματι, "that she may not only be holy, and without blemish, in body, but in spirit, mind, and heart." The force of these words (which is not sufficiently attended to by the modern Commentators) is well pointed out by Theophyl. 222. οὐκ ἀρκεῖ σώματι εἶναι ἁγίαν, ἀλλὰ δεῖ καὶ πνεύματι τοῦτο γὰρ ἡ ἀληθὴς παρθενία, ἡ τῆς ψυχῆς καθαρότης· ἐπεὶ πολλὰ τὸ σῶμα ἀγνὰ καὶ ἀμόλυνται οὐσαί, κατεσπι-

λαμμέναι εἰσι τὴν ψυχὴν. This *purity of heart* the Apostle evidently considers as more in the power of the virgin than the married woman. Here it is sensibly remarked by Theophyl., that when we see such an one making profession of virginity, and having her heart devoted to the world, she is no true virgin. "For," adds he (from Chrysost.) (and let those that calumniate marriage consider it) the Apostle has set bounds to each, by which they may be known, not marriage, and abstinence from marriage, but πολυπραγμοσύνη and ἀπραγμοσύνη.* It is plain, therefore, that the Apostle did *not* consider marriage on the score of *purity*, or *impurity*, but solely with reference to the *cares* inseparable from it.

Of the married woman it is said : μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρὶ, which words Grot. paraphrases : comit se oculis mariti, ac mores suos accommodat." And on this point many Commentators dilate. Yet it is not, I think, what the Apostle had principally in view. It should rather seem that these words are explanatory of the preceding. Into that error Grot. seems to have been led by Theoph., who explains : τυχὸν μὲν καὶ κάλλους ἐπιμελουμένη. But then he adds : τυχὸν δὲ διὰ τὸ οἰκουρον δοκεῖν εἶναι ἀγαθὴν : which last point the Apostle seems chiefly to have had in view ; since a devoted attention to domestic cares would much more draw her mind from religion than the other. Crellius, judiciously, unites both, explaining : " the married woman is obliged to devote much time and attention to the things of this life, to her family, children, domestic concerns, and lastly her person, that by all this she may please her husband."

On the *sentiment* Wets. aptly cites Stob. Serm. 22. θεανὼ ἡ πυθαγορικὴ φιλόσοφος ἐρωτηθεῖσα, τι πρῶτον εἴη γυναικὶ ; τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρὶ. I add Melissa Epist. ad Cleareten, inserted in Pythag. frag. p.

* For, adds Chrysost. (which Theophyl. ought not to have suppressed) οὐ γὰρ ἡ μίξις πονηρὸν, ἀλλὰ τὸ ἐμποδίζεσθαι πρὸς φιλοσοφίαν.

749. Galei. ἀρέσκειν τῷ αὐτῆς ἀνδρὶ, ἐπιτελέας ποιεῖσθαι τὰς ἐκείνῳ θελήσας.

This also is the view taken by Doddr. "The Apostle, says he, in this text, and the counterpart to it, seems to declare that single persons of either sex have generally opportunities for devotion beyond those that are married, even in the most peaceful times of the church; and that a diversity of humours, both in men and women, makes it difficult for them to please each other so thoroughly as is necessary, in order to make a married life delightful. So that it intimates a counsel to single people to value and improve their advantages, and to married people to watch against those things that would ensnare them, and injure their mutual peace and comfort." See also the excellent annotations of Mackn. and Slade respecting the advantages and disadvantages of marriage and celibacy.

35. τοῦτο δὲ — λέγω, "I give you this *counsel* for your good, both temporal and spiritual." See ver. 26, 28 & 32.

35. οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω. The Apostle here shows the *purpose* for which he has given this admonition: using an elegant metaphor, not unfrequent either in the Scriptural or Classical writers. This some Commentators, as Wets. and Krause, suppose to be a *continuation* of that at ver 27.: but without reason. The main question here is, whether the Apostle means by βρόχ. a rope, i. e. *snare*, or a *yoke* or bond. The *former* opinion is supported by Vat., Pisc., Erasm., Menoch., Beza, Kypke, Loesner, Rosenm., and Krause, who take it for παγίς, a *snare*: a metaphor derived, they say, from bird-snaring or beast-catching.* But this seems little to the purpose. Greatly preferable is the opinion of the Greek Commentators, and some of the most eminent mo-

* So Eurip. H. F. 153. Plut. 757. It was sometimes used in war. Thus Joseph. B. 7, 39. βρόχον αὐτῷ τις πόρρωθεν περιβάλων. See Æneas Pol. 39. p. 1714. and Potter on Lys. 155. The learned Philologists have omitted what is perhaps the most important passage on this subject, namely, Thucyd. 2, 76. βρόχους τε περιβάλλοντες ἀνέκλων (i. e. the battering-ram.)

derm ones, as Vorst., Grot., Piscat., Locke, and most recent Interpreters, that it signifies a *yoke*, or *restraint*, and is put for ζυγόν:* as in Acts 15, 10. ἐπιθεῖναι ζυγὸν ἐπὶ τῶν τραχήλων τῶν μαθητῶν, & 15, 28. and Matt. 23, 4. And certainly a cord may be thrown over any one for *coercively dragging* him any where, as well as for *binding* him. Grot. compares the Hebr. דָּבַר. And he well observes: "Nam de re aliquâ ut illicitâ hominem pressum, adstrictum et quasi illaqueatum tenet. Cf. Prov. 6, 2." The sense, then, is: "My meaning is not to lay any unnecessary *restraint* upon you." So Theophyl. 222. explains: οὐχ ἵνα ἀναγκάσω ὑμᾶς, καὶ μὴ θέλοντας, παρβενεύειν. And he observes: βρόχον γὰρ τὴν ἀνάγκην ὠνόμασεν.

35. ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπρόσεδρον τ. K. ἂ. This is expressed *populariter*: "for your more decorous and assiduous service on the Lord," i. e. "that ye may assiduously serve him." The ὑμῶν is omitted, as being easily supplied, and the neuter adjectives are (as often), for substantives. The τὸ εὐσχημον signifies *decorum*. With respect to εὐπρόσεδρον, instead of it many MSS. and Fathers read εὐπάρεδρον, which has been introduced by Krause and Griesbach; but not, I think, on sufficient grounds. The MSS. which support this new reading are few in number, and many of them such as are filled with glosses. And the *Fathers* are *here* not direct evidence, since they often cite from memory, and such *glosses* would readily occur to them. Thus the authority of Chrysost. *on Matt.* is adduced in favour of the new reading; yet *here*, in his *Commentary*, he reads εὐπρόσεδρον. Theophyl., too, is quoted in support of εὐπαρ.; yet some MSS. read εὐπροσ. And were I to examine closely the *other* authorities alleged from the Fathers, I should probably find much of the evidence equally inconclusive. There can be little question, then, but that the new reading is a *gloss*. It is undoubtedly more *Classical*, as may be seen by consulting Steph. Thes. on that word, and

* And be it remembered that the ancient yokes were often made of cord.

the cognate terms: whereas *εὐπροσ.* is a term not only found in the later Greek and Hellenistical writers; and though it does not occur elsewhere in the New Testament, yet the cognate terms do; as in 1 Cor. 9, 18. *οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες* where a very few MSS. (mostly the corrected MSS. I before mentioned) read *παρεδρεύοντες*. But for *this* no one has ventured to plead. Wets., too, as he was a far more learned Critic, &c. so he is, in general, a much safer guide than Griesbach, here retains *εὐπροσ.* rightly observing, that it is “*vox multo modestior et aptior.*” He also cites as examples of *προσεδρεύω*, Joseph. c. Ap. 1, 7. *τῇ θερακείᾳ τοῦ Θεοῦ προσεδρεύοντας* and (to omit many others) Schol. on Soph. Œd. Tyr. *εἴρηται δ' ἐκ μεταφοράς τῶν ἐν τοῖς θεοῖς βασιμῶν, εἰς οὓς, ὅτε συμφορὰ καταλάβῃ, προσεδρεύοντες ἄνθρωποι θυσίαις τὸ θεῖον ἐξιλεούντο*. See other examples in Kypke on 1 Cor. 9, 18.

The Commentators observe that *τῷ Κυρίῳ* depends on the preposition in composition.

35. *ἀπερισπάστως*. This is well explained by Hesych. *ἀμερίμως, ἀφροντίστως, ἡσυχῶς*. Examples of the word, and also of *ἀπερισπάστος*, are cited by Raphel, Wets., and Bos. I shall only introduce one, and that from the similarity of sentiment: Arrian. Epict. 3, 22. (cited by Wets. and Krause,) *μή ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν κυνικὸν ὄλον πρὸς τῇ διακονίᾳ τοῦ Θεοῦ; — οὐ προσδεδεμένον καθήκουσιν ἰδιωτικοῖς, οὐδ' ἐμπεπλεγμένον σχέσεσιν*.

36. *εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει*, &c. The Apostle now subjoins directions to parents in giving their daughters in marriage. (Krause.)

On the sense of *ἀσχημ.* Commentators are divided in opinion. Some render it, “acts unbecomingly.” And in this sense the word occurs in 1 Cor. 13, 4. (See Whitby, Wells, and Dodd.) But this seems not a little harsh. Greatly preferable is the interpretation of the Greek Commentators and many eminent modern ones, as Grot., and indeed almost all recent Interpreters, viz. “if he think he incurs shame,” i. e. “if he feels a sensation of shame ἐπὶ τὴν παρθένον αὐ-

τοῦ, with respect to his virgin daughter." Of this sense of ἀσχημ. examples are cited by the Philologists from Ezek. 16, 34, Eurip. Hec. 407. where the Schol. explains ἀσχημονῆσαι by ἀτιμασθῆναι. Numerous other examples may be seen in Wetstein and Kypke. Ἐπὶ, in the sense *on account of*, is frequent in the best writers. See Steph. Thes., Matth. Gr. Gr., and Schleus. Lex. I see no reason to take ἀσχημονεῖν, with most recent Commentators, for ἀσχημονήσκειν.* For, as Grot. rightly observes, the disgrace (which, according to the opinions of the East, female celibacy involved) extended from the *virgin* to her *father*. So Ecclesiastic. 42, 9. "The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep; when she is young, lest she pass away the flower of her age; and being married, lest," &c. "So far (says Grot.) did the Jews carry their ideas of the expediency of parents marrying their daughters as quickly as possible, that the Rabbins tells us it was a saying, 'If your daughter be past a marriageable age, manumit your *slave*, to give him to her as a husband.'"

That τὴν παρθένον αὐτοῦ be interpreted, "his virgin daughter," is required by the context; and this sense is confirmed by Eurip. Iph. A. 714. ἔμεϊσ' ἀπάξει σὴν ἐμὴν τε παρθένον. Soph. Œd. Tyr. ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθενοῖν ἐμαῖν. Corn. Nep. 3. Virgo amici nubilis. (all cited by Krause.) This being the case, it is astonishing that some Commentators, as Locke, Whitby, and Hardy, should interpret τὴν παρθένον "thy virginity;" a sense for which there is no authority, and which is at variance with the context. This was, I suppose, to avoid the abruptness of the transition from the unmarried persons to the parents. But such things are common in our Apostle.

By ἐὰν ἢ ὑπέρακμος is meant, "if she be past a marriageable age."* So (among the numerous ex-

* So Theophyl. 223. εἷς νομίζει ἀσχημον εἶναι τὸ παρθένον ἔχειν θυγατέρα καὶ ταῦτα, ὑπέρακμον οὖσαν.

† Drus. renders the word "puella pilosa," a *stale virgin*. And Strigil: "qui properat ad senium;" and this he endeavours to prove

amples cited by Wets.) Anthol. 8, 12, 10. and Diosc. Hal. ἐν ἀκμῇ γάμου γενομένη.

36. καὶ (subaud εἰ) οὕτως ὀφείλει γίνεσθαι. This is a popular expression, equivalent to our "if it must be so;" and will include reasons of all sorts, both on the side of the parent and the daughter. Ὁ θέλει, ποιῇτω. This (as Grot. remarks) supposes the authority on this point to be solely with the father, according to the custom which prevailed both in Judea and in Greece. So Eurip. Τῶν δ' ἐμῶν νεφευμάτων Πατέρι μελήσει.

36. οὐχ' ἀμαρτάνει, "he may do it without sin." Γαμείτωσαν, "let them marry," i. e. "the maid and her suitor." So Grot., Erasm., Beza, and Menoch., who remark on the change of number: which, however, is quite agreeable to the popular style. Whitby and Doddr. take *they* to mean "all virgins so situated." But this would render the change in number yet harsher.

37. ὃς δὲ ἔστηκεν ἑδραῖος ἐν τῇ καρδίᾳ. The subject in this sentence must, by all the rules of composition, be that of the last, namely, the father of the virgin; and on this nearly all the most eminent Commentators are agreed. Some, however, as Locke, Whitby, and Hardy, understand a bachelor, or unmarried person: but this would be very harsh. The best Commentators unite in referring it to the parent. Yet there is, I grant, something in the words which would, at first, lead one to suppose that they referred to a bachelor; and we do not perceive their relation to the parent without some reflection.

Ὁς δὲ ἔστηκεν ἑδραῖος εἰ. τ. κ. "continues steadfast in his purpose," is tenax propositi. So Col. 1, 23. ἐπι-

from the five ages of Hippocrates! All which is truly ludicrous. The Apostle supposes the damsel past the age for marriage, in order to prevent their marrying their daughters before that age. This seems more natural than the reason assigned by Grot., that then they ὀργῶσι, and shew their disposition and temperament: which he illustrates by a no very decorous passage of a Latin Poet.

* This is a stronger expression than ἑδραῖος γίνεσθαι would be, which occurs in 1 Cor. 15, 58. Some recognise in it an agonistical metaphor. But there seems rather an allusion to a statue standing

μένετε ἑδραῖοι. Sirach. 22, 17. καρδιά ἡδρασμένη. Symmach. in Ps. 88, 87. ἑδραῖος μενεί. Mac. Tyr. 13, 4, τῆς δὲ ψυχῆς ἐστ. ὀρθῆς. And so Hesych. and Gloss. Alb. ἑδραῖοι· στάθεροι, ἀσάλευτοι. Ἐν τῇ καρδίᾳ, "in his mind," בלֵב. See Mark 12, 30. Luke 2, 51. and Marc. Anton. 2, 3. referred to by Krause. And so Soph. Antig. 1105. καρδίας δ' ἐξίσταμαι. This phrase, as Rosenm. observes, is opposed to the levity, inconsistency, and inconsiderateness of men who are not constant to their purpose.

The words following, μὴ ἔχων ἀνάγκην, seem introduced to shew on what this steadfast purpose is founded: and I assent to those Commentators who think that the *necessity* is to be understood with reference both to the temper and inclinations* of the daughter, and to the domestic circumstances of both father and daughter.

The following words are, by Grot. and Rosenm., regarded as a *repetition* of the same sentiment, such as, in earnest admonition, is very natural. Some Commentators, however, as Crellius, fancy in them a further *explanation* of the preceding. (See more on the sense in Camerar.) Certainly τοῦτο κέκρικεν is a very strong term (in which the force of the preterite is to be attended to), and was used to express unalterable determination. On ἐξουσία see Krause's classical citations. Ἱηρεῖν τὸν παρθένον is a popular expression, signifying: "to keep her with him; not wed her." To the above interpretation of the passage Whitby indeed makes objections; but all these proceed on a wrong view of the force of the idiomatical and somewhat harsh phraseology of the original.

firm on its pedestal: (so Stob. Serm. 1, 4. (cited by Krause) ἀνδρίας μὲν ἐπὶ βάσεως, σπονδαῖος δὲ ἀνηρ ἐπὶ κάλης προαιρέσεως ἐστὼς ἀμετακινήτος ὀφείλει εἶναι) or from a pillar, or column, standing firm on its base (so 2 Tim. 2, 19. ὁ στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, standeth sure); as in the celebrated words of Dr. Young: "On reason build resolve, that column of true majesty in man."

* To which purpose Wets. cites *Ærumnæ Ceteris*. Intacta dura est custodia pubis; nec patitur formosa moras. & Æschyl. Suppl. 1005. τέρην ὀπώρα δ' εὐφύλακτος οὐδαμῶς.

Certainly the Doctor's interpretation involves much *greater* difficulties than any it removes. Inasmuch that Doddr., who had formerly (like myself) embraced that interpretation, was obliged to abandon it, from the violence it does to the original. For ἐκγαμίζ. cannot be taken for γαμείν, nor πάρθενος for παρθεनिया : and even if γαμίζων were read in both the clauses (as Doddr. seems to have wished) it would make no difference, since γαμίζω can only signify to *give in marriage*. (See Steph., Thes., and Schleus. Lex. in voc.) Had that been the sense, it might have been paralleled by a similar expression in Eurip. frag. 50. Μακάριος, ὅστις εὐτυχεῖ γάμον λαβὼν Ἐσθλῆς γυναικὸς, εὐτυχεῖ δ' ὁ μὴ λάβων (scil. γάμον).

39. The Apostle now offers a concluding admonition respecting *widows*, tending to check their hastiness in forming second marriages. This is, with reason, supposed to be an *answer to some inquiry* on that head.

39. γυνὴ δέδεται νόμῳ, "is bound by the law (viz. of God, respecting matrimony)." See Theophyl. and Rom. 8, 2. The νόμῳ is thrown out of the text by Griesbach, on the authority of about six MSS., and some Versions and Fathers ; which I can scarcely approve of. It seems to have been cancelled by some *correctors*, as in the Cod. Cantab. On the sense of δέδ. here, see ver. 10. & 11, 27., and the notes.

Κοιμηθῇ. An euphemism for *die*, common in Scripture. See Schl. Lex. Ἐλευθέρα ἐστι — γαμηθῆναι, This is (I conceive) a *popular* construction, exactly similar to one in our own language. Classical examples of it are adduced by Wets.

39. μόνον ἐν Κυρίῳ, "only (let her marry) in the Lord." On the meaning of ἐν Κυρίῳ the modern Commentators are not agreed. Most of them take it to signify : "to one within the Church." And so Grot., Vat., Menoch., Tirinus, and Estius, and the greater part of the Latin Fathers. Others regard this as too confined a sense, and explain : "remaining a Christian ; or, "so as not to violate the law of God by fornication." But these two last interpretations are

quite wide of the mark. And the first interpretation seems to be too limited: yet as the expression can only mean "with a proper attention to her duties and obligations as a Christian," it must have been *most* incumbent on her to avoid marrying an unbeliever. Besides, in his second Epistle, 6, 14., the Apostle expressly forbids them to marry unbelievers. Upon the whole, the sense has been most satisfactorily and briefly expressed by Theod. in four words: *ὑποπίστω, εὐσεβεῖ, σωφρόνως, ἐννόμως*. Theoph. well expresses the *second* part of the duty thus: *μετὰ σωφροσύνης, μετὰ κοσμιότητος, ἐπὶ παιδοποιῇ καὶ προστασίᾳ, μὴ ἐπιπαθείᾳ ἐπιθυμίας*.

40. *μακαριωτέρα δὲ ἐστὶν εἰάν οὕτω μένῃ*. The expression *μακαριωτέρα ἐστὶν* is a popular one for "it will be better for her (as ver. 38.);" and that in the respects, and for the reasons above suggested. *Ἐάν οὕτω μένῃ*. This expression is similar to the *καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι* at ver. 26., signifying: "to be or *keep as she is*, remain unmarried:" it being, however, *supposed* (as Grot. suggests) that she can preserve herself pure.

40. *κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα Θεοῦ ἔχειν*. It is the almost universal opinion of Commentators that the term *δοκῶ ἔχειν* is an emphatic *meiosis* expressive of full persuasion and certainty.* So Grot., Sclater, Beza, Wolf, Whitby, Pyle, Doddr., and Mackn., who adduce several examples of this sense, both from the Scriptural and the Classical writers. But I assent to Slade, that "the sense of *δοκεῖν* does not, in any of these instances, so clearly denote a certainty, as to make them matter of indisputable authority." "But even if it were so (observes he), there is yet a question whether the context leads us to the same interpretation of it here: and, notwithstanding the great weight of opinion in favour of this sense, it is proper to consider what

* Nay Theodoret goes so far as to say that the words import: "These are not my words, but proceed from the grace of the Holy Spirit, whose organ I am."

may be urged against it. The words *κατὰ τὴν ἐμὴν γνώμην* do not suggest any idea of absolute, infallible assurance; and if the Apostle had wished his decision to rest upon such ground, by an appeal to the *certain* operation of the Spirit, it appears unlikely that he would have expressed it by the ambiguous phrase *δοκῶ εἶναι*. St. Paul, indeed, though he had no doubt of his determinations and directions being conformable to the will of God, yet might not be enabled unequivocally to declare that he was speaking from immediate inspiration. The whole subject, indeed, appears to be treated rather in the language of private judgment, than of divine authority; see especially ver. 6, 10, 25, 35,, with the notes upon them. The present clause may be rendered: "And I *trust* that I also (or, even I) have the spirit of God." I entirely agree with this judicious Commentator on the general force of the expression, which seems to have been similarly understood by Theophyl., also by our venerable English Translators, and Dr. Hammond. And so it is taken by Rosenm. Indeed, the phrase *κατὰ τὴν ἐμὴν γνώμην* ought to have prevented any misapprehension of the Apostle's meaning, since it is, as Palaiuret truly remarks, "*formula modesti interpretantis suum de aliquâ re iudicium*;" of which several examples are given by the philological Commentators.*

* In reference to this phrase, Krause has the following sensible remarks: "In the most ancient times, those who endeavoured to defend celibacy and monkery (compare Jerome c. Jov. Opp. T. 3. Ed. Erasm. and Tertull. de Monogam. c. 3.), made this Chapter their grand fortress, not considering that the *particular times* in which all this was written must be had in view, and that the Apostle here does not so much give *general precepts* pertaining to the doctrine of Christ (compare 1 Tim. 4.), as rather, on account of the calamities which impended, offer *friendly advice*, so, however, that every one should be at liberty either to follow it, or not."

Thus also Jaspis paraphrases: "Est hæc quidem mera mea sententia, sed ne repudietis sententiam viri, qui satis amplam habet scientiam, et auxilio divino gaudet."

CHAP. VIII.

VERSE 1. περὶ δὲ τῶν εἰδωλοθύτων.

The δὲ is transitive, and has the sense of *cæterum*. From the turn of the expression περὶ, &c. (see note on 7, 1.), it should seem that the Corinthians had, in their letter, consulted the Apostle on the subject of *Idolothya*. On the sense of this word I have treated in the note on Acts 5, 20., to which I add (from Krause), that "it was customary among the Gentiles to have sacrificial feasts in the temples themselves, in honour of the Gods. So Herodot. 1, 31. ὡς ἔθουσιν τε καὶ εὐωχῆθησαν ἐν αὐτῷ τῇ ἱερῷ. Heliodor. 4. p. 190. Virg. Æn. 7. 174. (speaking of the ancient kings of Latium): Hoc illis curia templum, Hæc sacris sedes epulis, hîc ariete cæso Perpetuis soliti patres considerare mæsis. Gell. Noct. Attic. 12, 8. Spon. Miscell. erudit. Antiquit. p. 62. UT SACRIFICIUM FACERENT AN FARRE ET LIBO, ET IN TEMPLO MORE EPULARËNTUR. And in Judg. 9, 27. it is said of the Schechemites; that they "went into the house of their god, and did eat and drink."

See more on this subject in the Tract on the Lord's Supper, subjoined to Cudworth's Intell. System.

That idol feasts were held in the temples to which the Heathens invited their friends, we find from ver. 10 & 10, 20 & 21. To these, it seems, Christians were invited, some of whom attended, desirous, as Mackn. observes, of preserving the friendship of their neighbours, and, perhaps, at the persuasion of the false teachers, who called it an innocent method of avoiding persecution." Now this would, in common acceptance, have seemed to imply approbation of idolatry. But it appears that some persons skilled in the dialectical subtleties of Greek philosophy, attempted to *justify* this participation, on the ground that the idol was not a God, but a mere stock or stone, and that if this their opinion of the idol was well understood, their partaking of food in the temple consecrated to its worship, could not involve any acknowledgment of its *godhead*, and therefore could be no sin, being regarded only as a common meal. Such, we have reason to think from what is written in this and the next Chapter, were the arguments *commonly used*, and perhaps propounded by the Corinthians in their letter to Paul. Now these the Apostle confutes. See the illustrations of this Chapter by Storr, from whom Rosenm. quotes the following remark with approbation. "Fortassis ea pars Corinthiorum, quæ Paulo et Apolloni adhærebat, per ipsum veritatis tuendæ studium, vel per affectuum intemperantiam, ut in aliis, sic in eo etiam deflexit, ut hujus partis exgentiles plures, Pauli exemplo noti non modo victimarum idolis mactatarum reliquiis venalibus, velsuæ vel ethnicorum domi vesci solerent, sed sacrificiis etiam epulis in idoli cujusdâ delubro interesse non dubitarent."

In order, however, to fully understand the origin of this controversy on the Idolothya, it will be proper to make more profound researches into Jewish Antiquities than the Commentators have any of them done. Here the learned labours of Schoettg. in his Hor.

Heb. come seasonably to our aid, but to which I can only refer my readers.

From these, Schoettgen thinks, will appear the reason why the Apostle has treated so largely of Idolothyta, namely, because of the over scrupulosity of the Jewish Christians, and the excessive licence claimed by Gentile Christians, who would not fail to be very offensive to the former, and cause disputes among them.

Finally, in order to the full comprehension of this difficult subject, it is desirable to know the opinions of the *antients*. Those of the Greek Fathers may be found in Suicer's Thes., and of the Latin ones in Petavius's Theol. Dogm. And here I must especially notice a long and masterly introduction to the Homily on this first verse by Chrysostom, to which I can only refer the reader. The following observations from Theophylact are, however, chiefly founded upon it, and deserve attention. "Ἦσαν τινες παρὰ τοῖς Κορινθίοις τέλειοι, καὶ εἰδότες ὅτι τὰ εἰσερχόμενα οὐ κοινοῖ τὸν ἄνθρωπον, καὶ ὅτι τὰ εἰδῶλα, ξύλα καὶ λίθοι εἰσι, καὶ οὐ δοναται βλάψαι, ἀδιοφρως εἰσῆσαν εἰς τὰ εἰδωλεῖα, καὶ τῶν εἰδωλοθύτων ἐνεφοροῦντο. Ὅρωντες δὲ τούτους ἕτεροι ἀτελέστεροι, εἰσῆσαν καὶ αὐτοὶ εἰς τὰ εἰδωλεῖα, καὶ εἰδωλοθύτουν, οὐ μετὰ τῆς αὐτῆς γνώμης, ἀλλ' ὡς τῶν εἰδῶλων τιμίων ὄντων, καὶ ἀξίων θυσίας δέχεσθαι. Τοῦτο εἰς εἶδον ἐπέφησε τὸν Παῦλον, ἅτε καὶ ἀμφοτέροις βλάπτον· τοὺς τε τελείους, ὡς δαιμονικῶν ἀπολαύοντας τραπέζων· καὶ τοὺς ἀτελεῖς ὡς ἐπὶ εἰδωλοτρῖαν συνωθουμένους. Σπεύδει τοίνυν διορθώσεσθαι τοῦτον· καὶ πρὸς τοὺς τελείους διαλέγεται, ἄφεις τοὺς ἀτελεστέροις, ὅτι ἐξ ὅς αὐτῶν."

1. οἶδαμεν ὅτι πάντες γινώσκιν ἔχωμεν. There has been some discussion raised as to the interpretation of these words, and the construction and punctuation of the first four verses of this chapter. I must not omit to advert to an hypothesis brought forward by several modern Commentators, which professes to remove the difficulty and obscurity in which this passage is involved. Abp. Tillotson, Bp. Pearce, Wets., Saur., Mark., Noess., Rosen., Krause, and most recent Interpreters, consider the words of ver. 1. οἶδαμεν ὅτι πάντες γινώσκιν ἔχωμεν, as an extract from the letter of the Corinthians, to which the Apostle answers in the following words: Ἡ γινώσις, &c. And so again at ver. 4—6. οἶδαμεν ὅτι—δι' αὐτοῦ, to which the Apostle answers: ἀλλ' ἡμῖν, &c. And again at ver. 8. βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ—ὕστερούμεθα. To which the Apostle answers: βλέπετε δὲ μήπως, &c. "And so also (adds Markland) at C. 6, 12 & 15. 7, 1. 10, 23. in all which the words

of the Corinthians seem to be remarked upon.” (But see the notes there.)

Thus they make the former part of the chapter a kind of *dialogue* between the Corinthians and St. Paul (not much unlike that between the Melians and Athenians in the fifth Book of Thucydides). Now this hypothesis deserves the praise of ingenuity, and is ably supported by the above distinguished Critics: but I find nothing to countenance it in the antient Commentators; and, upon the whole, it seems too bold to be safely adopted, and indeed it leads to more difficulties than it removes; as my notes will shew. Neither is it *necessary*. There are many similarly constructed passages in the *Épistle* to the Romans, which some visionary Interpreters throw into the form of dialogue: though by the more judicious this plan is almost invariably rejected.

In the words now before us we have only to avoid *pressing* on the signification of *οἶδαμεν*, on which little stress is laid by the Greek Commentators. *Œcumenius*, indeed, passes it over altogether. To me it seems equivalent to, “it is certain and indisputable;” “it is an acknowledged truth.” With respect to the *πάντες*, it is by Chrysostom rightly considered as emphatical; q. d. “we have all this knowledge (of the nullity of idols, &c.), and not you the *τελείοι* only.” (So Theophylact and *Œcumenius*.) He remarks, too, on the address shown by the Apostle, who does not say, “I have this knowledge in common with you;” but “*we all* have;” meaning the *generality of Christians*, not literally all.

By *γινώσκω* is meant a knowledge of the matters in question.*

* Dr. Macknight, however, thinks that this *γινώσκω* was the grand secret, of the knowledge of which the initiated in the Heathen mysteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many Corinthians, therefore, puffed up with that knowledge, embraced every opportunity of shewing it, and of expressing their contempt of idols.

No Commentator has, I think, expressed the import of the sentence so correctly as Crellius, thus: "Quod attinet ad idolothyta eorumque esum, nihil est necesse ut vos doceam, quid hac de re sentendum sit; an nimirum per se sit licitus, an illicitus. Novimus enim nos omnes ejus rei sat gnaros esse."

This was, as Chrysostom observes, meant to humble them. And this the Apostle follows up with the weighty gnome, ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ, introduced (it should seem for greater effect) without an ἀλλὰ, or any similar particle.* Theophylact supplies πλὴν. By ἡ γνώσις (I am surprised the Commentators should not have seen) is meant, not *knowledge in general*, but the kind of knowledge just spoken of; at least this is *especially* meant.† Rosenm. observe, that ἡ γνώσις is for αὐτὴ ἡ γνώσις. "Now *this* knowledge, the Apostle says, φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. On which Œcumen. remarks: οὐ μόνον, φησὶν, ἡ γνώσις κοινὴ ἐστὶ καὶ φυσιοῖ ἀγάπης οὕσα χῶρις, ἀλλ' οὐδὲ τελεία ἐστὶ καθὼς εἶναι δεῖ. Here it has been well noticed by Beza, that there is an architectural metaphor; the knowledge in question being compared to a mere pasteboard fabric, the other to a real and solid building. This metaphor, indeed, is very frequent in our Apostle, and I shall treat on it at large in the Epistle to the Ephesians.

* Those who have read Longinus, will remember that he treats more than once on the powerful effect produced by this abruptness, which he terms the *ἀσυνδέτον*. (On which see Ernesti, Techn. Rhet.) In no author are instances of this figure more frequent (except Apollon. Tyn., who much affects it), than in Thucydides: which (I remember) his Zoilus, or μασιζ, Dionys. Hal., often and bitterly censures,

† It may seem strange that the Apostle should not have expressed himself more distinctly. Now Crellius is the only Commentator who has perceived the reason. His words are these; "De industriâ videtur Apostolus non statim expressisse id, quâ in re scientia circa idolothyta consisteret, quemadmodum vers. 4. rem propositam resumens facit; sed simpliciter tantum scientiam illis in rebus tribuisse; ut hac occasione, quid scientia, si charitatem adjunctam non habeat, faciliè pariat, brevi quadam digressunculâ doceret, et sic tacitè moneret, ne sola scientia inflectur."

The application is obvious ; and on this the modern Commentators have unnecessarily dilated.*

2. εἰ δὲ τις δοκεῖ εἰδέναι τι, οὐδέπω, &c. In the interpretation of these words the antient Commentators have not been so successful as usual ; and, of the modern ones, most take unwarrantable liberties with them. I know not any one who has distinctly seen the scope and connection, which appears to be as follows. The Apostle had in the preceding verse interwoven a general *gnome*, or *maxim*, together with the *particular person* he especially meant to lay down. So *here* he seems to have intended to follow up the latter by inculcating *another moral maxim*, which, however, being (as such are usually done) expressed very generally, must be *defined* and *limited* in the explanation. The knowledge spoken of is *human knowledge generally*, and even that of religion, as far as it is a *branch of science*, and considered as a matter of *speculation only*. The *τις*, therefore, has no reference to Peter, Paul, or any other Apostle (as Chrysostom supposes), but is said *generally* of all human beings, *as far as it applies*.

By *τις* is meant "any branch of science;" and by *δοκεῖ εἰδέναι*, "supposes himself to *thoroughly* understand." Of him it is said, *οὐδέπω*, &c. that "he yet knoweth neither *that* nor *any thing* else, *καθὼς δεῖ*, as he ought to know it, as it ought to be known, i. e. *perfectly, completely*."† Such appears to be the true sense of this *gnome generalis*,‡ on which no

* None of them, I think, have expressed so much in so short a compass as Theophyl. (from Chrysos.) as follows. Πλὴν, ἢ γνώσεις οὐ μόνον οὐδὲν ὠφελεῖ· ἀλλὰ μᾶλλον καὶ βλάπτει, φουσιῶσα καὶ ὀγκοῦσα τὸν ἔχοντα, καὶ διὰ τοῦτο ἀποσχίζουσα αὐτὸν τοῦ πλησίον μέλους, εἰ μὴ καὶ τὴν ἀγάπην ἔχη μεθ' αὐτοῦ ἥτις ἀγάπη τοῦναντίον οἰκοδομεῖν δύναται· ὅσα γὰρ ἡ χωρὶς ἀγαπῆς γνώσεις καθαιρεῖ, ταῦτα ἡ ἀγάπη ἀνεγείρει καὶ οἰκοδομεῖ, πάντα ὑπὲρ τοῦ πλησίον ποιῶσα.

† So Theodoret: Πολλῆς ἡμῖν δεῖ γνώσεως, καὶ ταύτην λαβεῖν τελείαν κατὰ τὸν παρόντα βίον τῶν ἀδυνάτων.

‡ With this one may parallel several pronounced by the antient

refinements are to be sought, nor petty exceptions taken. At the same time, the gnome has a *spiritual* application; in laying down which, however, we must keep as close as possible to the natural sense. It is therefore unwarrantable to *supply*, with some, "and hath not charity." We may understand the person in question to be a δακτυσισόφως, who is vain and proud of his knowledge, and rests in it, without applying it to practice, by the discharge of his duties to God and man, and who therefore knows nothing perfectly or practically. This, indeed, is suggested by the antithetical clause εἰ δὲ τις, &c.

8. εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, αὐτὸς ἔγνωσται ὑπ' αὐτοῦ. The sense of this clause, which is somewhat vague, is best determined by the preceding one, to which it answers. Commentators, however, are not agreed as to what that sense is. Most modern ones, as Grotius, Crellius, Gataker, and Le Clerc, and also some Greek Fathers, ap. Suic. 1, 762. and Theodoret, suppose an ἀντ-anaclasis in ἔγνωσται, and interpret it, "is acknowledged, approved of, beloved, and favoured by him;" as Matt. 7, 27. "I never *knew* ye;" and often. - And so Schleus. Lex. in v.

sages, some of which may have been in the mind of the Apostle. Wetstein here adduces numerous passages from the Classical writers; as Plaut. Trinum. 1, 2, 162. Cic. Acad. Q. 1, 6. "Hic in omnibus fere sermonibus, qui ab iis, qui illum audierunt, perscripti varîe copiose sunt, ita disputat, ut nihil adfirmet ipse, refellat alios; nihil se scire dicat, nisi id ipsum; eoque præstare cæteris, quod illi, quæ nesciant, scire se putent, ipse, se nihil scire, id unum sciat; ob eamque rem se arbitrari ab Apolline omnium sapientissimum esse dictum, quod hæc esset una sapientia, non arbitrari scire quod nesciat. Quæ cum diceret constanter, et in eâ sententiâ permaneret, omnis ejus oratio tum in virtute laudanda, et in omnibus hominibus ad virtutis studium cohortandis consuebatur, ut e Socraticorum libris, maximè Platonis, intelligi potest." Isocr. Panath. τῶν ἀγγελίων σοφιστῶν, καὶ πάντα φασκόντων εἰδέναι. Dio Chrysost. Or. 305. πάντα εἰδέναι φασιν. Epict. 79. σημεῖα προκόπροντος· οὐδὲν περὶ ἑαυτοῦ λέγειν, ὡς ὄντος τινός, καὶ εἰδότος τι. Lucian (of Isocrates); καὶ πάντα ἐγνωκέναι· καὶ ταῦτα, δεῖ γὰρ ὁμαι δ' ἀληθὲς λέγειν, οὐδὲν εἰδῶτα. Plato de Legg. 5. οὐκ εἰδότες, ὡς ἔπος εἰπεῖν, οἴομεθα τὰ πάντα εἰδέναι. Themist. 13. p. 161. Aristid. 2, 364. Theogn. 221.

§ 17. But there is something very harsh in this interpretation, and little agreeable to the context. It makes the Apostle's words too much of an ænigma. Besides, ἀγαπή, to which it may be *thought* to refer, does not so much signify *love*, as *serve, obey* (thus, "He that loveth me, keepeth my commandments; and he that keepeth my commandments, he it is that loveth me"); which *obedience* includes *love* and *service* to our *neighbour*, for God's sake. What, then, is the sense of ἐγνωσται? That is not easy to say, or, at least, to *prove*. I formerly thought the difficulty might be successfully removed by supposing the οὗτος to relate to *God*; q. d. "If any man loveth God, by him God is known or understood." Which would require an emphasis to be laid upon αὐτοῦ, and ἐγνωσται to be interpreted, "by him (only) is God thoroughly known, or to *any purpose*." This mode of interpretation (which has been also adopted by Pearce, Doddridge, and Pyle) certainly gives a very good sense; but whether it be *the* sense intended by the Apostle may be doubted. Indeed it requires too much subaudition, and does too much violence to the construction: for (as any one versed in Greek literature will perceive) οὗτος must be referred to the subject of the preceding clause, τις. I must, therefore, acquiesce in an interpretation which, though apparently more difficult, has the merit of greater regularity, and is more agreeable to the context, namely, that of Augustin, Beza, Wolf, Paræus, Flacius, Glass, Schmidt, Locke, Schoettgen, Schulz, Rosenm., Macknight, Noesselt, Slade, and Krause, who assign to ἐγνωσται, by a Hebraism, a Hiphil sense, viz. *is made to know* by him: *is taught* by him; (as 1 Cor. 13, 12. Gal. 4, 9.) i. e. θεοδιδάκτος ἐστιν. This is not only confirmed by an antient Scholiast ap. Matthiæ, but, in some measure, by Chrysostom, Theophylact,* and Œcumen. An

* He explains: γνωστὸς αὐτῷ καὶ οἰκεῖος καθίσταται· γνωστὸς δὲ γινόμενος τῷ Θεῷ, γινώσκειν παρ' αὐτοῦ λαμβάνει. Thus we see he

example of this use of ἐγνώσμενος is adduced by Krause (or rather Schmidt) from Demosth. de Cor. ἐκ γὰρ αὐτοῦ τούτου παραδείγματις ἀμελόγηκε νυνὶ ὑμᾶς ὑπάρχειν ἐγνωσμένους. The passage in 303, 27. of Reiske's Edition is by him explained as put for ἐγνωκότητας.

That the above interpretation is most agreeable to the context is certain; since the words plainly answer to καθὼς δεῖ γινῶναι. Now the former never knows God and his religion as he ought, serviceably to himself and others: the latter is truly taught of God, has learned God's religion aright, since he has so learned it as to produce the fruits of that knowledge, in love and service both to God and man.

4. περὶ τῆς βρώσεως οὖν τῶν εἰδολοβύτων. It is here well observed by Vorst. "Epanalepsis est sententiæ ante propositæ, una cum concessione." And by Grotius: "Generalia quædam præfatus, redit πρὸς τὸ εἰδικὸν κεφάλαιον. The force of the οὖν epanaleptica is illustrated by Raphel from Herodotus.

The Apostle now refutes *two arguments* by which the Corinthians defended their opinion as to the right, or excused the *custom*, of eating idol-meats: the *first*, ver. 4—7; the *second*, ver. 8 seqq. I. that the Heathen Gods are *no Gods*, i. e. do not exist. This the Apostle concedes and confirms, 4—6.; but he shows that the *conclusion* drawn from this true proposition is *false*, v. 7.

4. οἶδαμεν—κόσμῳ. Here οἶδαμεν must not have any *emphasis*, but be understood as at ver. 1. (where see the note.) By εἰδωλον, as Crellius observes, is here not meant the image itself of the God worshipped under the image. Wolf refers to Voss. de Orig. et Progr. Idol. 1, 3.

4. οὐδὲν ἐν κόσμῳ, scil. ἐστὶ. On this many Commentators dilate to little purpose. It is best con-

comes at the truth, though in a somewhat circuitous manner. In fact, he makes two strides for one, treating it as a sort of *verbum prægnans*; as also does Vitringa on Is. 11, 2. who explains; "he knows God, and is known by him." But this is too harsh.

sidered as a popular phrase*, to which we have one exactly corresponding in our own language. Chrysostom rightly explains it: οὐκ ἔχει τινα ἰσχυρ. And so Theophylact, who adds: οὐδὲ Θεοὶ εἰσὶ ἀλλὰ λίθοι καὶ δαίμονες. We may render, "they are *nothing in the world* but stocks and stones." Thus (observes Rosenm.) they were called **עֲלִילִים** or **עֲבָלִים**, *ματαῖα*, *vanities*, *emptinesses*. For Jupiter, Apollo, Venus, and the rest, were but human beings who had long perished." The οὐδὲν ἐστὶ is well explained by Le Moyne, Var. Sacr. 117., who appositely compares Is. 41, 24. "Behold ye (i. e. idols) are from nothing, and your works are nothing." Elsner has a long note on εἰδωλον; but little to the purpose. In the passages he adduces the word only means a shadow.

4. καὶ ὅτι οὐδεὶς Θεὸς ἕτερος, εἰ μὴ εἷς, "there is no God except the ONE, the Creator and Governor of all things." So Joseph. 8, 3, 16. (cited by Krause.) προσεκυνοῦν ἓνα Θεόν, καὶ μεγιστὸν καὶ ἀληθῆ μόνον ἀποκαλοῦντες, τοὺς δ' ἄλλοὺς ὀνόματα ὑπὸ φαύλου καὶ ἀνοήτου δόξης πεποιήμενα. See Lactant. 2, 14. From this mode of speaking doubtless came the Mahomedan confession: "There is no God but one, and Mohammed is his Prophet."

5. This is meant to *explain* the preceding, and *anticipate an objection*; q. d. "For though there be those who are styled Gods, and have the name of **εἰδωλῶν**," &c. By οἱ λεγόμενοι is meant, "who are *only called*, νομιζόμενοι, accounted so, are not really so," i. e. (as Gal. 4, 8.) are μὴ φύσει Θεοὶ. Here in a few MSS. is added καὶ κύριοι. But this seems a gloss. The whole passage is well illustrated by Philo 122 b. (cited by Loesner.) Οἱ δὲ λεγόμενοι δεσπόται δόξη μόνον οὐ πρὸς ἀλήθειαν νομίζονται· ἀνάγκη

* Of this Krause adduces examples from Arrian, Diss. 2, 20. πῶς ἡ δικαιοσύνη οὐδὲν ἐστὶ; πῶς ἡ αἰδώς μωρία ἐστὶ; πῶς πάτηρ οὐδὲν ἐστὶ; πῶς υἱὸς οὐδὲν ἐστὶ; And Wets. cites several Rabbinical writers; as Sanhedrim, fol. 63, 2. "Noverant utique Israelitæ, idolum nihil esse." Many others, too, are cited by Schoettgen.

δῶς ὑπήκοον καὶ δούλον αὐτοῖς ἡγεμόνα ἐν τῷ παντὶ εἶναι καὶ κύριον· γένοιτ' αὖν ὁ τῷ ὄντι ἄρχαν καὶ ἡγεμῶν εἰς ὁ Θεὸς ὃ λέγειν ἦν πρεπῶδες ὅτι πάντα αὐτοῦ κτήματα. Krause refers to Hor. Carm. 1, 1, 4. and Cudworth's Syst. Intel. p. 454.

On this passage Theophylact has a very instructive remark. After observing that the οἱ λεγόμενοι Θεοὶ were but stocks and stones, or *demons*, he shows that it was the Apostle's intent to adapt these two clauses to the two classes of persons among the Greeks. The first is meant for the ἰδιῶται; the second for the σοφοί; of whom the former οὐδὲν ᾔδεσαν πλέον τῶν λίθων, the latter, δυνάμεις θείας αὐτοῖς ἐνοικεῖν ἐδόξαζον, οὓς (I conjecture *ās*) καὶ Θεοὺς ἐκάλουν. This *last error*, then, as well as the *first*, the Apostle *refutes*; and says there were no Gods, whether in Heaven, as the *sun, moon, and stars*, or on earth, as the *deified mortals*.

"There were many (observes Rosenm.) who, by the custom of the Heathens, were called κύριοι and *Domini*, בעלים. In Syria there were almost as many of the *Baalim* as of regions, nay almost cities." In time, however, the title, which at first was appropriated to the *Demigods*, and *tutelary deities* of cities, was at length ascribed to *men*; as Hercules, Corcebus, &c.; and was at length extended to kings, princes, and nobles.

6. ἀλλὰ ἡμῖν εἰς Θεὸς ὁ πατήρ, ἐξ οὗ, &c. "But (whatever be their opinions) there is to us (there is believed by us Christians to exist) but one God, the Father, from whom, as Creator and First Great Cause, all things have their origin." In this whole sentence the ellipsis of the substantive (and that to be accommodated in sense to the nature of the clause) is to be attended to.* At εἰς αὐτὸν Theophy-

* Krause compares a similar phraseology in an Oracle ap. Macrobian. Saturn. I, 18. εἰς Ζεὺς, εἰς Αἰδης, εἰς Ἥλιος, εἰς Διόνυσος, ἐξ οὗ τὰ πάντα. I cannot find the passage; but I suspect that the punctuation is defective, and that εἰς Αἰδης — Διόνυσος should be put in a parenthesis. Most of my readers will remember the 'Ex-

lact supplies, ἐπεστράμμεθα, καὶ εἰς αὐτὸν ἐσμὲν ἡρτημέ-
νοι. It shews, he says, the τὸν λόγον τῆς πρὸς αὐτὸν
οἰκειώσεως.

On the sense of the phrases distinctively applied to *God the Father* ἐξ οὗ, and εἰς αὐτὸν; and, to *God the Son*, δι' αὐτοῦ, there are various opinions. By the recent Commentators they are, in a manner, explained away. The best exposition (as far as explanation is practicable) is given by the antient Commentators. See, especially, Chrysost., from whom Theophyl. explains the δι' οὗ and δι' αὐτοῦ thus: Διὰ τοῦ υἱοῦ τὰ πάντα εἰς τὸ εἶναι παρήχθη, καὶ ἡμεῖς δὲ δι' αὐτοῦ εἰς τὸ εἶναι παρηχθήμεν, καὶ εἰς τὸ εὖ εἶναι· τούτέστι, πιστοὶ γενέσθαι, καὶ ἐκ πλάνης πρὸς τὴν ἀλήθειαν μετελθεῖν. Thus in the Father they recognize the origin of all things, and their continuance; to the Son they ascribe, mediately, the creation of all things, and, as respects Christians, a twofold creation, natural and spiritual. Grot., Rosenm., and Krause explain δι' οὗ τὰ πάντα, “by whom all things of the new creation are,” i. e. “who is the author of our religion, and of our salvation.” But the exposition of the antients is far more satisfactory. In the τὰ πάντα, *the universe*, are included *human beings*. In the καὶ ἡμεῖς, however, it is not necessary, with the antients, to recognise *both* a physical and moral creation, but only the latter. So that I assent to Grot. (and most Commentators for the last century) that ἡμεῖς δι' αὐτοῦ signifies, “and we (Christians) are by him (what we are),” namely, regenerated and saved. See 1 Pet. 1, 21. This interpretation is, moreover, supported by Theodoret, who thus excellently explains: τὸ δὲ καὶ ἡμεῖς δι' αὐτοῦ, οὐ τὴν δημιουργίαν, ἀλλὰ τὴν σωτηρίαν αἰνίττεται· δι' αὐτοῦ τῆς σωτηρίας τετυχήκαμεν. See other interpretations of the Fathers in Suic. Thes. Eccl. 1, 1038.

Διὸς ἀρχόμεθα of Theocritus. Max. Tyr. 17, 5. (cited by Wets.) very clearly shows the nature of the Heathen notions of the unity of the Deity: ἓνα ἴδιοις ἂν ἐν πάσῃ γῇ ὁμόφωνον νόμον καὶ λόγον, ὅτι θεὸς εἰς πάντων βασιλεὺς καὶ πατήρ, καὶ θεοὶ πολλοὶ, θεοῦ παῖδες, συνάρχοντες θεῷ.

The mode of interpretation adopted by the anti-tients is ably defended, and learnedly illustrated by Dr. Whitby, to whose annotation the reader is referred. Grievous, however, it is to have to record the *apostacy* of one who *had* "known the truth, as it is in Jesus;" yet, on referring to his exposition of this portion of Scripture, in his *Last Thoughts*, (his δευτεραι φροντίδες, but not, according to the adage, σωφτεραι,) that apostacy is but too apparent. Full of perversion and quibble is his whole exposition. "Ah quantum mutatus ex illo Hectore," &c. In the words of the Prophet, "How is the *gold* become dim, and the fine gold changed." (Lam. 4, 5.)

With respect to the distinction which is here laid down between the Father and the Son, and to which the Socinians so confidently advert, we *do not* (as Mr. Slade truly observes) *deny that distinction*, and yet we maintain that Christ forms a *part of the divine nature* and substance. "We (continues he) are as strenuous for the Unity of the Godhead, as the most decided Socinian can be: The question between us is, whether or not, in this unity of nature, there is an incomprehensible *distinction of persons*, as it is called."

7. ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, "but all have not the knowledge (in question);" "all do not know these truths;" namely, that idols are nought, and have no virtue in them to sanctify or pollute food. These ἀτελεῖς are supposed by Rosenm. to have been of the *Anti-Pauline* party, who had lent an ear to the Judaizers; or also Gentile converts, who could not all at once lay aside the notion that the Gods existed, though they were false Gods." It is probable that they consisted of *both* these classes.

7. τίνες δὲ τῇ συνειδήσει τοῦ εἰδώλου—ἐσθίουσι, "but some, in the consciousness or secret opinion of the idol, as being something (i. e. a real being, or a representation of one) even yet eat of the food, as if of food offered to some really existing demon." Schoettg. here explains συνειδήσις an *idea* or *obscure*

thought; and he refers to Eccl. 10, 20. For other examples of the sense *opinion, sentiment, judgment*, Schleus. refers to 1 Cor. 10, 28 & 29. 2 Cor. 4, 2. and 5, 11. The var. lect. of some MSS., Versions, and Fathers, *συνθεία*, which is mentioned as probable by Griesbach, is regarded by the Critics as a gloss. It rather seems a *paradiorthosis*, or false emendation.

7. καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται, "and their perception of right and wrong being weak, and ill-informed, their conscience is defiled, and they feel self-condemned." This seems to be the true sense of this difficult passage, of which the expositions of the modern Commentators are very vague and unsatisfactory. The obscurity of the sentence arose from its very elliptical nature, and from the word *συνείδησις* being used as a *vox præg-nans*. The kindred passage of Rom. 14, 23. ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως. Πᾶν δι' ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστὶ is the best Commentary on *this*. Yet Hamm., Grot., and Vorst. may be consulted, and especially Chrysost. and Theophyl., who illustrate the subject from the case of a Jew converted to Christianity in respect to touching a dead body.

8. βρῶμα δὲ ἡμῶς οὐ παρίστησι τῷ Θεῷ. The Apostle now proceeds to the *other* plea by which the Corinthians justified their eating idol meat; and this is derived *ex naturâ rei*; q. d. "food (you will say) does not commend us to God;" i. e. "whether we chuse what food to eat, and what to avoid not, it signifies nothing: therefore we may eat idol meat without sin." Such is the mode of interpretation pursued by all those Commentators who adopt the hypothesis mentioned at ver. 1., and even by some who do *not* adopt it, as Mackn. And so, long ago, Calv. and Paræus. And this *may* be the true sense; yet the interpretation is somewhat strained, since it requires δὲ to be taken in the sense *atqui*, for which I know of no authority. I *prefer*, with some others,

as Hamm. and Slade, to suppose the words said by way of concession ; q. d. “ but though neither eating,” &c. Yet it is unauthorised to take δὲ in the sense *but though*. So that, upon the whole, the best founded interpretation seems to be that of Chrysost., Theophyl., and the other Greek Commentators, whom see. Theophyl. excellently details the scope of the verse thus : Ἵνα μὴ εἰπωσιν, ὅτι ἐγὼ καθαρὰ ἐσθίω συνειδήσει, καὶ τι μοι μένει εἷς διὰ ἀσθένειαν σκανδαλάζεσθαι ; δεικνύσιν ὅτι καὶ αὐτὸ τὸ φαγεῖν ὅλως ἐπὶ καταφρονήσει τῶν εἰδώλων, οὐδὲν ἐστι. Καὶ γὰρ ὁ ἀδελφὸς μὴ ἐβλάπτεται, οὐδὲ οὕτως ἐπαίνετόν τι ποίεις καὶ θεάρεστον. Βρῶμα γὰρ οὐκ οἰκοῖ ἡμᾶς τῷ Θεῷ. Crell., too, who has sifted the sense with his usual minute diligence, comes to the same opinion; and so also does Grot., who observes : “ Qui sine scrupulo talia convivia inibant, volebant credi sapientiores cæteris ; at ait Paulus non ob id Deo esse acceptiores.” So also Whitby and Doddr. thus : “ But why occasion this inconvenience? The great God does not so much esteem a man for being, or disapprove of him for not being, superior to such little scruples ; but the tenderness of his conscience, together with the zeal and charity of his heart, are the grand qualities he regards.”

Παριστάναι properly signifies to *introduce* to any one, as to a king, or great man ; and here signifies to *introduce into the favour of God*. (See Schl. Lex.) Περισεύομεν is well explained by Theophyl. περισσὸν τι ἔχομεν, καὶ εὐδοκιμοῦμεν παρὰ τῷ Θεῷ : and ὑστεροῦμεν by ἐλαττούμεθα. These are properly military or agonistical terms, but are often used in this metaphorical sense ; as in Rom. 3, 7. 2 Cor. 3, 9. and especially 8, 7. ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε—ἵνα καὶ ἐν ταυτῇ τῇ χάριτι περισσεύετε and very often elsewhere. The sense is, therefore, well represented in our Common Version, which Dr. Mackn. has here by no means improved upon. Mr. Slade (with less than his usual prudence and judgment) has chosen to desert all preceding interpretations, and offers the following version : “ It is true that, by eating, we run

into no excess; neither, by neglecting to eat, are we chargeable with any defect." This he supports by the argument, that περιττός denotes excess of any kind; referring to Scapula. But his good sense might have suggested to him how precarious and uncritical it is to argue from a primitive to a derivative, or vice versa. And *here* there can be no reason to do it; since the proposed interpretation is not only unsupported by the usus loquendi, but little agreeable to the context.

9. βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται. Grotius and others observe, that ἐξουσία here signifies, by metonymy, the exercise of this liberty, or right. And in this view Beza renders, "istud quod vobis est licitum." But the Apostle evidently recognises no such *right*; and he shews it to be sinful at 10, 15—23. It should seem, therefore, that by ἐξουσία is meant, not liberty or right strictly speaking, but what is *claimed* as a *right*; though, in fact, an *abuse of right*. I am surprised the modern Commentators should not have seen this, especially as it is plainly pointed out by Chrysostom, Theophylact, and Œcumen., who explain it, προπετεία, αὐθαδεία, ἀλαζονεία. "Not γνῶσις (says Chrysost.) much less τελείωτης." This sense of ἐξουσία is indeed found in the best Classical writers.* A similar use is found in the Latin *licentia* (which the Vulg. here rightly uses); from whence our *licentious*.

Πρόσκομμα, a *stumbling-block*, a σκάνδαλον, causing him to take offence, and perhaps desert his

* Ex. gr. Thucyd. 1, 30. p. 86. Baver. ὑβρεῖ δὲ καὶ ἐξουσία πλούτου which has been imitated by Demost. (See Med. 99. ἐπ' ἐξουσίας καὶ πλούτου ὑβριστήν. Where I would cancel καὶ, as in Max. Tyr. Diss. 26, 7. ὑπ' ἀκολάστον ἐξουσίας ὑβριστήν. In Procopius, Arc. Hist. 36. ἐξουσία πλούτου, I would read, ἐ. πλούτου. Thucyd. 8, 45. ἡ μὲν πενία ἀνάγκη τὴν τῶλμαν παρέχουσα, ἡ δὲ ἐξουσία ὑβρεῖ τὴν πλεονεξίαν, &c. which perhaps Aristotle has in view in the following fine remark in his Rhet. p. 53. συμβέβηκε τοῖς μὲν πένησι, διὰ τὴν ἐνδείαν ἐπιθυμεῖν χρημάτων, τοῖς δὲ πλουσίοις, διὰ τὴν ἐξουσίαν (scil. τοῦ πλούτου) ἐπιθυμεῖν τῶν μὴ ἀναγκαίων ἡδονῶν.

Christian profession. (See Matt. 5, 29.) Τοῖς ἁσθενούσιν, "to those who are less instructed on the real nature of Christ's kingdom, (which, as it is said in Hebr. 9, 10. does not consist in meats and drinks,) and therefore wavering, and whom (as Chrysostom paraphrases) ye ought rather to reach out a hand to sustain, than push down or trip up."

10. ἐὰν γὰρ — ἐσθίειν. This is meant to illustrate the preceding. The sense may be expressed as follows: "Thus, for instance (γὰρ), if he see you, who have this (boasted) privilege, sitting at table in an idol-temple, will not his conscience (weak, uninformed, and wavering as he is) be built up, confirmed, and emboldened, so as to eat what has been offered to idols?" Κατακειμ. is a *vox propria de hac re*, signifying properly *accumbent, reclining*, after the manner both of the Orientals and the Greeks, who had indeed many customs in common. Examples may be seen in Schleus. Lex.

10. εἰδωλείω. In this word (which is often found in the Apocr., see Schleus. Lex. Vet. Test.) the termination is to be attended to, namely, -ειω, which is appropriated to a place of religious worship. Many words of the same force occur in the Classical writers, especially Thucydides; as Ποσιδώνειον, Ἀπολλώνειον, &c. The present term is very rare in the Classical writers. One example is cited by Krause from Plut. 6, 274. ἤδη τὰ Ἱερῶν εἰσωλεία δέδοικας.

10. οἰκοδομηθήσεται. On the sense of this word the Commentators are not quite agreed. (See Grotius, Elsner, and Kypke.) Wetstein, Storr, and Rosenm. think it is to be understood ironically; q. d. "egregiè ædificas scilicet!" "So far from building up and edifying him, you destroy him." But this seems too fanciful. The best-founded interpretation appears to be that of Chrysostom and Theophylact: ἄρα οὐ μὴ λάβῃ ἀφορμὴν πλείω εἰς τὸ καὶ αὐτὸς τὰ εἰδωλότοτα ἐσθίειν, καὶ μᾶλλον παγιωθήσεται εἰς τὸ οἰεσθαι εἶναι τι τὰ εἰδωλα; ἀγνοῶν γὰρ τὸν σὸν λογισμόν, μεθ' οὗ

τοῦτο ποιεῖς, προτροπὴν τοῦτο λογίσεται πάντως. Thus it signifies *confirmed, emboldened*. And so the best modern Commentators understand it. Krause compares Joseph. Ant. 16, 6. εἰς νοθεσίαν τὴν ἐκείνων οἰκοδομῶν αὐτὸν. And Plut. 1, 2, 95. Qui ædificaret suam inchoatam ignaviam. Thus συνειδ. denotes *opinion, &c.*; as supra ver. 7.

Rosenm. observes: "Hæc verba repetit Apostolus, sed ita, ut doceat, quàm egregia scilicet correctio sit, quàm externâ solum actione metiantur, ob id ipsum pernicioſa, quod interno sensu, quamvis imbecilli et falso, non respondeat; ipsam vero conscientiam et sensum (συνείδησιν) non continuò emendari, si modo exprimat̃ actus vescendi."

11. καὶ ἀπολείται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, "and thus thy uninformed brother perish by thy knowledge; he, I say, for whom Christ died;" i. e. "and thus thou wilt be the means of his perishing, or failing of salvation, by deceiving him in what may undermine his Christian principles, and in the end shipwreck his faith." The antithesis in ὁ ἀσθενῶν and τῷ γνώσει is very striking; as was perceived by Theophylact, who paraphrases the words thus: καὶ γενήσεται πρόφασις ἀπολείας ἐτέρῳ ἢ σῇ τελείωσι. The δι' ὃν X. ἀ. suggests the peculiar enormity of the crime, and its unsuitableness to the Christian profession, by thwarting the designs of the Redeemer in favour of one's brother, or being the means of his being deprived of that salvation which Christ purchased by his death for him and all. Theophylact well paraphrases: Καὶ ὁ μὲν Χριστὸς οὐδὲ ἀποθανεῖν παρητήσατο ὑπὲρ αὐτοῦ· σὺ δὲ οὐδὲ βρωμάτων ἀπέχῃ, ἵνα μὴ σκανδαλίζηται.

12. This is intended further to illustrate the enormity of the offence.

13. οὕτω δὲ ἀμαρτάνοντες, &c. "but (remember) by sinning against (i. e. *injuring*) thy brother." Then the words καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενούσαν are exegetical of the preceding, "by thus wounding and injuring their weak conscience," &c. Eis

Χριστὸν ἀμαρτάνετε, "ye sin against and offend Christ; ye injure his Religion," and frustrate his benevolent designs for their salvation." See Theophylact.

13. διόπερ εἰ βρώμα—σκανδαλίσω. This is intended to be the *conclusion* of the whole of the preceding reasoning. The Apostle, indeed, does not express this in the imperative mood, or give it as an admonition, though he means it as such; but out of modesty (or to show such an example as a teacher should in his own person), he says: "*I* will never eat meat more, if," &c. The Commentators notice the *hyperbole*, and lay down the sense as follows: "Rather than cause my brother to sin, by the use of certain meats, I would never taste meat all my life again, abstaining from flesh, and living on bread, herbs, and roots." See the Commentators ap. Pole and Rosenm. Chrysostom, however, and Theophylact, have much valuable matter; and the latter, among other things, observes, that the Apostle does not say, "If my brother take *reasonable* cause of offence, but if he take offence *any how*; and not only, I will not eat *idolothyta*, but, *no meat at all*; and not for a day or two, but, for *all my life*; and not merely, *ἵνα μὴ ἀπολέσω*, but *ἵνα μὴ ἀπλῶς σκανδαλίσω*."

CHAP. IX.

THE Apostle continues the same subject throughout this Chapter, and shows, by his own example, that many things in themselves lawful, ought to be abstained from for the sake of others; and how many things of much greater consequence he had abstained from, that he might not offend weak brethren, or throw an impediment in the way of religion. (Krause and Rosenm.)

On the scope of this chapter see the excellent illustrations of Chrysost.*

* Of these the following, brought forward by Theophyl., are a good abridgment. Ἐπειδὴ εἶπεν, εἰ βρώμα σκανδαλίζει τὸν ἀδελ-

1. οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος; A few MSS., several Versions, and some Latin Fathers, read οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος; which is preferred by Beza, Grot., Bengel, and Pearce, and has been received into the text by Griesbach and Vater. The chief reason for this is, that they fancy a *climax*. Bp. Pearce takes ἐλεύθερος to signify a *freeman*; and thus, he thinks, there is a *gradation* from his *right as a man* to his *right as an Apostle*. But Lightfoot thinks St. Paul does not treat of political, nay, not even of Christian liberty generally, but of Apostolical liberty.

Upon the whole, the common reading (which is supported by the authority of the Greek Fathers, as Chrysost. and all the Greek Commentators, and is preferred by Rosenm.) ought, I think, to be retained. Wets. evidently prefers it, since he remarks: “ de ἀποστολῇ agit distinctius comm. 2. de libertate post comm. 4. et seqq.”

It is well remarked by Crellius, that St. Paul here shows the *foundation* or basis of his own liberty; q. d. “ am I not an Apostle, and am I not *therefore* free,” i. e. “ free from all things indifferent, and especially, for example (which he then mentions), free to live at the expense of the Church.”

The next words, οὐχὶ Ἰησοῦν, &c., as Crellius observes, are intended to remove a tacit objection, namely: “ You are no Apostle, having not been received by Jesus Christ, when on earth, into the number of the Apostles.” To which the answer is:

φόν μου, οὐ μὴ φάγω κρέα ἵνα μήτις νομίσῃ κομπάζειν αὐτὸν καὶ ἀλαζονεύεσθαι· ἀναγκάζεται λοιπὸν δεῖξαι πῶς καὶ τῶν συγκεκωρημένων ἀπέσχετο, ὑπὲρ τοῦ μὴ σκανδαλίσαι τινὰς. Αὐτοῦ γὰρ τοῦ Χριστοῦ ἐπιτάξαντος τὸν κηρύσσοντα τὸ εὐαγγέλιον· ἐκ τοῦ εὐαγγελίου, τούτῃστι, τῶν μαθητευομένων ἐσθίειν· ἐγὼ εἰλόμεν λιμῶ διαφραρῆναι μᾶλλον, καὶ μηδὲν παρ’ ὑμῶν λάβειν, ἀλλὰ τοῖς χερσὶ μου ἐκοπῶν ἐργαζόμενος καὶ ἀποτρεφόμενος. Ἦσαν γὰρ καὶ παρ’ αὐτοῖς τινες, ὡς ἔοικεν, πλούσιοι διδάσκαλοι, φιλοτιμούμενοι ἐπὶ τῇ διδάσκειν ἀδαπάνως, καὶ καταισχύνειν ἐντεῦθεν τὸν Παῦλον μηχανώμενοι· ὅπερ αὐτοὺς συνεῖς, ἀπέσχετο, ὡς εἶπαν, τοῦ παρὰ τῶν μαθητῶν τρέφεσθαι, καίτοι συγχωρηθεὶς τούτο· ἐγὼ μὲν, φησιν, οὕτως· ὑμεῖς καὶ οὐδὲ εἰδωλοθύτων ἀπέχεσθε. So also Œcumen.

“ Have I not seen (which interrogation has the force of a strong assertion)?” “ I *have* assuredly seen Jesus Christ in the flesh ;” alluding to the supernatural vision recorded at Acts 9, 22., and often mentioned afterwards. See Acts 18, 9. 24, 10. He means to say that he is thus an *eye-witness*; which formed a material part of the Apostolical character. So Luke 1, 2. καθὼς παρέδωσαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου. So also 1 Cor. 15, 18. “ And last of all he was *seen of me*.” Compare Matt. 13, 15. The Apostle, too, had seen Christ, not in his humiliation, but in his glory. (See 2 Cor. 12, 1 seqq.)

1. οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ ; Here (as Crellius well observes) he *proves* his Apostleship, namely, from having, in the *exercise* of that office, converted them to Christianity; which, without divine assistance (a proof of his divine mission), could have been done. Therefore, by so doing, ἀποστολικὴν διακονίαν ἐπλήρωκε.

The words following, ἐν Κυρίῳ are not well explained by the Greek Commentators and the early moderns. They simply signify, “ in respect of the Lord and his religion.” With respect to the τὸ ἔργον μου ὑμεῖς ἐστε, it may be observed, that in the Classical writers also, those who are any one’s *pupils*, or *eleves*, are said to be their *work*. Thus, of the examples cited by Wets., Philo 2, 344, 14. ἐμὸν ἐστὶ τοῦ Μάκρωνος ἔργον Γαῖος, μᾶλλον αὐτὸν, ἢ οὐχ ἥττον τῶν γονέων γεγέννηκα. Seneca Epist. 34. Assero te mihi, meum opus es.

2. εἰ ἄλλοις—ὕμιν εἰμι. Towards the understanding of this verse, it is important to observe, (with Chrysost., Theophylact, and Œcumenius,) that the Apostle here speaks κατὰ συγχώρησιν ; q. d. “ *granted* that I am not an Apostle to others, or, if there be any who doubt of my Apostleship, *you* cannot doubt it, to whom I have approved myself as such.” Οὐκ εἰμι, i. e. “ I am not (such),” &c. Ἀλλὰ γε ὑμῖν, “ to you at least I am (i. e. have been) such.” Ἀλλὰ

γε after εἰ has the sense of *at certè* (see Devar., Hoog. de Part.. and Matth. Gr. Gr.); of which Raphel adduces an example from Herodot.

This seems to allude to some who had denied him to be an Apostle, though they acknowledged him as a *Teacher*.

2. ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὁ. ἐ. ἐ. Κ. This sentence is meant as a further *confirmation* of the preceding. Theophyl. (from Chrysost.) rightly explains σφραγὶς by ἀπόδειξις.* And the sense of the passage he well lays down as follows: καὶ βούλεται τις μαθεῖν εἴπερ εἰμι ἀπόστολος, ὑμᾶς δείκνυμι· καὶ ὑμεῖς ἐστε οἱ σφραγίζοντες καὶ ἐπιβεβαιούντες τὴν ἐμὴν ἀποστολὴν. Πάντα γὰρ, ὅσα ἀπόστολος, ἔργα ἐν ὑμῖν ἐνεδειξάμεν.

At ἐν Κυρίῳ Grot. and others subaud ὄντες, “inasmuch as ye are Christians.”

3. ἡ ἐμὴ ἀπολογία — ἐστι. “My defence against those that sit in judgment upon my Apostolical pretensions,” &c. Ἀνακριν. (as Rosenm. observes), is a forensic term, purposely employed by the Apostle, to hint at the *arrogance* of those who called in question his Divine mission. In which view Schleus. explains: “qui de caussâ ejus cognituri quasi judices sedebant; qui sibi jus ejus actiones dijudicandi arrogabant et vindicabant.” See 1 Cor. 2, 15. Crellius renders it *dijudicant*.

Αὐτῇ may be referred either (with the Greek Commentators, Crell., Vorst., and Beza) to the *preceding*, or (with most Interpreters) to the *following*; which seems preferable.

4. μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν, &c. After this digression on his Apostolical dignity, St. Paul proceeds to prove by examples, that he had, in many

* And no wonder that it should have this sense, since σφραγὶς meant properly the impression made by a seal, which being affixed to writings, is a *proof* and *evidence* of their authority. So that it comes, in the end, to signify generally, a *demonstration*; as Plato 135., cited by Krause.

things, not used the liberty which he possessed. (Krause.)

The φαγεῖν καὶ πιεῖν are *popular* expressions, simply denoting *sustenance*; q. d. "Have we not a right* to be maintained at the expense of the Church, παρὰ τῶν μαθητῶν," So Chrysost. and Theophyl.

By *we*, the Apostle means *I*, viz. as well as others. This right was originally granted to the Apostles by our Lord (see Mark 10, 7.): and Rosenm. observes that it was permitted among the Jews for teachers to receive a provision from all who were able and willing to supply it. Krause, too, observes that it was the custom of *all* nations of antiquity that the publicly constituted teachers of religion should be supported by the contributions of those whom they instructed. This privilege, however, St. Paul but seldom used, in order to avoid the imputation of interested motives.

5. μή οὐκ ἔχομεν ἐξουσίαν ἀδελφῶν γυναῖκα περιάγειν. This passage has not a little exercised the ingenuity of the Commentators, and no interpretation hitherto proposed is without its difficulties. Most of the ancient Fathers, as also Theophyl. and Œcum., take ἀδελφ. γυναῖκα to mean a *sister-woman*; and they think it refers to *rich matrons* who followed the Apostles as they had done our Lord, and ministered to them of their substance. But of this no *evidence* has been adduced from the records of Ecclesiastical History, reaching back to this early period; and the

* Bp. Pearce would render ἐξουσίαν, not *right*, but *power*, "because every man has a power to eat at another's expense, but not a right." This, however, seems very *sophistical*. *Right* is here used *populariter* for *power*. But the common translation may be justified even on the Bishop's own principles. Ἐξουσία (says he) signifies *power* in general: sometimes a natural power, sometimes an usurped power, and sometimes a power given by human or divine laws, and then it is best rendered a *right*." True: but had not the Apostle a right by *Divine law*, inasmuch as this was the injunction of our Lord Jesus Christ, "who came from God, and was God;" and therefore to *Christians* it was a *right*. *Human laws*, indeed, had always granted it to the teachers of Religion; and the Jewish Doctors and teachers all had it.

woman, as well as the Apostle, is here *supposed* to be maintained at the expense of the Church; which would not be the case with those rich matrons.

Others render it a *Christian woman*. But, as Doddr. remarks (from Witsius, and he from Crell., who has here an excellent note, in which he has anticipated almost all other Commentators), this would be superfluous, since any *sister* is a *woman*.

Preferable is the interpretation of Beza, Grot., Hamm., Pearce, and most Commentators for the last half century, who take it to mean a *Christian wife*, literally "a wife who shall be a sister." Yet ἀδελφ. would, in this view, seem superfluous, since we cannot suppose an Apostle would have any *but* a *Christian* wife, still less take her about: and perhaps it would not be easy to establish this adjectival use of ἀδελφῆν, which ought, at any rate, to have come in *after* the γυναῖκα. To avoid this difficulty, some, as Slade, conjecture ἀδελφῆν ἢ γυναῖκα. But for this there is no authority; and it would rather require γυναῖκα ἢ ἀδελφῆν. That Paul *had* a sister is nothing to the purpose.

Upon the whole, I cannot approve of any interpretation hitherto brought forward; but I would propose to take γυναῖκα as a substantive qualifying the preceding ἀδελφ., by the ellipsis of οὖσαν; "a *sister*," i. e. "a sister-Christian, who shall be their wife;" which hints that it was necessary for the female travelling companion to be such; and this, indeed, decorum would require. One principal reason for their being allowed this privilege, was not so much that these females might minister to the domestic comfort of the Apostles, (which most Commentators suppose), as, rather, that they might be made serviceable to the conversion or catechetical instruction of females, to whom, according to the accustomed forms both of Grecian and Oriental society, the Apostles would have little opportunity of seeing. (See Suicer's Thes. 1, 729.) And that they *did* serve this purpose is testified by Clem. Alex. L. 7.

That *Chrysost.* thus understood the words I have some reason to think. At all events, he does not take *that* view of them which is adopted by many Greek and Latin Fathers and Commentators, a view which seems to have originated merely in Monkish prejudices. This sense of *περιάγειν* is illustrated by Wets. from Xen. Cyr: 2. *περιάγει τοῦτο τὸ μεράκιον* and Juvenal 1, 122. *circum ducitur uxor*. To which I add Theopomp. ap. Athen. 260 E. *καὶ περιήγοντο μὲν δύο καὶ τρεῖς ἑταιρουμένοις*.

6. *ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι*; "Or (again) have I *only* and Barnabas no privilege of exemption from labouring at our trades for a maintenance?" Of this sense of *ἐργάζεσθαι* examples occur in Luke 13, 14. Joh. 9, 4. Rom. 4, 4. 1 Thess. 2, 9. *Τοῦ μὴ ἐργάζεσθαι* carries with it the consequence, "but of being maintained at the charge of the Church;" q. d. "are we to be made exceptions to the general rule?" I assent to Doddr. that this points at some peculiar spleen against these two Apostles of the uncircumcision. That Barnabas was the frequent companion of Paul, we know from Acts; and from the way in which Paul mentions him, we may presume that when he was with Paul he followed his example of waving his ministerial right.

7, 8. The Apostle now illustrates this right to maintenance by two examples, *ex simili*, one taken from common life and the customs of the Gentiles; the other from that of the Mosaic law.

7. *τίς στρατεύεται ἰδίοις ὀψωνίοις*, "who ever goes to war at his own charges." On the word *ὀψ.* I have before treated in the note in Luke 3, 14., and Rom. 6, 23. See also Rosini, *Antiq. Rom.* 10, 4.

7. *καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει*. This is a popular mode of expression for: "and does not expect, or claim to eat of the fruit." See 2 Kings 18, 31. With respect to the syntax *ἐκ τοῦ καρποῦ ἐ.*, it is Hebrew. The Classical writers do not use the preposition. (See Steph. Thes.) In nouns thus taken partitively, *μέρος* is understood.

The reading of some MSS. τὸν κάρπον is ex emendatione.

7. καὶ ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει; Grot. observes that milk is sometimes said to be *eaten*, viz. *with bread*; as 2 Kings 4, 42. Judith 10, 5. & 13, 11. But ἐσθίει may signify, *feedeth himself*.

8. μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; "Do I argue resting merely on the authority of human institutions?" On this force of ἄνθρ. see the note on Rom. 6, 24.

8. ἡ οὐχὶ καὶ ὁ ν. τ. λ., "does not the law of Moses, given by divine authority, say the same?" Here I would compare Dionys. Hal. 1, 258, 20. τι οὖν ὑμᾶς ἀποκρίνασθαι παραινῶ; μὴ συγχωρεῖν κ. τ. λ. (scil. παραινῶ.)

9. οὐ φιμώσεις βοῦν ἀλοῶντα. Taken from Deut. 25, 4. The Apostle's words agree with the Sept.

Φιμοῦν signifies *capistrare*, to muzzle. (See Schl. Lex.) The reason for this law is assigned by Joseph. Ant. 4, 8, 21. as follows: μὴ γὰρ — δικαίον εἶργειν τοὺς συνειργασμένους τοῦ καρποῦ, καὶ περὶ τὴν γένεσιν αὐτοῦ ποιήσαντας. And Philo 711 E. (cited by Loesner) mentions this among the Mosaic precepts inculcating humanity and kindness.

Rosenm. observes, that there were four modes of thrashing in use among the ancients; on which he refers to Bochart Hierog. 1, 2, 32., and Paulsen's Travels. To which may be added Shaw's Travels, and Harmer's Obs. The subject is, however, most copiously and satisfactorily treated by Schoettg. Antiq. trituræ et falloniæ, p. 42., the substance of which was compressed by Schoettg. into a long and instructive note in his Hor. Hebr.

The custom of *treading out* corn by means of oxen, and sometimes horses, was chiefly in use both in Greece and Judæa, and all over the East; as it is to the present day. The use of it in Greece Wets. has proved by numerous Classical citations.

9. μὴ τῶν βοῶν μέλει τῷ Θεῷ; The meaning of this elliptical sentence must be thus expanded:

"Doth God by this mean (*only*) to consult for the good of *uxen*, (and not of *men* also)?" *

10. ἡ δι' ἡμᾶς πάντως λέγει; By ἡμᾶς is meant *us men*. With respect to the πάντως, it must not be rendered *altogether*, nor yet *surely*, as is done by Slade; which does not suit the interrogation. It signifies *imprimis*. So Hesych. κυρίως. Here we have, moreover, another idiom, which involves an ellipsis of μὴ; "or saith he it not especially for us men;" q. d. "May not men learn much from this example." An argument, Grot. observes, ex minore ad majus. Then the following words directly *affirm* what was but *hinted* at in the preceding; and in these πάντως is to be repeated: "For us men, and our instruction, it was especially written."

The words ὅτι ἐπ' ἐλπίδι ὀφείλει, &c. are rendered in our common version: "that he that plougheth," &c. But this cannot be permitted either by the ὅτι or the ὀφείλει. I prefer, with the Vulg., Beza, and Schleus.: "For he that plougheth ought to plough in hope."

The words following καὶ ὁ ἀλοῶν, τῆς ἐλπίδος αὐτοῦ μετέχειν, are somewhat obscure; and so many are the var. lect., that Markland thinks it cannot be said what the Apostle wrote." The present text, he thinks, is unintelligible; and he resorts (as usual) to conjecture, for which, however, there is no necessity." The sentence is only very elliptical; and the construction may be thus traced: καὶ ὁ ἀλοῶν (ὀφείλει ἀλοῶν) ἐπ' ἐλπίδι μετέχειν τῆς ἐλπίδος αὐτοῦ. "And he that reapeth ought to reap in hope to par-

* Here Grot. compares Philo de Sarif. Οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἔχόντων· ὥστε οὐ τῶν θεομένων φροντίς ἐστίν, ἀλλὰ τῶν θύοντων, ἵνα μηδὲν πάθος κηραίνωσι. And Philostr. V. A. 8, 9. Τοῦτο δὲ οὐκ ὑπὲρ τῶν λεόντων εἶπεν· οὐ γὰρ ὑπὲρ θηρίων ἀγωγῆς σπουδάζομεν, ἀλλὰ ἡνίκα ἐπὶ τοὺς τυράνους διδοῖς, which, from the instances I have before adduced of Apollonius's imitations of the New Testament, will readily be recognized as one of them. Grot. also compares Demosth. c. Timocrat. Οὐ γὰρ ὑπὲρ τῶν οἰκετῶν ἐσπούδασεν ὁ νομοθέτης· ἀλλὰ βουλόμενος ἡμᾶς ἐθίζειν πολὺ ἀπείχειν τῆς τῶν ἐλευθέρων ἔβρωσι.

take of (the *fruits*) of his hope." This is an *argutè dictum* and *paronomasia*, such as is frequent in St. Paul.

The many *various readings*, of which Markland complains, only show that the ancients perceived the difficulty, and that the librarii sought to remove it (as does Markl.) by critical conjecture. Here the Greek Commentators possess not their usual perspicacity. They have failed to see the construction, and so have missed the sense.

Ἐλπίδος signifies, (as Schulz, Rosenm., Schleus., and Krause rightly remark,) the thing *hoped for*, the fruits of hope; of which sense Krause gives an example from Theog. Sent. ver. 1132 seqq. ἀλλ' ὅφρα τις ζωῇ καὶ ὁρᾷ φάος ἡελίοιο εὐσεβέων περὶ θεούς, ἐλπίδα προσμένεται. And he compares Gal. 5, 5. Coloss. 1, 5. 1 Thess. 2, 19. 1 Pet. 1, 3. I add Eurip. Incert. frag. 47. Ὁ τῶν γεωργῶν ἡδονὴν ἔχει βίος, ταῖς ἐλπίσιν τάλχεινὰ παραμυθόμενος.

On the *sentiment*, and its *application*, it is unnecessary to dilate. The Apostle means to say, that if this be true of *men*, i. e. of all who labour for the good of others, it is still more so of *ministers of the Gospel*.

The whole sentence is well paraphrased by Grot. as follows: "Qui jumentis consultum voluit, multo magis hominibus laborantibus, ut laborem soletur spes mercedis, sive ea detur in parte rei ipsius in quâ laboratur, ut fit colonis partiariis, sive in pecuniâ, quæ omnium rerum vicem subit."

11. The Apostle proceeds to illustrate this by *another* agricultural metaphor, in which (as Theoph. observes) he shows the justice of the procedure.

11. εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, "If (for instance) we (the Ministers of the Gospel) have, as it were, committed to you the seed of things spiritual," &c. At πνευμ. must be supplied πράγματα, i. e. "if we have imparted to you spiritual benefits, namely, those that respect the salvation of your souls by the doctrine of the Gospel, &c."

11. μέγα (scil. ἔργον) εἰ ἡμεῖς ὑμῶν, &c., "is it a

great thing?" Grot. explains this *mirum*. And so Schleus. Lex., who compares 2 Cor. 9, 11. "Is it an unreasonable thing?"* The interrogative particle *μήτι* is, by abruptness, omitted.

11. τὰ σαρκικά (scil. πράγματα) θερ., "that we should reap and enjoy the worldly and carnal supports which you can supply to us."

12. εἰ ἄλλοι τῆς ἐξουσίας, &c. An argumentum ex minore ad majus. "If others," &c. (namely, those who had casually visited and evangelized the Corinthians; or, as many Commentators think, the false Apostles.) Τῆς ἐξουσίας ὑμῶν μετέχουσιν. Here we have a *popular* mode of expression, which seems to savour of the Hebrew idiom. In the explanation of this, different methods are pursued. Most Commentators, (as Beza and Grot.,) take the ἐξουσία ὑμῶν for ἐξουσία εἰς ὑμᾶς, "power over you."† And they appeal to Joh. 17, 2. Matt. 10, 1. Others think this method harsh, and take ἐξουσία for οὐσία (which is, indeed, read in some MSS., but from a gloss). And this is supported by Schl. Lex., who refers to Thucyd. 6, 31. But that passage is nothing to the present purpose, and the interpretation in question is inconsistent with the words following. The former one is far *preferable*, and is confirmed by Wetstein's Classical examples. And yet I cannot entirely approve of it. The Commentators above mentioned would not have taken ὑμῶν for εἰς ἡμᾶς, if they had read or considered the exposition of Theophyl. (from Chrysost.) εἰ κρατοῦσιν ὑμῶν, ἐξουσιάζουσιν. Thus it appears that μετέχουσιν τῆς ἐξουσίας, being a compound phrase equivalent to οὕτως ἐξουσιάζουσιν, has the same regimen as the primitive, i.e. takes the genitive.

Chrysost. and Theophyl. confirm the opinion of

* And Kypke aptly compares Eurip. Incert. Trag. 401. τὸν λαβόν: α τῶν λόγων καλὸς ἀφορμὰς, οὐ μέγ' ἔργον εὖ λέγειν. Wets., too, gives examples of this sense of *magnum* from the Latin Classics.

† Or rather it should be πρὸς. So Joseph. Ant. 2, 4, 4. (cited by Wets. καὶ δεσποίνης ἐξουσία χρῆσθαι πρὸς αὐτὸν.

Estius, Hamm., Sclater, Doddr., and Mackn., who suppose that by the ἄλλοι are meant *false teachers*. Mr. Slade says *not so much the Apostles*. But as οὐ μᾶλλον ἡμεῖς follow, I do not see how this can be reconciled with the modesty of St. Paul. The sense of the elliptical words in question appears to be this : “ Was it not equitable for us to enjoy this privilege, as having laboured for a year and a half in evangelizing you.”

12. ἀλλ’ οὐκ ἐχρησάμεθα τ. ἐ. τ., “ But we have not *used* this privilege.” Ἀλλὰ πάντα στέγομεν, “ but we *bear, endure* all things.” Of the senses, both physical and metaphorical, of στέγειν, examples are given by Wets. and Kypke. The most apposite illustration is Themist. Or. p. 271. τὸν οὐ στέγοντα ὕβριν. The term is, I think, cognate with *tego* (as στέγος and τέγος are the same word), and signifies properly to *keep off*, (as a ship that is not leaky,) or *keep in*, as spoken of a vessel which is water-tight, and holds liquids. Then it comes to mean *continere, sustinere, tolerare, &c.* All which senses are exemplified by the citations above mentioned.

12. ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χ. This seems an idiotical expression for ἵνα μὴ ἐγκόπτωμεν. The word is explained by Hesych. ἐμπόδιον. Theodoret well illustrates the metaphor thus: οὐκ ἐγὼ γὰρ, φησι, τρέχειν τὸ εὐαγγέλιον, κωλύει τὸν δρόμον, ἐπέχει τὴν διὰ τοῦ κηρύγματος σωτηρίαν. The Apostle means to say: “ lest the poor should murmur at the expense, and others should attribute to me interested views.” The whole sentence is thus explained by Theophyl.: ἐν μεγάλῃ στενοχωρίᾳ ὄντες· ὁμῶς πάντα στέγομεν καὶ πείναν, καὶ δίψαν, καὶ θυμὸν· ἵνα μή τις ἐγκοπή γένηται, τούτέστιν, ἡ σμικρὰ καὶ ἡ τυχοῦσα ἀναβολή, εἰς τὸ εὐαγγέλιον καὶ τὸ κήρυγμα.

13. The Apostle now employs, in proof of his right to be supported by the Church, an example taken from the Mosaic Law, and the Priests and Levites, who lived chiefly on the offerings of the Temple. See Vitringa de Syn. p. 74.

13. οὐκ οἶδατε ὅτι, &c. "know ye not (i. e. ye all know) that those," &c. Οἱ τὰ ἱερὰ ἐργαζόμενοι, "qui sacra faciunt," "sacris operantur." (See Schleus. Lex.) Here we are to understand the Levites and inferior Priests. And so most Commentators, including Wetstein, who, in this view, cites Hom. Od. 1, 101. οἱ τε θεοῖσιν ἱερὰ τε ῥέγουσι καὶ ἐξαίτους ἐκατόμβας. Perhaps, however, the Apostle intended an *antithesis*, which may be best preserved by rendering: "Those that attend to the business of the Temple, live of the temple;" i. e. by metonymy, "of the offerings of the temple." Theophylact here has the following fine remark: οὐκ εἶπε δὲ, ἐκ τῶν προσφερόντων ἐσθίουσιν, ἀλλ' ἐκ τοῦ ἱεροῦ· ἵνα μήτε οἱ λαμβάνοντες αἰσχύνωνται, ὡς παρὰ ἀνθρώπων τρεφόμενοι, μήτε οἱ δίδόντες ἐπαίρωνται.

The following clause, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τ. σ., is added by a sort of parallelism; though it seems to designate the superior Priesthood. So Theophylact. Προσεδρεύω signifies to *closely attend on* or *to* any thing,* in which sense it occurs in the Classical writers. (See Bos, Obs. S. 112, Kypke, and the note on 7, 35.) The word is, however, especially applied to attendance on sacred duties.† By the θυσιαστ. is meant "the duties of the altar."

13. τῷ θυσιαστηρίῳ συμμερίζονται. Most recent Commentators, after Kypke, consider the συμμ. as put for the simple μερ. But this way of wrapping

* In illustration of which, Kypke and Munthe cite Diodor. Sic. Ecl. 1, 40. ἵνα προσεδρεύωσι ταῖς τοῦ Θεοῦ τιμαῖς. Joseph. c. Ap. 1, 7. τῇ θεραπείᾳ τοῦ Θεοῦ προσεδεύοντες. And Heb. 10, 7. προσέσχηκε τῷ θυσιαστηρίῳ. Joseph. 2, 8. προσέναι τῷ θυσιαστηρίῳ.

† So Grotius: "Sacerdotes, quorum erat extā aris imponere, partes autem sibi retinere, Levit. 7, 6. ideo rectè hic, *partiri cum ipso altari*, tam de Sacerdotibus quam de Levitis. Vide Deut. 18, 1." He also compares a similar figure in Eurip. Ion. βῶμοι μ' ἐφ'ερβον. The mode in which the victim was divided between the priests and the offerers is thus explained by Theophyl. Τῶν θυομένων τὸ μὲν αἷμα προσεχείτο τῷ θυσιαστηρίῳ, καὶ τὸ στέαρ ἐθυμᾶτο τῶν δὲ κρεῶν ἀφαίρεμά τι ἐλαμβάνειν ὁ ἱερεὺς· οἷον τὸ στηθύνον καὶ τὸν δεξιὸν βραχίονα, καὶ τὸ ἀνυστρον· τὰ μέντοι ὀλοκαυτώματα, μένου τοῦ θυσιαστηρίου ἐγίνοντο.

up matters, however convenient, is never justifiable when further knowledge is attainable. Chrysostom and the Greek Commentators show the force of the σύν; and they have been followed by Grotius, Vorstius, Crellius, Beza, Mede, and others.*

Here Wetstein cites a very similar sentiment in Joseph. b. 5, 13, 6. ἔλεγεν, αἷς δεῖ μετὰ ἀδείας καταχρήσασθαι τοῖς θείοις ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι.

Vitranga de Synag. Vet. p. 73. has shown how this applies to the case of the support of a Christian Ministry.

14. The Apostle finally establishes this privilege of the Priesthood on the order of our Lord Jesus Christ; adducing, as Theophylact remarks, the strongest argument last.

14. οὕτω καὶ ὁ Κύριος διέταξε. "Thus also the Lord has ordained, or appointed, that those who preach the Gospel should live by the Gospel." Theophyl. explains it, διετάξετο, (i. e. διάταγμα ἐποίησε) ἐνομοθέτησε. The expression ζῆν ἐκ or ἀπὸ τινος, as used of food, or any business which provides a living, is illustrated with examples by Kypke. On the sense of εὐαγγέλιον the old Commentators unnecessarily perplex themselves. It simply signifies the alimony apportioned to the preachers of the Gospel by the Church, which, according to the direction of our Lord, is to be a *living* to the preacher.† In this view, Theophylact shrewdly and truly remarks: καὶ ζῆν εἶπεν, οὐκ ἐμπορεύεσθαι, οὐδὲ θησαυρίζειν.

Semler observes, that this is a "*sententia, quæ faciliè corrumpitur, si qui id faciunt consilium princeps et præcipium, ut habeant, unde vivant; cùm sit ordine posterius.*"

* So Theophol. τὴν διανεκὴ δουλείαν καὶ καρτερίαν διὰ τῆς προσεδρεύας ἐνδείκνυται.

† So a Rabbinical writer cited by Schoettg. "*Quomodo res comparata est cum discipulo sapientis s. viro docto? Resp. Incolæ urbis ejus tenentur opus facere pro illo: is enim relinquit jucunditatem suam, et studet iis rebus, quæ Deo gratæ sunt.*"

15. Now comes what Crellius calls the second part of the chapter. The Apostle has thus far asserted his right to receive maintenance from the Church. Now he shows that he has not used this power, lest he should hinder the salvation of any.

15. οὐδένι τούτων, "not any one of those privileges (before mentioned, ver. 7, 8, 9, 11, 12, & 14.), though as an Apostle I was free to use them."

15. οὐκ ἔγραψα δὲ τ., "I have not, however, made these representations," ἵνα οὕτω γίνηται ἐν ἐμοί, i. e. literally, "that it may be (henceforth) so in me." A Hebrew expression, equivalent to, "that the same alimony may be assigned to me."

15. καλὸν γὰρ μοι μᾶλλον ἀποθανεῖν ἢ—κενώσῃ. The γὰρ shews that there is here an ellipsis of οὐχι, "No! for it were better for me," &c. Most recent Commentators join καλὸν and μᾶλλον, and take them as put for καλλίον, by a Hebraism. I would rather, however, treat the μᾶλλον as out of place. The construction is this: καλὸν γὰρ μοι ἐστὶ ἀποθανεῖν μᾶλλον ἢ, &c. This syntax of καλὸν with the dative occurs also in Matt. 18, 8 & 9. 26, 24. Mark 9, 42. 43 & 47. The modern Commentators, however, treat this as an *hyperbole* for "molestissima quæque perpeti malem."* But it is not necessary (nor indeed reverent) to resort to this principle here. Theophylact well paraphrases: Αἰρουμαι μᾶλλον διαφθαρῆναι μίμῳ, ἢ, &c.

The construction ἢ ἵνα τις κενώσῃ is anomalous, and perhaps idiotical or Hebrew. It is equivalent to, "rather than that any one should," &c. The var. lect. have arisen from the endeavours of the librarii to remove the irregularity. Τίς κενώσῃ, "should make void, show to be vain, by having to say that I took wages." Τὸ καύχημά μου, "that whereof I may well be proud;" (as 2 Cor. 1, 14.

* And Wetstein cites Sophocl. Aj. 1328. ἐπεὶ καλὸν μοι τοῦδ' ὑπὲρ πονουμένῳ θανεῖν προδήλως μᾶλλον, ἢ τῆς σῆς ὑπὲρ γυναικὸς. Demosth. Phil. 3. τεθνᾶναι γὰρ μυριάκις κρείττον, ἢ κολακεία τι κοιῆσαι Φιλίππῳ.

Rom 4, 2.;) namely, that of having preached the Gospel without remuneration. See 2 Cor. 11. and 1 Thess. 2, 9, & 10." *

16. εὖν γὰρ εὐαγγελίζωμαι, &c. "Rationem superioris dicti reddit Apostolus per occupationem." (Crellius.)

The scope of this difficult passage is little understood by our modern Commentators, except Crellius. It is best pointed out by Theophyl. (from Chrysost.) as follows: Τί λέγεις; οὐκ ἔστι καύχημά σοι τὸ εὐαγγελίζεσθαι, ἀλλὰ τὸ ἀδαπάνως κηρύσσειν· οὐκοῦν τοῦτο ἐκείνου μείζων; ἅπαγέ, φησιν· ἀλλὰ τὸ μὲν εὐαγγελίζεσθαι, ἐπιταγμὰ ἐστὶ καὶ χρέος, καὶ εὖν πληρῶ τοῦτο, οὐδὲν κατόρθωμα· οὐαὶ γὰρ μοι εὖν πληρῶ· δαρήσομαι γὰρ πολλὰ, ὡς τὸ ἐπιταγμα τοῦ δεσπότου μὴ ποιών. Τὸ δέ, ἀδαπάνως κηρύσσειν, προαιρέσεως φιλοτιμία· καὶ διὰ τοῦτο καύχημά ἐστι. So that εὖν γὰρ should not be rendered, with Doddridge, *if*, nor, with Macknight, *when*. Our English Translators have well rendered: "though I preach."

16. ἀνάγκη γὰρ μοι ἐπὶκείται. It is well remarked by Sclater, that we must here understand a necessitas hypothetica, namely, "if he would avoid punishment for disobedience to the commands of Christ so awfully laid upon him." And the same view is taken by Theophylact, who shows how reconcileable this is with free will.† The phrase itself is Classical, and is illustrated by Wetstein with several examples; as Zosim. 3. μηδεμίας — ἐπικειμένης ἀνάγκης. Xenoph. Polit. Laced. ἐπιτιθέναί ἀνάγκην. Demosth. ἀνάγκας ἐπιθεῖς.

The following words more strongly state the ne-

* Theophylact well illustrates the force of the term thus: καύχημα δὲ εἶπεν, ἵνα τὴν ὑπερβολὴν τῆς χαρᾶς δείξῃ· ἴσως γὰρ ἄν τις εἶπεν, ὅτι ἀληθῶς οὐκ ἐλάμβανε μὲν, πλὴν στένων καὶ ὀδυνώμενος τοῦτο ἐποίει· τοσοῦτον οὖν, φησὶν, ἀπέχω λυπεῖσθαι, ὅτι καὶ κανχῶμα. And So Theodore: Καύχημά καλεῖ προῖκα κηρύττων, καὶ ὑπερβαίνειν τὸν κείμενον ὅρον.

† See Petav. Dog. Theol. 204. And this may be well illustrated by Liban. Or. 5. p. 198 D. δικαστῇ δ' ὑπηρετηκῶτι νόμοις οὐκ ἂν ὑφείλοιο χάρις· ἂν γὰρ ἦν αὐτῷ κατ' ἀνάγκην πράττειν, ἔπραξε.

cessity, and illustrate it *e contrario*. Οὐαὶ δὲ μοι ἐστὶν ἐὰν μ. ἐ., “the woe of severe punishment, as a transgressor.* So Maimonid. (cited by Grot.) “Si quis defugiat, eveniet ei quod Jonæ, aut pejus aliquid.”

Crellius well explains the sense in which the Apostle here uses καύχημα, namely, “something which any one has done without being impelled by Divine injunction and command, which if he had not done, he would have deserved severe punishment, but which he has undertaken of his own accord, and thus expects a peculiar reward, without any danger of punishment.”

17. εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω, “if, for instance, I do this,” &c.

The sense of this difficult verse is best cleared up by the Greek Commentators. In determining it, the peculiar use of ἐκὼν and ἄκων (which are in the best Greek writers perpetually opposed to each other) must be attend to.† Theodoret says they are put οὐκ ἐπὶ γνωμῆς, ἀλλὰ διδάσκων ὅτι νόμον ἐπλήρου δεσποτικὸς. And so also the Schol. Cod. A. ap. Matth. p. 229. But the passage is best explained by Œcumen. 503 A. εἰ γὰρ ἐκὼν τοῦτο πράσσω, (ποῖον; τὸ ἀδάπανον τιθέναι τὸ εὐαγγέλιον,) μισθὸν ἔχω, ὅτι καὶ τοῦ κυρίου λαμβάνειν ἐπιτρέψαντος, οὐκ εἴληφα. Ἡ ΟΥΤΩΣ. Εἰ γὰρ τὸ κηρύσσειν τὸ εὐαγγέλιον τῆς ἐμῆς ἦν ὅλως φιλοτιμίας, καὶ οὐδεμία μοι ἀνάγκη ἐκ τῆς δεσποτικῆς ἐντολῆς ἐπέκειτο, εἰκότως ἐπὶ τούτῳ μισθὸν μέγαν ἡλπίζον, καὶ ἐξῆν μοι ὡς ἐπὶ ἰδίῳ κατορθώματι καυχᾶσθαι, εἰ δὲ ὡς διακονίαν καταπιστευθεὶς καὶ ἀνάγκην ἔχων ὑπηρετεῖν, τοῦτο πράσσω, οὐκ ἔτι ὅμοιος ὁ μισθὸς ἔπεται, οὐδ' ἔστιν ἐπὶ τούτῳ καυχᾶσθαι· ἐπὶ τίνα οὖν ἐστὶ λαμπρὸς ὁ μισθὸς καὶ τὸ καύχημά; ἐφ' ᾧ κηρύσσειν μὲν ὡς προσετάγη τὸ

* So Chrysostom explains: ἃ μὲν γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται, πολὺν ἔχει τὸν μισθὸν κατὰ τοῦτο· ἃ δὲ ἐν ἐντολῇ τάξει, οὐ τοσοῦτον.

† Œcumen. 503 c. explains their difference thus; ἐκὼν μὲν, ἐνθα καὶ λογισμὸς συνενδοκεῖ, ἀβαρῶς φέρων καὶ χαίρων ἐπὶ τῇ γινομένῳ, ἄκων δὲ, ἐνθα μετὰ βίας καὶ ἀνάγκης τοῦ λογισμοῦ τοῦτο πράσσει.

εὐαγγέλιον, μηδὲν δὲ ἐκ τοῦ κηρύγματος, μηδ' ὅσον ἀποδῆν λαμβάνειν, ἀλλὰ ἀδαπάνως καὶ δωρεὰν ὑπηρετεῖν τῇ διακονίᾳ· εἰ δὲ ἄκων εὐαγγελίζομαι· ἄκων δὲ λέγει, ὅτι οὐκ αὐτοῦ ἔργον τι φιλοτιμία τοῦ κηρύγματος, ἀλλὰ τοῦ Χριστοῦ ἐπιταγή· οὐκ εἶπεν, οὐκ ἔχω μισθόν, ὡς ἄνω, ἀλλ' οἰκονομίαν πεπίστευμαι, δεικνὺς ὅτι καὶ τοῦτο μισθός, ἀλλ' οὐχ ἐκεῖνος το, ἀδαπάνως κηρύξαι.

Thus, I conceive, is established the true sense of this difficult passage, which has exceedingly perplexed our English Commentators. (See Hammond, Whitby, Macknight, and Slade.) After ἄκων must be understood from the context *πράσσειν ἀνάγκη, do it I must, for οἰκονομίαν πεπίστευμαι*. This latter, indeed, would not deprive us of a reward, but exclude any καύχημα. Thus ἔκων refers to his *preaching the Gospel gratuitously*; ἄκων, to the *doing it for recompense*. Mr. Valpy, I must observe, has of all our English Commentators come the nearest to the sense.

Οἰκονομίαν, “munus Apostolicum.” Οἰκονομίαν πεπίστευμαι is equivalent to ἐμοὶ πεπιστεύεται οἰκονομία. This construction also occurs in Rom. 8, 2. (where see the note,) and Gal. 2, 7. πεπίστευμαι τὸ εὐαγγέλιον, and often elsewhere. Classical examples may be seen in Wess. on Diod. Sic. 19, 58.

18. τίς οὖν μοί ἐστιν ὁ μισθός; “What, then, is my reward?” There is here a difficulty, which Mede would remove by cancelling the interrogation. But this would make bad Greek, and destroy the energy of the sentence.

With respect to the following words, “*what reward?*—that of preaching the Gospel free of expence,” there seems something strange. Now some modern Commentators, as Wetstein, Rosenmuller, Jaspis, and Krause, recognize an *argutè dictum*; q. d. “What is my reward? Why, truly, to receive no reward at all!” But though I do not deny that such expressions occasionally occur in our Apostle, yet they are not to be *unnecessarily* multiplied. Nay this is inconsistent with the serious air

observable in the words following, which are subjoined, as Œcumen. observes, to *explain* the preceding, ἐπειδὴ ἀσαφῶς εἰρήκει. The difficulty complained of has been occasioned by the peculiar use of μισθός, which is explained by Theophyly. ὁ μείζων μισθός καὶ καυχήματος ἄξιος: and by Theodoret καύχημα. This is, I think, nearly, the sense; but it is more regularly elicited by Piscator, Vorstius, and Crellius, who take the word to denote, by metonymy, the cause of reward; q. d. (as Crellius suggests,) “Quid igitur est quod mihi in hoc munere obeundo singularem mercedem afferre potest et efficere, ut jure gloriari possim?” (See Hammond, Whitby, and Bp. Hall ap. D'Oyley.) This seems to be the complete sense.

Grotius and others take μισθ. for *hope* of reward. But this is wandering too far. The Philological Commentators have given many examples of this use of τιθέναι for ποιῆσαι, which is indeed very trite. It may suffice to refer the student to St. Thes. or Schl. Lex. Ἀδάπανον, *gratuitous*, costing nothing. So Diod. Sic. 1, 6. ἐστὶ ὁ μὲν ἔπαινος ὡς ἂν τις εἴποι, ἔπαθλον ἀρετῆς ἀδάπανον, ὁ δὲ ψόγος τιμωρία φαυλότητος ἀνευ πληγῆς.

Καταχρῆσασθαι is rightly taken by the antient Commentators, and the best modern ones, for χρήσασθαι, *use*, which is more agreeable to the context. Yet as the *exercising* any such power to the uttermost may be called a kind of abuse, and would have been so in the peculiar circumstances of St. Paul, the word may *admit* the other interpretation.

19. ἐλεύθερος γὰρ ὢν ἐκ πάντων, &c. “Jam alio modo ostendit se libertate suâ non in quavis re uti, sed multa humaniter tribuere aliis, multa sibi denegare ipsi solere.” (Krause.)

Ἐλεύθερος ἐκ πάντων some understand of *persons*; others, of *things*. (See Pole.) Krause renders the ἐκ πάντων, “ex omni parte.” But this the usus loquendi will not permit. The Greek Commentators

(rightly, I think) refer it to *persons*; which, indeed, the antithesis requires. The *ἐκ* is for *ἀπὸ*, is an Hellenistical idiom.

19. *παῖσιν ἑμαυτὸν ἐδούλωσα*. This may be considered in a two-fold view. 1. "I have enslaved myself to all, acting as their servant, and declining no labour in their service." 2. "I have acted like a servant, by making myself subservient to their humours, and by yielding to their prejudices. And this not as a *κολαξ*, but *ἵνα τοὺς πλείονας κερδήσω*, "that I might gain the more."* Here there is evidently, as Chrysost. says, an hyperbole.

On the sense of *κερδήσω* it is not necessary to *press*, with some Greek and early modern Commentators.† It is equivalent to *σῶσω*, which is read in some MSS. (by a gloss,) and signifies to *gain over* to the Christian religion, and put in the way of salvation. One may compare Matt. 18, 9. *ἐκερδησας τὸν ἀδελφὸν σου*, "brought him over to a right mind." See also 1 Pet. 3, 1. Krause compares Heliodor. 4, 18. *ἵνα ἐκ πάντων μόνους ἀλλήλους κερδήσωσι*.

20. Here we have a general position illustrated with special examples. (Crellius.)

20. *ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαίος*. By *Jews* almost all Commentators understand the Judaizing Christians. But if *κερδήσω* have the sense just laid down, it must chiefly refer to the *Jews*; and the following words will be a repetition of the same sentiment.

By *κερδήσω* we are not to understand that Paul only brought men over to his *own party*.‡

* I know not why some Commentators should treat the article as pleonastic. We perceive the force of it in our own language, and the Greek, it seems, had a similar idiom. Grotius well renders *eo plures*, by which is not meant *more than the other Apostles*, as some explain, but *more than he otherwise would*. Theophylact remarks, that the Apostle does not say *all*; for that were impossible.

† Though it is prettily observed by Œcumen. *εἶδες ἀγαπῇν; κέρδος ἰδίων ἡγεῖται τὴν ἑτερῶν σωτηρίαν*.

‡ As is done by Chrysost. 383, 33., and also Whitby ap. Slade. "By the first clause we may understand those who were actually

Theophylact observes, that we have *ὡς Ἰουδ.*, not *Ἰουδ.*, by which is meant the observation of their rites and ceremonies. That Paul did comply with the Mosaic requisitions in regard to *meats*, we have every reason to suppose. In regard to *vows*, we have an example at Acts 21, 17.; of *circumcision*, in his causing Timothy to be circumcised (Acts 16, 1.); and many other instances, including his regular attendance on the worship of the Synagogue, wherever he was. (See Acts.) To this, also, Rosenm. refers the Judaical mode of teaching and explaining the Scriptures of the Old Testament pursued by St. Paul, in which he “accommodated himself to the ideas and methods of thinking of the Jews.” And so Krause, who regards the whole Epistle to the Hebrews as a proof and exemplification of this *accommodation*.” This, however, is liable to objection, and leads to many difficulties, to which I cannot now advert. See note on 1 Corinth. 15, 4.

Here Bulkeley compares Demophil. p. 24. “It is the part of a musician to put his instrument in tune, and of a wise and well instructed man to accommodate himself to every mind.”

20. τοῖς ὑπὸ νόμον. Most Commentators explain this, τοῖς θελουσιν εἶναι ὑπὸ νόμον: and they refer to Gal. 4, 21. where there is the complete phrase. But according to the interpretation above suggested this is not necessary.

21. τοῖς ἀνόμοις. By these are not meant, as Lightfoot supposes, the *Sadducees*, but, as the Greek Commentators, Grot., and the best moderns explain, the *Gentiles*, to whom the Law was not given, and who are therefore, in Rom. 2, 12 & 14., described as οἱ νόμον μὴ ἔχοντες. To these the Apostle became *ἄνομος*, by not observing the ceremonies of the Mosaic Law. See Gal. 2, 11. This use of the word being, however, irregular, the Apostle *explains* it by the

Jews; by the second, those who were professedly converted to Christianity, and yet retained their prejudices in favour of many doctrines of the law.”

parenthetical clause *μὴ ὦν ἄνομος Θεῷ*, which signifies, "not wishing thereby to say, under no Divine Law," *ἀλλὰ ἔννομος Χριστῷ*, "but under law towards Christ and the precepts of the Christian Religion." (See Theoph.) Thus Whitby paraphrases: "obedient to the law of Christ, and taking care, notwithstanding, to do nothing contrary to the moral law of God, and to the rules of Christianity."

22. *ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής*, ἰ. τ. ἀ. κ. By the *ἀσθ.* are meant *Christians*, as yet weak in faith, i. e. in the persuasion of certain things, such as were those who still doubted as to things in the Christian religion indifferent. (Crell.) See supra, 8, 16, 11 & 13. (and the notes there,) and Rom. 15, 1.

How far the Apostle carried these compliances, and where he stopped, is well stated by Mackn., as follows: "These compliances with the prejudices of the weak he showed only to gain their good will.* For when the Judaizing teachers insisted on the observance of any of the rites of the law as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. 2, 3, 5 & 14.

22. *τοῖς πᾶσι γέγονα τὰ πάντα ἰ. π. τ. σ.* The Apostle sums up the whole at once.

Krause renders: "propter omnes, in omnes me mutavi formas." This phrase Kypke has illustrated with several examples, the most apposite of which is Joseph. Vit. 1019. *παντοῖος μὲν οὖν ἐγενόμην· πειθῶν αὐτοὺς φείσασθαι τῶν ἀνδρῶν.* And so Lucian. de Morte Peregr. (cited by Krause): *ἅπαντα γὰρ δόξης ἕνεκα γενόμενος, καὶ μυρίας τροπὰς τράπομενος.* Thus the Apostle means to say that he was *εὐτραπέλος*, in a good sense. So Grot.: "Prudentis est, non inhæ-

* Yet, as Theophyl. observes, he sometimes kept out of sight doctrines at which he thought his hearers might stumble; as when, in addressing the Athenians, he spoke of Jesus Christ as a *μαρ.* In fact, as Theophyl. observes, you sometimes see him not speaking plainly either concerning the Deity of the Son or of the Holy Spirit, because of the weakness of his hearers; and *thus* to the weak became he weak.

ρερε τοῖς καθ' ὅλου, sed spectare τὰ καθ' ἕκαστα." Chrysost. illustrates the expression in question thus : Εὐτράπελος λέγεται ὁ ποίκιλος, ὁ παντόδαπος, ὁ πάντα γινόμενος. But, to return to the Apostle, οὐ πρὸς τοὺς καιροὺς (to use the words of Theodoret) μεταβάλλετο, ἀλλὰ τὰς τῶν ἄλλων ὠφελείας πάντα ἐπραγματεύετο.

Πάντως. This is by almost all modern Commentators rendered *omni ratione*. And this indeed may seem to strengthen the antithesis : but the sentence is sufficiently antithetical without ; and I am inclined to assent to the Greek Commentators and Crell., who take it in the sense *utique, saltem*. So Hesych., πάντως ἴσως. And perhaps such is the sense at Acts 28, 4. This agrees better with the following words *τινας, some* ; by which is placed in a strong point of view the Christian philanthropy of Paul, who so yielded to all, ἵνα καὶ ὀλίγους σώσῃ, (to use the words of Theophyl.), for (as observes Theodoret) he knew that *all* to whom he addressed himself would not attain salvation. It is remarked by Theophyl., that "the *τίνας* was used, to encourage his converts." And one may add, that it was said *modestè*.

It is strange that some Critics should have contended for the reading *πάντας*, which, though supported by some very antient MSS. and Versions (chiefly the Vulgate), and some Latin Fathers, may justly be regarded as a paradiorthosis, originating in doctrinal mistake. Hence it occurs in the interpolated and *emended* Cod. Cant.

23. τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον. These words are susceptible of two or three senses. (See the Greek Commentators and Crell.) To me the following seems to deserve the preference : "This I do for the Gospel's sake," i. e. for its further propagation. See ver. 12.

23. ἵνα συγκοινωνῶς αὐτοῦ γένημαι, "that I might be a partaker of its benefits." So Vorst., Crell., Grot., Rosenm., and Krause.

24. οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ, &c. Now comes the *third* part of the chapter, in which the Apostle

admonishes the Corinthians, after his example, to press forward to the prize proposed in the Gospel, and in all things lawful so to conduct themselves as not to be an offence to any. (Crell.)

Here we have an agonistical metaphor *, and one of extraordinary vigour and beauty, and especially appropriate when addressing those whose city was so particularly famous for its games, called the Isthmian, and on the victors at which Pindar has written so many fine odes. On these Wolf refers to Fabric. Bibl. Antiq. p. 625. The great Thesaur. Antiq. of Græv. and Gronov. may also be consulted, or Potter's Antiq. Of the *five ἀγῶνες*, boxing, running, wrestling, leaping, and quoiting, the Apostle here alludes to the *two first*. The general instruction couched under this long-drawn metaphor, or allegory, is thus expressed by Theophyl.: Μὴ νομίσητε ὅτι ἐπεὶ δὲ ἐπιστεύσατε, καὶ εἰς τὸ σταδίου τῆς ἐκκλησίας εἰσῆλθετε, ἤδη ἀρκεῖ τοῦτο ὑμῖν εἰς σωτηρίαν· ὥσπερ οὐδὲ ἐκείνοις τὸ τρέχειν ἀπλῶς, εἰ μὴ προσγένηται καὶ τὸ, ἀμέμπτως, καὶ τὸ μέχρι τέματος· διό καὶ μόνος λαμβάνει τὸ βραβεῖον ὁ οὕτω δραμίων· ὅπερ ὑμεῖς κινδυνεύετε μὴ λαβεῖν, διὰ τὴν τελειότητα δῆθεν τῆς γνώσεως καταφρονούντες, τῶν ἀδελφῶν, καὶ τῶν εἰδωλοθύτων ἐμπορουμένοι. So also Œcumen., whose matter, as well as the above, is derived from Chrysost.

In the sentence οἱ ἐν σταδίῳ τρέχοντες, πάντες τρέχουσι, Grot. rightly remarks on the use of the *participle* for the *noun* σταδιοδρόμοι, and also the *trajectio* of πάντες, which, however, seems doubtful. The sense is: “all the racers run, but one only ob-

* Similar ones are cited by Wets. from Joseph. Bell. 1, 21, 8. Lucian de Gymn. 13. Philo t. 1, 63, 28. t. 2. p. 463, 10. Dio 28. p. 291. I add Plato 760 E. Τι δὲ οὐχ οἱ μὲν δεινοί τε καὶ ἀδικοὶ δρῶσιν ὅπερ οἱ δρομεῖς, ὅσοι ἂν θέωσιν εὐ ἀπὸ τῶν κάτω, ἀπὸ δὲ τῶν ἄνω, μὴ; τὸ μὲν πρῶτον ὀξέως ἀποπηδῶσι, τελευτῶντες δὲ, καταγέλαστοι γίνονται, τὰ ὅσα ἐπὶ τῶν ὤμων ἔχοντες καὶ ἀστεφάνωτοι ἀποτρέχοντες· οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ, εἰς τέλος ἔλθοντες, τὰ τε ἀθλα λαμβάνουσι καὶ στεφάνονται· οὐχ οὕτω καὶ περὶ τῶν δικαίων τὸ πολὺ συμβαίνει; πρὸς τὸ τέλος ἐκάστης πράξεως καὶ ὁμιλίας καὶ τοῦ βίου εὐδοκίμοῦσι τε καὶ τὰ ἀθλα παρὰ τῶν ἀνθρώπων φέρονται;

tains the *βραβεῖον*, or crown adjudged by the *βραβεύται*, or umpires, to the victor." See Etym. Mag. and Schol. on Pind. Ol. 1. all cited by Wets.

24. οὕτω τρέχετε, &c. "so do ye run (your spiritual race), that ye may obtain the prize (of your high calling in Christ Jesus)." *Καταλαμβάνειν* literally signifies, to *lay hold of*, *obtain*. On the sense of these words Wolf has copiously treated. It is here well remarked by Theodoret: Ἐκεῖ πολλῶν ἀγωνιζομένων, εἰς ἀνακηρυττεται μόνος, ἐνταῦθα δὲ τῶν καλῶς ἀγωνιζομένων ἕκαστος ἀξιοῦται τῆς ἀναρρήσεως.

25. πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται. Here again we have a participle for a noun, ὁ ἀγωνιζόμενος for ἀγωνιστής. Πάντα is for κατὰ πάντα, a very common ellipsis. The sense is, "not by this or that only, but all things." The sense of ἐγκρατεύεται is copiously illustrated by the Commentators, especially Grot. and Wets.*

The application to the Christian *agonistes* is very obvious, and is copiously illustrated by the modern Commentators, who, however, do not enough indicate, that the words, though they represent virtues of which the Apostle had set them an eminent example, yet they are intended especially as a censure on the prevailing vices of the Christians at Corinth, as their want of charity, luxury, fornication, drunkenness, &c.; though this is softened by ἐγὼ τοίνυν, thus I, for example, at the next verse. The antient

* The most apposite passages cited are Epict. c.35. θέλεις Ὀλύμπια νικῆσαι; κφγῶ, νῆ τοὺς θεοὺς, κομψὸν γὰρ ἐστὶν ἀλλὰ σκόπει καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἀπτον τῶν ἔργων. Δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένη, ἐν αὔματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἐτυχεν ἀπλῶς, ὡς ἱατρῷ, παραδεδωκέναι σαντὸν τῷ ἐπιστάτῃ, εἴτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Horat. A. P. 412. Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, su davit et alsit; abstinuit Venere et vino.

Examples of the temperance and abstinence of the agonistæ may be seen in Ælian. V. H. 3, 30. 10, 2. 11, 3. where see the Interpreters and Spanh. on Julian. Orat. p. 101. Pausan. Eliac. 2, 7. Themist. p. 5. Wets. remarks, that the preparatory training of these ἀγωνισταὶ occupied ten months.

Commentators excellently trace out the scope of the passage.

25. ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν. Supply *τρέχουσι καὶ ἐγκρατεύονται* from the context. "They do it to obtain a corruptible, fading crown;* but we an incorruptible, amaranthine crown of glory;" (as is said 1 Pet. 5, 4.) Rosenm. observes, that these victors enjoyed other honours and emoluments; as we find from Vitruv. Archit. 9. Præf. The Apostle, however, is only speaking of that which they especially strove after, the *crown*; though certainly it carried with it other and more solid advantages, which to coarser minds might have most weight. So Plat. de Leg. 8. (cited by Krause): οἱ μὲν ἄρα νίκης ἕνεκα πάλης καὶ δρόμων καὶ τῶν τοιούτων ἐτόλμησαν ἀπέχεσθαι λεγομένου πράγματος ὑπὸ τῶν πολλῶν εὐδαίμονος· οἱ δὲ ἡμετέροι παῖδες ἀδυνατήσουσι καρτερεῖν, πολὺ καλλιόνες ἕνεκα νίκης;

26. Ἐγὼ τοίνυν οὕτω τρέχω, "I therefore (for example) so run." For it is truly remarked by Theodoret, προστίθῃσι καὶ ἑαυτὸν ἅντι τοῦ παραδείγματος. So also Chrysost. and Theophyl.

26. ὡς οὐκ ἀδήλως. To these words various senses have been assigned, which may be seen in Pole, Wolf, and Slade. They are explained by Chrysost., Theophyl., Œcumen., the Syr., Crell., and Pearce, "not without purpose," πρὸς σκόπον βλέπον (as Phil. 3, 4. κατὰ σκόπον διώκω), not εἴκη, μάτην." And they think it levelled against the vices of the Corinthians. But this interpretation seems too violent and harsh. No proof is adduced of such a sense of ἀδήλως. The only interpretation that deserves any attention is that which I shall now proceed to detail, and which

* So Anthologia: "Ἀθλα δὲ τῶν κότινος, μῆλα σελῖνα, πιτῦς. See also passages of Philo, Basil, &c. cited by Grot. To which I add Aristoph. Eq. "Ὡσπερ Κοινᾶς στέφανον μὲν ἔχων αἶον, δίψη δ' ἀπολωλώς. Schol. on Ap. Rhod. 3, 1238. ἐτίμησεν, ὡς ἔδει, τῷ ἀγῶνι τῷ Ἰσθμικῷ, ἐν ᾧ οἱ νικῶντες πίτνι ἐστέφοντο πάλαι, ὕστερον δὲ ξηρῷ σελίνῳ. An anonymous writer ap. Plut. Symp. 5, 6, 3. p. 676 D. Τὰ δὲ Ἰσθμὶ ἀποδοίμην ἂν ἡδέως ὅσου Ὁ τῶν σελίνων στέφανος ἐστὶν ὄνιος.

seems to be the true one, namely, that of Theodoret, the Vulg., Beza, Luther, Hamm., Wells, Elsner, Wolf, Kypke, Hardy, Rosenm., Schleus., Krause, Slade, &c., who take ἀδήλων for ἐπ' ἀδήλῳ, "quasi dubio exitu, obscurâ et ancipiti victoriâ." So Theodoret: οὐ γὰρ ἀδήλος μοι στέφανος. Elsner confirms this interpretation from Lucian de Gymn. 398. εἴτ' αὖ Σολῶν, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι ποιοῦσι and Herm. p. 555. Krause adds Xen. Mem. 1, 1, 6. and compares Gal. 2, 2. Indeed, I remember to have met with the phrase frequently in the best Greek writers.

26. οὕτω πυκτεύω. A pugilistic metaphor. On the pugilism of the antients see Buretti Acad. Inscript. Fr. 3, 255. Ὡς οὐκ ἀέρα δέραν, i. e. "not in vain," "not striking an empty or useless blow." The *mode* in which the cestus were fastened to the hands and other such matters may be sought for in the writers on Gr. Antiq. There were many ways in which the pugilists *might* beat the air, either in *private exercise*, or as a *prelude to the contest*, or in *the contest itself*, when missing their aim;* all which are illustrated by Faber in Agonist. and especially by Kypke in loc. The *last* would seem to be the one meant by the Apostle.

The true sense intended is thus expressed by Rosenm. (partly from Kypke): "Dicit igitur Paulus, se pugilatu certare, conatibus non temerariis aut incertis, neque cum hoste, qui ictus hos declinare et

* On which Kypke observes: "Dum in ipso certamine cum adversario agiliori et exercitatiuri conflagabant, qui ictus eorum aptâ corporis contractione, incurvatione, declinatione evitabat." This he illustrates from a kindred passage of Philo, p. 121. Τὸ δὲ συμβέβηκεν ἀθλητῇ πυγμῇ ἢ παγκράτιον περὶ νίκης καὶ στεφάνων ἀγωνιζομένῳ οὗτος μὲν οὖν τὰς ἐπιφερομένας πληγὰς ἐκατέρᾳ τῶν χειρῶν ἀποσεύεται, καὶ τὸν αὐχένα περιάγων ὥδε κἀκεῖσε τὸ μὴ τυφθῆναι φυλάσσειται· πολλάκις δὲ καὶ δακτύλοις ποδῶν ἄκροις ἐπιβεβηκὼς πρὸς ὕψος αὐτοῦ ἐξάρας ἢ στείλας καὶ συναγαγὼν ἐμπάλιν, κατὰ κενὸν φέρειν τὰς χεῖρας τοῦ ἀντίπαλον ἠνάγκασε, σκισμαχίᾳ τινὶ παραπλήσιον δρῶντα. I add, Ariosto Orli. Fur. canto 2, 51. Feri Gradasso il vento e l'aria vana, & Herodot. 1, 172, 12. τύποντες δώρασι τὸν ἥερα.

effugere possit, sed pugnare se cum semet ipso, ita ut non minori cum effectu quàm nisi corpus suum scil. τὸν πάλαιον ἄνθρωπον obtundat atque subigat."

27. ἀλλ' ὑπωπιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ. Ostendit quo pacto non pugnet: nunc etiam docet quo pacto pugnet.—Contunditur autem corpus nostrum, cùm a rebus ipsi alioquin gratis cohibetur, et ad res insuaves peragenda adigitur. (Crell.)

The Apostle continues the pugilistic metaphor; for ὑποπιάζειν signifies to *strike under the eye*, (or, as is vulgarly said, to *give any one a black eye*), *sugillare*, (which is from *sub* and γνάλον, the *jaws*); both pugilistic terms. I cannot but suspect that the ὑπὸ has reference to the *mode* in which the face is struck, when one combatant has the other under his left arm; which, I think, they call *fibbing*. Now as this kind of hitting is especially *punishing* (to use another technical term) to the adversary, and daunts and subdues him, so ὑποπιάζειν came at length to mean *treat with severity and harshness, subdue any one's spirit*; and in this sense it is here used, namely, to denote *repress and subdue evil inclinations*, and bring the disposition under the dominion of virtue and religion. The force of the term, and what the Apostle especially meant to hint to the Corinthians, is well stated by Chrysost. and Theophyl. Œcumen. rightly explains ὑπωπ. by δαμάζω, and δουλ. by ὡς δούλον ἄγω. And he paraphrases the passage thus: οὐκ ἀφήμι τῇ γαστρὶ καὶ τῷ σώματι τὰς ἡνίας, ἀλλ' περισφίγγω αὐτὸ, καὶ ὑποτάσσω,* which seems to correctly represent the sense.

Most Commentators here employ themselves in exemplifying this ὑπωπίασμος in St. Paul's life and habits, which were indeed calculated to bring the body under subjection. See 2 Cor. 11, 7. The most important point, however, (though little attended to by the modern Commentators,*) is, to notice that

* Grot. observes, that a similar use of the word occurs in Athenagoras; but he does not adduce any passage. I would compare Anacreon ap. Athen. Epist. ap. Casaub. Animadv. p. 782. ὡς μὴ πρὸς Ἐρωτα πυκταλίζω.

the Apostle meant these words (as the Greek Commentators suggest) as an indirect admonition to the Corinthians to bring *themselves* more under the subjection of the Gospel, lest after having been evangelized and placed in a state of salvation, they might, at last, be cast away, and become reprobate. (See Theophyl. and Œcumen.) And it is well observed by Chrysost. 389, 6., that to avoid giving offence, the Apostle ποιείται κοίνην τὴν παραίνησιν. This being the case, I do not see that such great stress can be laid on this passage as is done by those who attack the doctrines of Calvinism; nor that the passage gives any ground to suppose that the Apostle really had any doubts or fears as to his salvation. Yet it *implies* that the failure was *possible*, and therefore proves that persons *may* fall from a state of grace. See Bp. Bull's "Refutation of the Doctrine of Final Perseverance."

I must here notice another error, (for such I suspect it to be,) into which Commentators for the last century have run, namely, of fancying that the agonistical metaphor is kept up to the end of ver. 27. They render κηρύξας "after having acted as *herald* to others." And ἀδοκιμὸς, they tell us, was the term applied to any *prize-fighter* who failed to obtain the victory. But of this use of the latter word they adduce no example. The term was merely employed of those who were rejected and not allowed to *contend*, from bad character.† And as to the metaphor in κηρύξας it seems very doubtful, and tends to inextricable confusion of metaphor, by which the Apostle will represent himself both as an ἀγωνιστῆς and a κήρυξ. Neither was the κήρυξ of sufficient *dignity* ‡

* Grot., however, observes, "Tacitâ comparatione perstringit illos epulatores Corinthianos."

† So Chrysost. t. 5. p. 123. (cited by Wets.) εἰπὲ δὲ μοι, παρακαλῶ, ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν οὐχὶ ἴστηκεν ὁ κήρυξ βῶων μέγα καὶ ὑψηλόν, λέγων· εἴ τις τοῦτο κατηγορεῖ, μὴ δούλος ἐστί; μὴ κλέπτῃς; μὴ τρώπων ποιεῶν;

‡ Those who have read the Greek Dramatic writers, especially Aristophanes, will want no proof of this. See also Eurip. Suppl. 426., from Troad. 425., it appears that they were held in much the same estimation as Bumbailiffs with us.

for us to suppose that the Apostle could intend to represent *himself* under that character. Besides, there is no proof that the κήρυξ pronounced any such *exhortations* to the combatants as the Commentators tells us. It appears to have been merely his office to ask certain questions previous to the combatants engaging.

The Greek Commentators, and the modern ones, up to the time of Faber (in his *Agonist.*) Lydius, and Dr. Hammond, interpreted κηρυσσ. in the ordinary sense, viz. *preach, instruct*,* and recognized in ἀδοκιμὸς rather a metaphor taken from *bad money*, which will not *pass*, or be taken. So Schleus. Lex. The instruction here meant is well laid down by Theophyl. and Œcumen., as follows: "It is not enough for me to preach and teach, nor for you to believe and have faith, unless both you and I respectively show ourselves irreproachable, and subdue evil desires, bringing our passions into complete subjection to the Gospel."

I cannot conclude my annotations on this interesting portion of Scripture better than by employing the words of Dr. Macknight: "This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the Papists have erred in interpreting it literally, and in founding on the literal sense their fastings and scourgings, and bodily penances, whose influence, it is well known, is to nourishing superstition, and to make the pretended penitent careless of real holiness; but by no means to weaken his animal passions, or to correct his vicious conduct." In refutation of this perversion of popery see Dannhauer ap. Thes. Theolog. et Philolog. p. 533., Deyling Obs. Sacr. 288., and others referred to by Wolf.

* And so Wolf, who thinks this interpretation is to be adopted, especially "cùm non tam Apostolus, quàm Christus ipse, ut ἀγωνοθέτης, dici propriè possit renunciare victores."

CHAP. X.

On the connection of this chapter with the preceding matter, Commentators are not agreed. Some recent ones, as Krause, (and formerly Erasm.), contend that there is no connection at all intended, but a transition, or digression. It appears, however, to me that there *is* a very close connection between them ; and this has, I think, been well pointed out by all the Greek Commentators (especially Chrysost., who, in his Homily on this passage, takes in the first twelve verses of the following chapter), and, of the moderns, by Grot. and Crell. So the former : " The Apostle had just before described himself as mortifying the lusts of the flesh, that he may not fail of the hoped-for prize. He admonishes the Corinthians to do the same, and not to let themselves be lulled into security (as many then did, and now do) by the idea of the many spiritual *gifts* they had received from God ; for that by these they were not placed beyond danger, but were under so much the greater obligation to care and watchfulness." This he shows to be adumbrated in the circumstances of the Hebrew people, in which the wiser of the Hebrews recognised a type of the times of the Messiah. And so Theophyl. : Καταλέγει πίσων ἡξιώθησαν δωρεῶν οἱ Ἰουδαῖοι ἀπὸ Θεοῦ· καὶ δείκνυσι μετὰ τὰς δωρεὰς ταύτας, τοὺς πολλοὺς μὴ ἀρέσαντας τῷ Θεῷ. Ταῦτα δὲ λέγει, δεικνὺς ὅτι ὥσπερ ἐκείνους οὐκ ᾤκησε τὸ τοσούτων ἀπολαῦσαι δωρεῶν, ἐπεὶ δὴ τὰ παρ' ἐαυτῶν οὐ παρέσχοντο. Οὕτως οὐδὲ ὑμᾶς ἀφελήσῃ ἡ πίστις, καὶ τὸ μυστηρίον ἀξιωθῆναι πνευματικῶν, εἰ μὴ καὶ ἀξίους ἑαυτοὺς παράσχετε τῆς τοῦ Θεοῦ χάριτος. See also Bp. Pearce and Dr. Wells.

The connection, indeed, is apparent from the use of γὰρ, which has been edited by Griesbach from the best authorities. And if δὲ be retained, the sense will be the same, δὲ being used for γὰρ (see Schleus. Lex.) which might afford some ground for suspicion that γὰρ is only a gloss of δὲ.

1. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν. "I would not that ye should be ignorant." But *ignorant* they were not, and could not be. And yet, as Chrysost. observes, it shews that the Apostle did not consider them as very well informed. It is well remarked by Grot. that though they had read these things in the Old Testament, they had not sufficiently retained them in memory, or understood their more hidden sense: so that ἀγνοεῖν signifies *immemorem esse*; as in Rom. 6, 3. 7, 1. In the same manner the best Commentators explain; and Schleus. Lex. says it is an idiom formed on the model of the Hebr. עָרַל. Krause takes it to be equivalent to *scitote*. But this is too much in his way of wrapping up matters by a short cut to be satisfactory.

1. ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν. Semler very well prefaces this with, "Redite igitur, fratres, in istam vetustioris temporis historiam." And this for the purpose above detailed, namely, to show the consequences of resting too implicitly on God's favour, without endeavouring to approve themselves worthy of it.

The πάντες may appear to have nothing to do with the argument, and, as such, it is overlooked by all the Commentators except Crellius, who rightly regards it as meant to hint that not any of the *Egyptians*, and none but the Hebrews, experienced that favour.

By ὑπὸ τὴν νεφέλην ἦσαν is meant, "were under the guidance of the cloud," were safely conveyed by it, and were safe under it; it being, in fact, both a guide and a shelter, or defence.* This sense of ὑπὸ is, however, more appropriate to the dative; on which Krause refers to Hemst. on Lucian 1. 355.

1. καὶ πάντες διὰ τῆς θαλάσσης διήλθον, "and all passed safely through the sea." Compare Exod. 13,

* See Is. 4, 5. Wisd. 10, 12, 19, 7 & 8. So a Rabbinical writer cited by Wolf. "Columna nubis circumambiebat castra Israelitarum, ut murus urbem cingit. Neque potuit hostis ad eos pervenire."

21. 14, 24. Ps. 77, 18 & 21. Num. 9, 15 & 16. Ps. 105, 39.

2. *εἰς τὸν Μωσὴν ἐβαπτίσαντο*. This passage has not a little perplexed the Commentators. Hence the variety of opinions as to its sense, even among the antients. Theophyl. (from Chrysost.) explains it thus: τῷ Μωσῇ ἐκοινώνησαν τῆστε ὑπὸ τὴν νεφέλην σκίας, καὶ τῆς διόδου τῆς θαλάσσης· ἰδόντες γὰρ αὐτῶν πρῶτον διαβάντα, κατετόλμησαν καὶ αὐτοὶ τῶν ὑδάτων. Ὡς περ καὶ ἐφ' ἡμῶν, πρῶτον τοῦ Χριστοῦ ἀποθανόντος καὶ ἀναστάντος, βαπτίζομεθα καὶ αὐτοὶ, μιμούμενοι τὸν θάνατον διὰ τῆς καταδύσεως, καὶ τὴν ἀνάστασιν διὰ τῆς ἀναδύσεως. *Eis τὸν Μωσὴν οὖν ἐβαπτίζοντο, ἀντὶ τοῦ, αὐτὸν ἀρχηγὸν ἔσχον τοῦ τύπου τοῦ βαπτίσματος· τύπος γὰρ βαπτίσματος ἦν, τὸ, τε ὑπὸ τὴν νεφέλην εἶναι, καὶ τὸ τὴν θάλασσαν διέλθειν*. And in the same manner it is explained by Œcumenius, Phot., Gregor., and Ambros.; and this interpretation has been adopted by Est., Tiren., Menoch., and many other Roman Catholic Commentators, as also some Protestant ones, as Grotius, Whitby, and Locke. But it involves considerable harshness. Many other interpretations may be seen detailed in Pole and Wolf.

Baptism, it must be remembered, was a *symbolical rite*, by which any one bound himself to faith and obedience to any teacher of religion, and the baptism itself was a form of initiation and inauguration into that religion. Thus the sense is: "they were, by passing under the cloud, and through the sea, as it were baptized, or *initiated into* the religion promulgated by Moses; and thus thoroughly recognized his Divine mission, and bound themselves in future to obey his injunctions." This was partly seen by St. Basil and Mort. ap. Gataker, and distinctly by Crellius and Hamm.* And this interpre-

* Thus the former; "Consequens illorum beneficiorum divinarum hic exprimit, nempe quod Israelitæ tanta beneficia a Deo per Moysen adepti, ei se planè initiarunt, eum pro duce divinitus sibi dato tantis experimentis edocti penitus cognoverint." And the latter; "Baptism being among the Jews (as well as Christians) the

tation was afterwards supported by C. Vitringa, Wolf, Bengel, Rosenmuller, Semler, Krause, and Schleus.*

On the cloud as it is described in the Old Testament, namely, as “a pillar of a *cloud* by day, and a *light* by night,” Wetstein (partly from Hamm. and others) compares similar expressions concerning Mount Ætna in Pind. Pyth. 1, 40. A. Gell. 17, 10. Thucyd. 3, 88. Macrobian. 5, 17. and other writers.

As to the var. lect. ἐβαπτισθήσαν, it seems to be a gloss; for ἐβαπτίσαντο is a reciprocal for a passive.

The ἐν in ἐν τῇ νεφέλῃ, I think with Crellius, signifies *by, because of*; since, as he remarks, “*causa Israelitis fuit, ut sese Mose penitus adducerent, eique initiarentur.*” It is also truly observed by Crellius, that the Apostle uses the term ἐβαπτ. as well by a tacit comparison of this with the baptism by which Christians are initiated into Christ, as also because the material of the cloud and sea suggested the expression.”

3, 4. καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν—ἔπιον, i. e. the manna, and the water issuing from the rock when struck by Moses. Now each of these is termed πνευματικὸν, the most probable interpretation of which expression is that of the Greek Commentators and the most eminent modern ones, namely, bestowed by Divine favour, and in a supernatural

ceremony of initiation of all that entered into the covenant, by the same reason as such are said to be *received under the wings of the Divine Presence*, they may also be said to be *baptized in, or with, the cloud and sea*, that covering them with the cloud, and environing them with the sea, being on God's part the receiving them under his protection to bring them safe to Canaan, and so to perform to them his part of the covenant, and on their part an obligation to be for ever obedient to God, under the conduct of Moses; the assuming of which, is *being baptized into Moses.*”

* Which last (in voce), after having cited and explained the passages where βαπτίζειν, or βαπτίζεσθαι els, occurs, remarks; “Ex omnibus his locis satis superque apparet, formulam, βαπτισθῆναι els ὀνομά τινος, significare in universam, se nomini alicujus, doctrinæ, institutioni, auctoritati addictum profiteri per baptismi ritum, unde illustrari potest locus 1 Cor. 10, 2. ubi Israelitæ, qui Mose

and miraculous manner ;”* for the latter *supposes* the former. It is rightly observed by Grotius, that the manna was a type of Christ, the “true bread from heaven.” And, notwithstanding what some modern Commentators urge, there is also, I think with the Greek Interpreters, an allusion to the Lord’s Supper ; q. d. “as you Christians eat the body and drink the blood of Christ in the Eucharist, so those Israelites ate and drank spiritual and supernatural food and drink in the desert.”

4. *ἐπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας*, “And they were supplied with drink from the spiritual rock which followed them, even Christ.” Such is the literal sense of the passage : but it has perplexed the Commentators not a little to show what is meant by the *spiritual rock which followed them*. To remove the difficulty, some, as Le Clerc, Wets., and Pearce, with the Syriac, take it to denote, literally, the water thus miraculously drawn from the rock, which was conveyed miraculously through the desert. But this is embarrassed with many difficulties. It has been objected that there is no evidence of the *fact*, and water could not, in those

duce ex Aegypto exierant, dicuntur, πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ τῇ θαλάσῃ, h. e. omnes se professos esse sectatores Mosis ducis et imperatoris, cūm nubem illam et Mosen ducem sequerentur per Mare Rubrum, coll. 1 Cor. 1, 13, 15. Nec aliena sunt ab hoc hucusque comprobato usu sacro verbi βαπτίζειν loca N. T. in quibus partim de ipsius Christo per Johannem suscepto baptismo, partim de baptismo, Johannis instituto, exponitur. Quod enim ad baptismum ab ipso Christo per Johannem susceptum attinet, e locis Matth. 3, 13—17. John 3, 31—33. patet, Jesum hoc ritu non solum inauguratum fuisse ad munus publicum, ut palam declaratum esse filium Dei, sed etiam Christum eo se ipsum obstrinxisse vitæ ac doctrinæ, voluntati divinæ omni ex parte convenienti ; baptismo vero, quem Johannes divino præcepto usurpavit, Judæi non solum erant obstringendi, τῇ μετανόῃ, Matth. 3, 11. sed etiam initiandi in novam œconomiam Messias propediem auspiciandam, Matth. 3, 2. Act 19, 4.”

* So Theophyl. (from Chrysost.) Πνευματικὰ δὲ ταῦτα λέγει, ἐπειδὴ εἰ καὶ αἰσθητὰ ἦσαν, ἀλλ’ οὐ φύσεως ἀκολουθία ἐγίνοντο, ἀλλὰ χάριτι πνευματῇ, τρέφοντα μετὰ τοῦ σώματος καὶ τὰς ψυχὰς. καὶ εἰς πίστιν ἐναγοντα. So also Œcumen.

parched countries, be preserved potable so long, without a perpetual miracle; neither is it certain that ἀκολ. will admit the sense conveyed. Yet *this* seems to be proved from Ælian Var. Hist. 12, 40., (cited by Wets.) καὶ οὖν καὶ ὕδωρ ἠκολούθει τὸ ἐκ τοῦ Χυάσπου; and, so Judith 12, 2. Nevertheless, on account of the above and *other* objections to which this interpretation is liable (which may be seen in Wolf), it seems to be untenable.

Others, as Grotius, Whitby, Shuckford, Bengel, Mede, Hamm., Doddr., Mackn., Slade, and many others, are of opinion, that the Apostle has reference to some Rabbinical stories, which relate that after the water had first flowed from the rock, it perpetually followed them afterwards through the desert. (See Shuckf., Wall, in his Crit. Not. 1, 106., and Mackn.) The Rabbinical passages containing this notion may be seen in Wets. and Schoettg. But this is liable to numerous objections (See Wolf); and why embarrass ourselves unnecessarily with Jewish fables? Crellius, indeed, argues that "the water *must* have flowed with them, or other water must have been supplied by a new miracle; which, had it been the case, would have been recorded." That, however, does not follow; and besides, we know that it *was* obtained in time of need, and divinely furnished to them. (See *supra*.)

Upon the whole, the best founded interpretation seems to be that of Calvin, Glass, Wolf, Rosenm., and Krause, who understand the ἐκ τῆς πέτρας, not of a natural rock "tanquam causa materialis (to use the words of Wolf) *ex qua*," but a spiritual rock, "tanquam causa efficiens, *a qua* illa aqua et potatio profecta sit." This signification of ἐκ is found in Matt. 1, 20. Joh. 6, 25. Joh. 18, 3. Rom. 11, 36. And for examples of this signification Rosenmuller refers to Matt. 21, 25. Joh. 1, 13. Rom. 5, 16. "Here, therefore (Wolf observes) Christ, who, with his omnipotent and gracious presence, attended the Israelites, is represented as the author and fountain

of the miraculously produced water." And Krause remarks: "This signal goodness of God was shown to them in the same manner on other occasions (Compare Exod. 17, 6. Num. 20, 10.); so that the water never failed them, but, as it were, *followed* them. Hence by the *usus loquendi*, either popular or poetical, this rock might be represented ἀκολουθήσαι, for ἀκολουθεῖν signifies *sequi, comitari*." This interpretation is, moreover, confirmed by the Greek Commentators. See Chrysost., from whom Theoph. expounds thus: Φησὶν, ὅτι οὐχ ἡ τῆς πέτρας φύσις τοῦτο ἐχορήγει, (ἡ γὰρ ἂν καὶ πρὸ τούτου ἀνέβλυσεν) ἀλλ' ἐτέρα τις πνευματικὴ πέτρα τὸ πᾶν εἰργάσατο, τούτέστιν, ὁ Χριστός. And Theodoret thus: Βούλεται δὲ εἰπεῖν, ὅτι οὐ τοῦτο ἦν ἐκείνοις ἡ πέτρα, ἀλλ' ἡ θεία χάρις ἡ καὶ τὴν πέτραν ἐκείνην παρ' ἐλπίδα πᾶσαν ἀναδύουσαι τὰ ρεῖθρα τῶν ὑδάτων παρασκευάσασα· εἰ γὰρ ἡ πέτρα αὐτοῖς ἠκολούθει, ἢ τὰ τῆς πέτρας ὕδατα, πῶς αὐτοῖς ἐδεήθησαν ὑδάτων; And Rosenm. suspects that the Jewish traditions meant only to express the sentiment.

4. ἡ δὲ πέτρα ἦν ὁ Χριστός. These words are, by the Commentators, explained according to the interpretations adopted of the preceding. Many render: "This rock *signified* Christ."* A very common sense of εἶναι, and which is in itself unobjectionable, and is especially adapted to the *first* and *second* interpretations above detailed. Not so to the *third*, which, if founded in truth, requires that we should here, with the ancient Commentators and many modern ones, as Wolf, Dr. A. Clarke, Rosenm., and Krause, understand Christ himself, who, according to the opinions of the Jews, invisibly accompanied the Israelites through the desert (See the Targum on Is. 16, 1.); or suppose a metonymy, with this sense:

* They think there is a *correction* inherent in the words, which they would thus paraphrase: "Not that the rock from which the Israelites had drunk, accompanied them (as the Jews fable), but Christ is to be understood under the name of that rock which accompanied them." But this seems too arbitrary and licentious an interpretation, and (as Rosenm. observes) requires πέτρα to be taken in a double sense, natural and figurative.

“that rock from which the water flowed was a sign, and indication of the Messiah present and assisting.” This interpretation is supported by the authority of the ancient Commentators. Thus Chrysost. : οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἠφίει, ἀλλ’ ἐτέρα τις πέτρα, πνευματικὴ τὸ πᾶν εἰργάζεται, τουτέστιν, ὁ Χριστὸς ὁ παρὼν αὐτοῖς πάντα τοῦ, καὶ πάντα θαυματουργῶν, διὰ γὰρ τοῦτο εἶπεν, ἀκολουθούσης. And, more clearly, Theophyl. : Τὸ δὲ, ἀκολουθούσης, εἶπεν, ἵνα δείξῃ, ὅτι αὐτὸς ἦν ὁ παρὼν αὐτοῖς πάντα τοῦ, καὶ πάντα θαυματουργῶν. And so Œcumen.

Hardy, Krause, and Slade introduce, with commendation, the following remark of Le Clerc : “*Notum est illo ævo Judæos, quos secuti Apostoli, frequentissime è V. T. comparationes desumere et ad ejus historias ita alludere, ut passim earum verbis utantur in rem suam; non quod censerent ea loca complecti præfigurationes eorum, quibus ea aptabant, sed quia elegantix hoc erat Judaicæ, omnia videri desumere e V. T. Vid. Galat, 4, 24, 25 & 26.*” So Rosenm. : “*Cæterum hæc Pauli disputandi ratio tota est Judaica et Rabbinica. Mori Judaico Paulus se accommodavit.*” But in the former observation there is much to object to; and as to the latter, the notion of *accommodation* must be with caution resorted to, (See on 9, 20.), and in no case are we to unnecessarily entangle ourselves with Rabbinical dogmas or Jewish fancies.

Before I conclude this annotation, it may not be improper (for the sake of my younger readers) to animadvert on a strange and incautious remark which Wets. has inserted among numerous Classical citations, which, on that account, wear a somewhat ominous aspect. “To the Jews (says he) who had only drank of the Nile water, and had in Egypt seen no fountains or bubbling brooks, it could not but have seemed strange to behold the water springing from a rock; and yet that this was according to the regular laws of nature experience shows. And Aristot. observes on this in his Meteor. 1, 2.” He then, oddly enough,

brings together several mythological stories of water having been similarly produced either by some God openly, or (as was thought) by secret divine interposition. Thus Antoninus Liber. 4. τὰ λουτρά τοῦ Ἡρακλέους ἀ μυθολογοῦσιν Ἡρακλέα πλήξαντα τῇ κορυφῇ τὰς πλάκας τοῦ ὄρους ἀναβῆναι. Pausan. 3. ὡς ἡνίατο ὑπὸ δίφης, παῖσαι τῇ λόγχῃ τὴν πέτραν, καὶ οὕτω ῥυθῆναι τὸ ὕδωρ. Apollon. 1, 1146. ἐπεὶ οὔτι παροιτερον ὕδατι ναίειν Δίδυμον, ἀλλὰ σφιν τότ' ἀπέβραχε διψάδος αὐτὸς ἐκ κορυφῆς ἄλληκτον. Callimach. H. in Jovem 31. Rhea εἶπε καὶ ἀντανύσασα θεὰ μέγαν ὀψόθι πῆχυν πλήξεν ὄρος σκίπτρων, τὸ δὲ οἱ δίχα πούλυ διέστη, ἐκ δ' ἔχειν μέγα χεῦμα. Eurip. Bacch. 703. θυρσὸν δὲ τις λαβοῦσ' ἔπαισεν εἰς πέτραν, ὅθεν δροσάδης ὕδατος ἐκπηδᾷ νοτίς. Lucian D. Mar. 63. πηγὴν — ἀναδοθῆναι ἐάσω πατάξας τῇ τριαίνῃ τὴν πέτραν. Dionys. Hal. Ant. 1, 55. Plut. p. 262 D. But to what do all these fables tend? Not by any means to invalidate the truth of the miracle recorded by Moses, but rather to *confirm* it. For there is surely great reason to suppose that these very ancient *μῦθοι* were entirely founded on the *true miracle*, the account of which had been circulated through most parts of the world, and having been handed down by oral tradition, was at length, by crafty Priests, appropriated to various gods of the Heathens; just as Philostrate, in his life of Apollonius, often grafts into his narration some of the beautiful and interesting traits of the character of our Redeemer, as depicted in the Gospels; which, indeed, considering all things, was infinitely more censurable than this *appropriation* of the ancient *mythographi*.

5. ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός. Here we have a remarkable *meiosis*; q. d. "but with most of them God was much displeased." And then is added (by which the *cause* may be collected from the *effect*) κατεστράθησαν γὰρ ἐν τῇ ἐρήμῳ. Our Translators have ill rendered the τοῖς πλείοσιν *many*: which would require *πλείοσιν*. *With* the article it always signifies the *greater part*; and, by a peculiar

idiom found in Scripture, and sometimes in the Classical writers, it signifies *so* much greater a part as to amount to *nearly all*: for here only two persons were accepted, Joshua and Caleb, all the rest having perished in the desert. See Num. 14, 16. 29, 30, &c.

Οὐκ εὐδόκησεν is, by Theophyl., well explained, οὐκ ἠρέσθη. So Thucyd. 358, 13. οὐκ ἀρεσκομένος τῇ καταστάσει, where see Valckn. on Herodot. 7, 160. The same use of the word, and with this meiosis, occurs frequently in Herodot., Lucian, and D. Cass.; as Herod, 4, 78. 3, 34. 9, 66. Hence in Dio Cass. 324, 75. for τῇ παρούσῃ καταστάσει ἠρέσθη, I conjecture τ. π. κ. ἠρέσθη. I must not omit to notice that εὐδόκειν ἐν τινι is, by the Commentators, rightly accounted a Hebraism formed from ב צדק.

On the *nature* and *extent* of the sins committed by the Israelites in the desert, Commentators variously speculate. Crellius has discussed the subject at great length, and with his accustomed ability; but to enter into this question here would be out of place. Grotius makes the inference: "Idem eveniet multis Christianis qui magnis datis bene non utuntur."

The κατεστράβησαν is formed on the words of the Sept. in Num. 14, 16. κατέστρωσεν ἐν τῷ ἐρήμῳ. The word is not well rendered *overthrown*, or *cast down*. It signifies "they were *stretched out*, or *strewed dead* on the face of the desert."* Wets. has illustrated this from Herodot. 9, 75. κατέστρωντο οἱ βάρβαροι. Xen. Pæd. 4. οἱ δ' αὖ Πέρσαι — πολλοὺς κατέστρωσαν. Ælian A. N. 7, 2. λοιμὸς δὲ αὐτοὺς ἄφνω συλλαβὼν κατέστρωσε. See also 2 Macc. 5, 26. 11, 11. 12, 28. And see Jungerm. on Pollux 9, 153. It would appear, then, that the Apostle meant, "*slew them in the desert*:" and, as Schleus. remarks, that is simply the sense of the Hebrew word in Num. 14, 16. The

* So Sanhedrim, fol. 110, 2. "Homines, qui in deserto fuerunt, n n habuerunt partem in mundo futuro."

term, it may be observed, here represents death in its most affecting form. It denotes, Theophyl. remarks, τὴν ἀθρόαν αὐτῶν ἀπωλείαν, καὶ τὰς θεηλάτους κολάσεις; and is, I think, a most awful image, and indeed *type* of the *eternal perdition* of the wicked; as, in fact, is suggested by the words following.

6. ταῦτα δὲ τυποὶ ἡμῶν ἐγενήθησαν, "These things," i. e. punishments inflicted by God on the Israelites. Ἐγενήθησαν. Our English Translators render *were*. And so Beza, *fuērunt*. It is better rendered by Mackn. *have been*. But I prefer, with Schleus., *sunt*: for the past tenses are often used in a present sense.*

This sentiment the Apostle further unfolds at ver. 11. I must not omit to remark, that ἡμῶν is for ἡμῖν; as in a kindred passage of 1 Pet. 5, 3. Τύπος here signifies "an exemplar for imitation;" a signification often found in St. Paul. (See Pole and Schl.) Hardy (from the early Commentators) thus paraphrases: "Exemplaria comminatoria nobis esse debent. In iis tanquam in typo quodam expressit, quid nobis exspectandum sit, ut illi, peccemus; pœnas nimirum pares.

How this was meant to apply, may be seen detailed in Whitby. Theophyl. well remarks (from Chrys.), that the *benefits* bestowed on the Israelites were intended to be types to us, as well as the *punishments* inflicted on them; and he observes, that as in *gifts* they stood pre-eminent, so did they in *punishments*.

* In this view, such events are examples to all future ages; which reminds me of what Thucyd. says on the proper use of history: "Ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν, καὶ τῶν μελλόντων ὅτε αἴθις κατὰ τὸ ἀνθρώπειον, τοιούτων ὄντων καὶ παραπλησίων ἔσσεσθαι, ὠφέλιμα κρίνειν αὐτὰ, ἀρκοῦντως ἔξει" which is thus imitated by Dion. Hal. p. 675. βουλευόμενοι ἀριστα περὶ τῶν μελλόντων οἱ παράδειγμα ποιούμενοι τὰ γεγονότα τῶν ἐσομένων and 685. Polyb. L. 28. ἵνα δι' ἐπιγινομένοι ὡσάνει τύπων ἐκτιθεμένων δύνωντας κατὰ τὰς ὁμοίας περιστάσεις τὰ μὲν αἴρετα διωκεῖν, τὰ δὲ φευκτὰ φεύγειν ἀληθίως. And to omit numerous other passages which I could adduce, Sophocles has thus briefly and admirably expressed the use of all history; namely, to enable us τὰ καὶνὰ τοῖς πάλαι τεκμαίρεσθαι.

6. εἰς τὸ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν. This is here expressed *generally*, but further on unfolded *particularly*.

Our English Translators, and Doddr., render: "that we should not lust after." But the noun ἐπιθυμότης, with the verb substantive, is a stronger expression than if the verb ἐπιθυμεῖν had been used. So that the sense may be more correctly represented by, "lusts after evil things." The word is somewhat objected to by Pollux,* but it is found in the best writers, as a vox media. So Plato (cited by Wets.) ὄντων τινων, οἱ τῶν κακῶν ἐπιθυμοῦσιν ἑτέραν δὲ οἱ τῶν ἀγαθῶν. Pollux 8, 7. τῶν ἀλλοτριῶν ἐπιθυμητὴν and Theocr. 10, 17. εὗρε θεὸς τὸν ἀλιτρὸν ἔχεις πάλαι, ὦν ἐπεθύμεις. One may also compare Habak. 2, 9. "Woe to him that coveteth an evil covetousness." Grot. observes that the word properly denotes those who, not content with necessities, seek luxuries and superfluities.

It is remarked by Theophyl. that this general expression is first used, since every evil originates ἐπιθυμία. Thus (I add) Thucyd. 9, 45. represents desire and hope as the passions which lead men into evil, and πλείστα βλάπτουσι. Here, however, Theophyl. thinks it has reference to the savoury idol feasts, especially as the words μηδὲ εἰδῶλ. follow.

7. μηδὲ εἰδωλολάτραι γίνεσθε. The construction is here changed from the first person to the second person: then at ver. 8. the first is again used. Then, further on, the persons are again changed, with that *grata negligentia* so characteristic of the idiotical style, and, in some measure, found even in the best ancient writers.

* I suppose, because these verbals in *της* were grown out of favour in his time. Yet they had been much used, for the purpose of imparting vigour to a sentence, by the earlier writers, and even that great model of pure Attic, Thucyd., who in 1, 70. has a whole cluster of them, when describing the Athenians: *τολμηταί, κινδυνευταί, ἄοκνοι πρὸς ὑμᾶς μελλήτας, καὶ ἀποδημηταί πρὸς ἐνδημοτάτους.*

By εἶδαι γιν. the Apostle means: "do not, by participation in the idol feasts, seem to be idolaters;" as is plain from the words καθὼς — ὡς γέγραπται Ἐκάθισεν, &c. which have reference to the great sacrificial feast (to the golden calf) mentioned at Exod. 32, 6. Of this use of the formula, and the words which follow, see the illustrations of Surenhus on the quotations p. 541.

Ἐκάθισεν, "sat down to table." Καὶ ἀνέστησας παίζειν. On the sense of παίζειν the Commentators are not agreed. Some, as Hamm., Fessel, Wolf, &c. assign to it the impure sense so frequent in the Latin *ludere*. But as only public merry-making is meant, this cannot, I think, be admitted. The most general opinion is that of Grot., that it refers to the dances which were performed around the idol to the honour of the God; as we find from ver. 19. of the same Chapter. This, too, is supported by the authority of the Greek Commentators, as Theophylact, whose words are these: *χορούς γὰρ στήσαντες περὶ τὸν μώσχον, ἔπαιζον ἐμπροσθεν αὐτοῦ*. And also confirmed by the Rabbinical writers. Elsner, too, strongly supports this interpretation. Yet his examples are not all of them apposite; as, for instance, Judg. 10, 25., where Samson, fettered and chained to a pillar, is ordered παίζειν. Now, in this passage, the word can only mean *leap, tripudiate*. And so *ludere* in Virg. Eccl. 6, 27. Hor. Carm. 3, 11, 9 & 15, 11. And as to Herodot. 9, 11. *Τακίνθια ἄγετε καὶ παίζετε*, there it only means "keep holiday;" just as the vulgar use the term to *play*. His other examples, however, and those adduced by Loesn. and Krause,*

* Of which the most important is Philo 677 D. (where this very subject is treated of) εἴτα χρυσοῦν ταῦτον κατεσκευασάμενοι μίμημα τοῦ κατὰ τὴν χώραν ἱερωτάτου ζώου δοκοῦντος εἶναι, θυσίας ἀθύροις ἀνήγαγον, καὶ χορούς ἀχορεύουσι ἵστασαν, ὕμνους δὲ ἦδον θρήνων οὐ δὲνδιαφερόντας καὶ ἐμφορηθέντες ἀκράτου, διπλῇ μέθῃ κατέσχοντο, τῇ μὲν ἐξ οἴνου, τῇ δὲ καὶ ἀπροσύνης κωμάζοντες δὲ καὶ πυννυχίζοντες, ἀπροόρατοι τοῦ μέλλοντος, ἡδέσι κακοῖς ἐπεβίων ἐφεδρευούσης δίκης. I add Herodot. L. 1. ἐς ὄρχησιν ἀνίστασθαι — παίζειν.

prove that as *παίζειν* is very often associated with *χορεύειν*, it has a strong affinity to it.

After all, however, I am inclined to think, with Elsner and Slade, that *παίζειν* has here a *general* notion, similar to that in Herodot. above cited, and 1 Chron. 15, 29. 3 Esdr. 5, 3., which includes leaping, dancing, singing, and all other kinds of festal sport, and does not exclude the first mentioned signification; since there is reason to think that these dances, like most of the Oriental ones, were very indecent. And this is alluded to in Zosim. 4, 33, 7. *μῆμοι γελοίων, καὶ οἱ κακῶς ἀπολούμενοι ὀρχησται, καὶ πᾶν ὃ, τι, πρὸς αἰσχρότητα κ. τ. λ.*

8. *μηδὲ πορνεύωμεν, καθὼς τ. ἁ. ἑ.*, "neither let us commit fornication, as some of them committed." To *this* idolatry, connected as it was with gluttony and inebriety, necessarily led. The circumstance alluded to is recorded in Num. 25. init., when the Israelites were allured by the Moabitish women to fornication, and, in the end, to idolatry; a crime which was visited by the loss of twenty three thousand* of their number in a battle with the Philistines.

Krause remarks that at *ἔπεσον* there is an ellipsis of *νεκροὶ*, which is supplied in D. Hal, *νεκροὶ πίπτουσιν*. There is a similar use of the Heb. *כָּדָרָה* *cadere*, and, indeed, in the corresponding words of most *modern* languages.

The plural *πορνεύωμεν*, Grot. thinks, is used out of modesty, *κατὰ κοίτηςιν*. And this, he observes, is usual with the Apostle. The principle, however, admits of many exceptions, some in this very Chapter.

By *πορν.* is here denoted all sorts of illicit connexion with women; and (as Grot. thinks) there is an allusion to the incestuous person. Krause thinks

* The Hebrew text has twenty four thousand, which is confirmed by Philo and Josephus. To reconcile the difference, various methods have been devised, the most probable of which is that of Grotius, Bernard, Ernesti, &c., that twenty three thousand fell by the sword of the enemy, and the other thousand by the Zelotæ, Phineas and his companions. C. 25, 4 & 5.

the term may here signify "epulis sacris participando scortari," adverting to a sort of spiritual whoredom. This, however, is too far-fetched to be admitted. And it must be remembered that cautions against fornication were necessary in so immoral a place as Corinth. (See Doddr. and Slade.)

9. *μηδὲ ἐκπειράζωμεν τὸν Χριστὸν.* On the various readings *Κύριον* and *Θεὸν* it may suffice to refer the reader to Vater and Slade, Doddr. and Whitby. For my own part, I see no necessity for altering the reading to *Θεὸν*, which seems to have sprung from *Κύριον*; and I conceive that the passage, as it stands, affords one of the most illustrious proofs of the divinity of Jesus Christ. See the immortal *Defensio Fid. Nic.* 1, 1, 15. of Bp. Bull.

The word *πειράζειν* properly signifies to make trial of any one's ability to do this or that: but it may also denote to try any one's *patience*, and that in various ways. In respect to *God*, we may be said to tempt him by perverseness and disobedience of every kind. In the passage of the Old Testament alluded to (*Num.* 21, 5.), the Israelites tempted God by impatience under evil, despair of deliverance, and an utter want of faith and reliance on God. Those, also, are said to tempt him, who, discontented with present blessings, rudely demand more, as if to try whether God can confer more; and of this the Israelites were guilty. *Which* of these are meant, and how far they apply to the Corinthians, we cannot, without more knowledge of the circumstances of that Church, exactly determine. The Commentors variously speculate. Theophylact thinks this *πειρασ.* was, by demanding signs from God: Chrys., that it was, by impatience for the benefits and rewards of the Gospel. Krause explains it of impatience under adversity, and despair of the divine assistance. Others think it was, by asking greater spiritual gifts and supernatural favours, when they had not made a due use of those they had. But *that* could only apply to a *few*. Rosenm. thinks it ad-

verts, in a *general* way, to their “yet adhering to the vices against which they had been warned by Paul, as if to see whether God would support the authority of Paul or not.” But the opinion of Chrys. and Krause (which is nearly that of Schoettg.) seems to be the best founded.

I cannot but think that the next verse is closely connected with this by a sort of parallelism. Thus Theophyl. explains nearly as Chrysost. had done the preceding: ἐγγύγυζον λέγοντες, Πότε ἤξει τὰ ἀγαθὰ, καὶ ἕως ποτε αἱ κακάσεις; (See also Chrys.)

On the circumstances alluded to by the Apostle, see the passages in the Old Testament and the Commentators in loc. On the fiery serpents see the note of Mackn.

10. ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. Most Commentators would understand by τοῦ ὀλοθρ. the angel of death, called by the Jews Sammael. But this Storr thinks not agreeable to the account in the Old Testament; and he would take the expression ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ as a pleonasm for ἀπώλοντο. Yet I do not see how a pleonasm can here be well imagined, and I would therefore understand these words of the destroying angel, namely, of *death*, so often mentioned in the Old Testament.* Rosen. and Krause think that as the *plague* is especially mentioned, the ὀλοθρ. must be understood as said of it by prosopopœia: as Ps. 28, 49. Exod. 12, 23. תִּשָּׁחֵם Sept. ὁ ὀλόθρευος. And the same prosopopœia, they ob-

* So Grot.: “Dei mos est judicia sua per Angelos exsequi, ut videre est 2 Sam. 24, 16. 2 Kings 19, 35. Eccles. 5, 6. sic et beneficia quædam per Angelos dispensat, Joh. 5, 4. Angelus ὀλοθρευτῆς, aut ὁ ὀλοθρεύων, Heb. 11, 28. et Sap. 18, 22 & 25.” And Lightf.: “Malos Angelos Judæi vocant Angelos ὀλοθρεῦτας bonos, Angelos ἰσχυροὺς, λειτουργικοὺς. Alludit h. l. ad notionem Judæorum de angelo mortis, *Sammael* iis dicto, cui mortem ascribunt cum non constat de causâ aliquâ violentâ notâ et ordinariâ, et evidenti genere mortis. Apostolus notos et evidentes mortis modos memorat, Serpentes, Pestem. v. 8, 9. jam loquitur de communi genere mortis quo periit tota turba murmurantium, Num. 14. intra 40 annos. Perisse eos dicit ὑπὸ τοῦ ὀλοθρευτοῦ, a magno isto Disperditore, *Angelo mortis*.” See also the instructive note of Schoettg.

serve, is sometimes ascribed to lightning. This notion, however, seems to me very exceptionable. The principle, indeed, is too often introduced by our recent Commentators, and forms part of a *system* by which the truth is so *diluted*, *lowered*, and *explained away* by critical and grammatical *hocus-pocus*, that little or nothing stable remains. As to lightning being personified, that is merely in highly poetical diction. But such examples of lyric boldness are very different from expressions which occur in plain prose, and which therefore admit of no other than the plain and literal sense. It is well remarked by Crellius, that the *destroying angel* in Exod. 12, 23. is similarly called ὁ ἀποθνήσκων.

11. ταῦτα δὲ πάντα—νοθεσίαν ἡμῶν. These words are a repetition, though with greater perspicuity and exactness, of the admonition at ver. 6. (where see the note.)

The reading τυπικῶς is a mere gloss.

When the Apostle says these things happened for *our* admonition, he must not be considered as intending to confine it to the *Corinthians*. Such examples (as Mackn. observes) were meant for all succeeding generations who should have any knowledge of their history. See the note on ver. 6. On νοθεσία (which is Hellenistical for the more elegant Greek term νοθευσις) see Schl. Lex.

11. τὰ τέλη τῶν αἰώνων. This expression is very unhappily rendered in our Common Version, “ends of the world;” as if St. Paul had meant to admonish them that the world was near its conclusion.* For although this notion is countenanced by all the antient Commentators, and many moderns, yet it seems to rest on no foundation, and the error arose among the antients from their imperfect acquaintance with Jewish literature and antiquities. It has, I think, been satisfactorily shown by Lightf. and Schoettg.;

* So Bp. Pearce rightly observes, that “this is not St. Paul’s meaning; for he did not imagine that the end of the world was at hand, as some Commentators have, much to his prejudice, supposed.”

that there is an allusion to the Jewish mode of computing the years of the duration of the world. Now they maintained that 6000 years were to form its duration; dividing the whole into three periods; 1. the æra before the law, the Patriarchal; 2. that of the Mosaic Dispensation; 3. the Evangelical, or that of the Messiah, **שלום הבן**. See Targ. Hier. on Genes. 3, 13. Locke thinks αἰὼν may denote a considerable length of time passing under some one remarkable dispensation.

Thus the τέλη τῶν αἰώνων denoted the last of the Jewish ages, the times of the New Covenant, that period after which no new law or further revelation would be made by God, the last dispensation of God to man, called αἱ ἔσχαται ἡμέραι and οἱ καιροὶ ἔσχατοι in Acts 2, 17. 2 Tim. 3, 1. Hebr. 1, 2. 1 Pet. 1, 5 & 20., and πλήρωμα τοῦ χρόνου or τῶν καιρῶν in Gal. 4, 4. Ephes. 1, 10.

The above sense has been satisfactorily established by Crell., Grot., Light., Schoettg., Olear., Wolf, J. Capell., Paræus, Locke, Whitby, Pearce,* and Rosen.

12. ὥστε ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ, "let him therefore that *thinketh* he standeth," i. e. firm, or

* He well remarks: "How long this age was to continue, St. Paul undertakes not to teach; and therefore we learn nothing from him concerning the time when the world shall have an end. In Hebr. 1, 2. Christ is said in the same sense to have appeared ἐπ' ἐσχάτων ἡμέρων, and in Hebr. 9, 26. St. Paul speaks of Christ's being manifested ἐπὶ τῇ συντελείᾳ αἰώνων; both which phrases, as well as this in the text, relate not to the end of the world, but to the preceding ages being ended. I have therefore expressed this passage, 'upon whom the last age is come.' Before I leave this head I would observe, that there is a difference in the New Testament between τέλος or συντέλεια αἰώνων, and αἰῶνος; for συντέλεια αἰώνων signifies as I have explained it above; but συντέλεια αἰῶνος (which we meet with in Matt. 24, 3. and 28, 20.) seems to signify the end of that age in which he who spake then lived, i. e. the end of the world." The learned Prelate is, I conceive, right in rendering, "the last age," or æon. Schoettgen endeavours to account for the plural in τέλη and αἰώνων thus: "Extremities duorum orbium, quæ se invicem attigerunt, nimirum finis Veteris, et initium Novi Testamenti. His temporibus tunc Paullus et Corinthii vivebant, quibus V. T. ad finem vergebat, Novum vero jam initium sumserat." But this seems very fanciful.

in acceptance with God, viz. (as most Commentators think) by the use of the ordinary means of grace, the sacraments, &c. I think, however, with Chrysost. and Theophyl., that there is a reference to the pretended τελεῖοι, who were proud of their superior knowledge: and it is probable that in so wealthy and luxurious a city the Christians were generally too arrogant, and had not enough of Christian humility.

Theophyl. on the use of δακνῆν (which has been by some thought pleonastical) observes, that it hints they do not *really* * stand, or at least, if their standing be accompanied with arrogance, easy would be their fall.

By πίπτειν is meant, not so much “fall into sin and hell” (as Hardy explains) as “fall from grace and a state of salvation,” and therefore fail of attaining salvation.

13. πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος. The *connexion* here is not very obvious; and, as such, it is variously traced. By Doddr. thus: “It is true indeed, and it is a matter of great comfort and thankfulness to reflect upon.” This, however, is very inartificial and unsatisfactory. The connexion is laid down in a very masterly manner by Chrysost., and from him by Theophyl., as follows: Ἦσαν δὲ πολλοὺς ὑπενεγκόντες ἤδη πειρασμοὺς, ἵνα μὴ λέγῳσι, Τί ἡμᾶς ἐκφοβεῖς; Πολλοὺς γὰρ ὑπομείναντες πειρασμοὺς οὐ πεπτόκαμεν· φησὶν, ὅτι οὐκ εἴληφεν, ὑμᾶς πειρασμὸς, εἰ μὴ μικρὸς καὶ σύμμετρος· ἀνθρώπινον γὰρ πανταχοῦ τὸ μικρὸν καλεῖ. Availing himself of this aid, Crell., too, has very well explained the passage. He rightly notices, that there is here an anticipation of an objection. Yet, I think, he takes too confined a view of the Apostle's meaning, when he supposes that the words only relate to the participation in the idol-feasts; q. d. “but surely we are already enough hated without there being any occasion, by further non-compliance, to increase the bitterness of heathen persecu-

* This idiom is well illustrated by Gataker and Grot.

tion." The same view of the subject is also taken by some eminent Commentators, as Whitby and Macknight.

Others understand this of *afflictions*. For the various other interpretations I must refer the reader to Pole, Wolf, &c. The chief fault of *all* of them is, that they are too confined. I conceive that the *πειρασ.* was meant by the Apostle to refer to *whatever* could tempt Christians to forsake their faith and allegiance to their Lord and Saviour, whether the sudden attacks of open persecution; or the perpetual, but not less formidable, effects of hatred and ill will, and the latent, but more dangerous, sapping of their principles by jeers and derision; and lastly, the trials of their virtue by the many temptations to sin which so proverbially immoral a place must have supplied. These, and many other *πειρασμοι*, including that to which the above Commentators advert, namely, of undue compliance by participation of idol-feasts, may easily be imagined.

To support them under such like trials of their virtue, the Apostle first reminds them that their temptation is no more than human nature is liable to, and therefore able to bear. This sense of *ἀνθρωπ.* is frequent both in Scripture and in the Classical writers. Thus Theophyl. explains it *σύμμετρος*. And Schleus. compares Xen. Cyr. 3, 1, 40. *ἀνθρωπίνῃ ἀμαρτάνειν*. Polyb. 1, 6, 1. *ἀνθρωπίνῃ κακίᾳ* and especially Æschyl. Pers. 703. *ἀνθρώπεια δ' ἂν τοι πᾶματ' ἐντύχει βρωτοῖς*. To these I add Thucyd. 3, 40, 5, 103. and Sophocl. Æd. Col. 598. *Ὀδip. πέπονθα, Θησεύ, δεινὰ, πρὸς κακοῖς κακὰ*. Thes. *τι γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς*;

Then, as Theophyl. observes, he consoles them by bidding them look up unto God, who is faithful,* viz. to his promises, and will never deceive.

* Some recent Interpreters, and among these Schleus., following J. Capell., have assigned to *πιστὸς* the sense *benignus*; appealing to 1 Cor. 1, 9. 1 Thessa. 5, 24. 2 Thess. 3, 5. 1 Pet. 4, 19. But this seems a groundless and unwarrantable refinement. On the sense

The construction *ὅς οὐκ ἐάσει* seems to be idiotical and Hellenistical for *καὶ οὐκ ἐάσει*; *καὶ* being taken in the sense *inasmuch as*. At *ὃ δὲ δύνασθε* there is an ellipsis either of *πράγμα*, or *μέρος*, or the like. *ὑπενεγκείν*, too, must be supplied from the context, and that (which is rare) from the following words. Theophyl. well explains: "cause that the temptation shall be proportioned to your real strength," or else (as every temptation is greater than our power, unless he help us), "exert his interposition to bring it to an issue in our deliverance."

13. *ἀλλὰ ποιήσει σ. τ. π. κ. τ. ἕ.* "he will, together with the trial (unto which he hath permitted us to be exposed) make an *ἐκβασιν*," i. e. a way out, i. e. contrive a way of *deliverance* from it. So Theophyl. *ἀπαλλαγὴν*. Phavorin. explains it *τὴν παῦσιν*. Schleus. (after many Commentators) renders, "*hunc exitum*." But this seems far less suitable, and does not correctly represent the sense of the *τὴν*, which is this: "He will contrive the (i. e. such a) mode that shall deliver us."

13. *τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν*, is for *εἰς τὸ δύνασθαι ὑμᾶς*. At these words the Commentators causelessly stumble, and refine too much. The sense is simply, "that we may, at least, be able to *bear* the trial (if

commonly ascribed to the word Crell. has an excellent note; but my limits will only permit me to introduce the following remark: "Fidelis vocatur Deus, quia non solum dictis et conventis stet, sed etiamsi nulla apertæ promissionis obligatio intercesserit, id faciat, quod eum facere consentaneum est, ita ut nullâ ex parte officio suo desit, nec quemquam in eo, quod merito nec injuriâ sibi a Deo spondeat, destituat. Promisit autem Deus, nobis in temptationibus suam opem et auxilium, quo freti cuncta possimus sustinere. Ex quo sequitur, eum nihil, quod vires nostras excedat, et intolerabile sit, nobis imponi passurum esse. Sed etiamsi nobis istud apertè et expresse non promississet, quia tamen nos ad sempiternam felicitatem bonâ fide vocavit, hæc ipsa res id ab eo exigit, ne nobis unquam desit, neque nos ob imbecillitatem nostram perire et salute excidere patiatur." See also Whitby and Suicer's Thea. 2, 740. Doddridge compares Ps. 103, 13 & 14., and observes, that there are numberless passages in which God encourages his people to hope for his presence and help in pressing dangers.

God does not see fit to *deliver* us altogether out of it)." For in the *former* case *ἐκβασις* is applicable, since God's help to support trials leads to our deliverance out of them. See Chrysost. and Origen, as cited by Mr. Valpy.

The word *ὑπενεγκεῖν* is a strong term, and signifies to *bear up under*. Numerous examples are adduced by Wets. of the *ὑπερφερεῖν*, both in its physical sense (by which *loads* are said to be borne) and its metaphorical, by which labours, troubles, sicknesses, and the tempers of men are to be endured.

14. *διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας*. The best Commentators are agreed that the Apostle does not mean to bid them fly from idolatry itself, (since of *that* no Christian could be supposed guilty,) but all approximation to it, or whatever might draw them over thereto, such as participation in idol feasts, which, as it countenanced idolatry, partook of its nature. Thus the Apostle returns * to the subject treated of at c. 8, namely, the eating of idol meat; and shows how far it is lawful, and how far unlawful. He first shows that it is not lawful for them to eat at idol feasts; since *that* is a kind of idolatry, 14—24.: but that it is lawful for them to eat the flesh that had been so offered, when sold in the market and set on private tables, 25—33. In order to evince the necessity for this abstinence from participation in heathen rites, he lays down the position, that every sacrificial feast is a kind of worship, or association in the worshipping of the deity to whose honour the feast is instituted. And this he illustrates by *two examples*, one taken from the Christian Lord's Supper; the other, from the sacrifices of the Jews; from which he at ver. 20. draws the conclusion, that Christians who were accustomed to be present at Heathen sacrificial feasts were considered by other heathens as persons favourable to

* The particle *διόπερ* is, I conceive, indicative of this transition. See 1 Cor. 8, 13. and 14, 3.

their idolatrous religion, in the same manner as those who were present at the sacred feasts of the Christians, thereby declared publicly that they belonged to the society of Christians.

Such is the view of the scope of the Apostle in the remaining part of the chapter taken by Rosenm. and Krause (from Griesbach and the best of the early Commentators), which is confirmed by Chrysost., Theophyl., and the other Greek Commentators.

15. The Apostle prefaces his remarks with an expression which, as Theophyl. observes, καταλείπει τὸ τραχὺ τοῦ λόγου, καὶ αὐτοὺς τοὺς ὑπευθύνους κριτὰς καθίζει. It is also observed by Theophyl., that the words κρίνετε ὑμεῖς ὃ φημι indicate the Apostle's reliance on his own reasonings, as true and convincing; and the κρίνετε implies that he desires no *other* judges of their truth and reasonableness. With this I would compare the prefatory dict of Pythagoras, ἀείσω σφετέσις.

16. τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, &c. In interpreting this verse, it is, I think, of importance to keep in view the *popular* cast of the expressions, which is perceptible in the *anacoluthon* in the first clause, and especially in the use of the verb substantive for some other word, such as the context must suggest. Had our Roman Catholic brethren borne this in mind, they could not have fallen into the error they have done, of supposing the real presence of the body and blood of Christ in the Eucharist.

On the sense of τὸ ποτήριον τῆς εὐλογίας, ΠΡΩΤΗ ΔΥΟ Commentators are not quite agreed. (See Pole, Wolf, and others.) The best Commentators, for the last century, are of opinion that it stands for τὸ ποτήριον εὐλογητὸν, or εὐλογούμενον, "the cup for which we return thanks to God," or "over which," &c. This, they think, was an usual mode of expression to denote the *Eucharist*, and adopted from what was called the cup of blessing * in the Paschal feast; and the

* Of the use of this term Wetstein adduces numerous Classical citations.

cup, they say, was sanctified, or consecrated by thanksgiving. This interpretation is much confirmed by the Fathers and antient Commentators. So Chrysost.: ποτήριον εὐλογίας ἐκάλεσεν, ἐπειδὴν αὐτὸ μετὰ χειρὸς ἔχοντες οὕτως αὐτὸν ἀνυμνοῦμεν, θαυμάζοντες ἐκπληττόμενοι τῆς ἀφάτου δωρέας, εὐλογοῦντες ὅτι καὶ αὐτὸ τοῦτο ἐξέχειν. And a little before: εὐλογίαν ὅταν εἶπω πάντα ἀναπτύσσω τὸν τῆς εὐεργεσίας τοῦ θεοῦ θῆσαυρον, καὶ τῶν μεγαλῶν ἐκείνων ἀναμιμνήσκω δωρεῶν· καὶ γὰρ καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ, καὶ ὅσων ἀπολελούκαμεν, οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν, εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος. And so Theophyl.

But, to proceed to consider the sense of ὁ εὐλογούμεν, on this the modern Commentators are not agreed. Various interpretations, with more or less of truth, may be seen detailed in Pole. I can only advert to *two* which are the most probable. 1. That of many early modern Commentators (especially the English non-conformists), Pisc., Calvin, Beza, Gataker, and others, who explain, “sanctify by holy solemn prayer, consecrate to a sacred use.” And this interpretation is adopted by Doddridge, who remarks, that “that is said to be blessed which is set apart to a sacred use (as Gen. 2, 3. and Ex. 20, 11.), and on which the blessing of God is solemnly invoked.” But this is entirely unsupported by any antient authority, and seems too harsh an application of the word to be admissible. The best founded interpretation appears to be that of Chrysost., Œcumen., and the other antient Commentators, which has been adopted by various eminent modern ones, as Erasm., Beza, Vorst., Vatab., Grot., and almost all those of the eighteenth century, who take εὐλογεῖν as put for εὐχαριστεῖν; as εὐλογία for εὐχαριστία at Matt. 26, 26. (where see the note.) Compare also Matt. 14, 19. Luke 9, 16. Mark 6. 41. 8, 7. 14, 22. Now as He to whom we give thanks is God, so it appears that τὸ ποτήριον εὐλογεῖν is equivalent to εὐλογεῖν τὸν Θεὸν ὑπὲρ τοῦ ποτηρίου. Thus Photius explains it, εὐχαρισ-

τούμεν. In this view, the Commentators (as Krause) cite Justin. Mart. Apol. 1, 86. τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν; ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ, καὶ σάρκα καὶ αἷμα ἐδίδαχθήμεν εἶναι. See Vorst. Philol. Sacr. p. 207. and Dr. Cudworth's Discourse concerning the true notion of the Lord's Supper.

Yet it may be admitted, that by this εὐχαρίστια pronounced over the cup, it is really consecrated and sanctified. For, by blessing and returning thanks to God and to Christ, we sanctify and segregate the cup from other cups, and make it fit to be used for so holy an occasion. On this subject (which it would be here out of place to treat at large) I beg to refer my readers to the Anti Muratorius de Rebus Liturgicis of the learned and orthodox Ernesti, and inserted in his Opusc. Theolog. especially p. 15—22.

But to proceed, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ is an idiotical or popular expression, in which the ἐστι, according to the best Interpreters, antient and modern, imports *signifies*, “is the symbol of:” or, as others explain, “is a participation of.” So that the sense of the passage may be thus expressed: “Those who partake of the Lord's Supper are κοινωνοὶ τοῦ αἵματος καὶ τοῦ σώματος Χριστοῦ, and thereby form one society of worshippers of Christ, and commemorators of his death and sacrifice for sin.” And this interpretation is very much confirmed by the antient Commentators. Thus Rosenm. cites Theodoret. But Chrysostom is yet more apposite. He says that “we are, by partaking of the sacramental elements, considered as united with God.” So also Œcumen. 515 A. οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; συνάπτει γὰρ ἡμᾶς τῷ Χριστῷ τὸ αἷμα αὐτοῦ, ὡς μέλη τῇ κεφαλῇ, διὰ τῆς μεταλήψεως. And Phot. ibidem. Ἀποδειξίς ἐστι τοῦ εἰρημένου τὸ ἐπαγόμενον· πόθεν γὰρ δῆλον, φησὶν, ὅτι τὸν ἄρτον ὃν κλῶμεν κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστι, τουτέστιν ὅτι εἰς κοινωνίαν ἡμᾶς τοῦ σώματος συνάγει τοῦ Χριστοῦ; πόθεν δῆλον;

ὅτι ἐν σῶμα ἑσμέν καὶ καλούμεθα οἱ πάντες Χριστῷ συναπτόμενοι, ὡς τοῦ κοινοῦ σαύματος κεφαλῇ, εἰ οὖν μὴ τῷ σαύματι αὐτοῦ καὶ τῷ αἵματι εἰς κοινωνίαν συνηγόμεθα, τινὶ ἂν ἐτέρῳ ἐν σῶμα ἦμεν καὶ ἐκαλούμεθα. Grotius and Wetstein compare a not dissimilar sentiment in Val. Max. 6, 2. "Scipio Jovis epulo cum Graccho concordiam communicavit."

The idiom ἄρτον for ὁ ἄρτος ὃν (by which the antecedent follows the case of its relative) is very trite, and the Commentators compare the well known "*urbem quam statuo, vestra est.*" There is an ellipsis of some words equivalent to *quod attinet ad.* It must, however, be observed, that this idiom carries with it *emphasis*, and imparts energy to a sentence; as in Soph. Œd. Tyr. 451. λέγω δὲ, τὸν ἄνδρα τοῦτον ὃν πάλαι ζητεῖς οὗτος ἐστὶν ἐνθάδε.

Upon the whole, it is plain that the Apostle introduced this illustration from the Eucharist, to show that as Christians who participate in the Lord's Supper are supposed, by commemorating his expiatory death, to be united with Christ, and to publicly profess that they belong to the Christian society; so, by a parity of reasoning, those who participate in Heathen sacrificial feasts must thereby be supposed to profess an union with idolaters, in faith and practice, or at least to be favourably inclined to idolatry.

17. ὅτι εἰς ἄρτος, &c. These words are explanatory of the preceding.

Ἄρτος signifies, not *bread*, but *loaf*, or *cake*; as often. See Schl. Lex. Πολλοὶ is here (as frequently) for πάντες. The sense is, "as the loaf is one, so we, who are many, (i. e. we all,) are one body." Whitby (after Hamm. and Locke) paraphrases thus: "Because the bread is one, one *loaf* being broken for us all, we who partake of it, being many, are one body; owning ourselves thereby *all* members of that body, of which Christ is the head." So Rosenm. "Unam constituimus societatem arctissimè conjunctam, sicut ex multis granis et farinæ particulis factus est unus panis, et plura membra inter se conjuncta constituunt

corpus." There is here also an allusion to the Paschal feast, in which it was customary to break a loaf, or cake, of unleavened bread. See the note on Matt. 26, 26.

Elsner has here (as Doddridge observes) an admirable note, to show that eating together in a religious manner has been, in almost all antient nations, a token of friendship.* "And it is certain (continues Doddridge), as is intimated below, that by sacrifices, and the feasts on them, they held communion with the real or supposed deity to which they were presented.

18. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες, &c. Now follows another example, taken from the Jewish rites, to shew the force that resides in a feast conjoined with religious observances. Moses, it must be observed, had instituted certain feasts, at which those who had offered up victims were enjoined, not only to dispense thereof to their family, servants, and friends, but distribute the relics among poor strangers. See Deut. 16. Thus it would be evident that those who attended at the idolatrous rites in question participated in idolatry. Here Wetstein, among other passages, cites Philo, T. 2. p. 245, 19. κοινωνὸς τοῦ βωμοῦ.

Βλέπετε, consider. By Ἰσραὴλ κατὰ σάρκα is meant, "the Israelitish nation considered as one family, in respect of ancestry, religion, &c. The words κατὰ σάρκα indicate that the Apostle means the Jews by birth and hitherto unconverted, not the Jewish Christians, who are in Gal. 6, 16. Rom. 9, 6.

* I cannot, however, but consider some of Elsner's citations little to the purpose. Besides, the simply eating together, or being admitted to any one's ἐστία, or fire-side, was supposed, in antient times, to imply a sort of sacred association and friendship; for it included participation in sacred rites, since the ἐστία had a little altar. So Jambl. de V. P. 18. τὸ γὰρ ἀρχαῖον βαρβαρικῶς πάντες ἐπὶ ἓνα ἄγρον συνέλεσαν οἱ φίλοι. Thus in Thucyd. 1, 136. Themistocles, when he wished to be the ἱκετὴς of Admetus, is said καθίζεσθαι ἐπὶ τῇ ἐστίᾳ.

and often elsewhere called Ἰσραὴλ κατὰ πνεῦμα. (Krause.)

18. οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κ. τ. θ. ε. "Are not those who eat of the flesh of the victims supposed to be participators in the worship of the altar to the honour of the God thereof?" So Whitby: "They, by partaking of the gift consecrated to the altar, of which one part was consumed upon it, partake with the altar, and own that they communicate with and worship that God, at whose altar or table the meat was offered in honour of him."

The application and conclusion to be drawn is obvious. See the Paraphrasts.

19. Here again, as at 8, 4., the Apostle adverts to those *argutiæ* by which some defended this familiar society with Pagans, and shows that, even their own premises being conceded, the conclusion thence drawn would not follow; since the cause of censure was seated in *this*, that the Pagans *must necessarily suppose* that Christians who were present at their sacred feasts worshipped the deities to whose honour those feasts were instituted. (Krause.)

19. τί οὖν φημι; "what then do I conclude?" "what is my meaning? That an idol is any thing, or is of any effect! Or, that the idol-meat is any thing? (i. e. differs from other meats.) No: this is not my meaning. I grant that an idol is nothing, and that meat offered to idols differs in nothing from other meat. But that it is lawful for Christians to be present at the Heathen sacrificial feasts, *that* I do not grant. (Rosenm.) This is all the explanation that the words require. On the sense of οὐδὲν ἐστὶ see the note supra 8, 4. The ellipsis of οὐχὶ after an interrogative sentence, (as here at εἰδωλον, τί ἐστιν;) is not confined to the Scriptural, but is also found in the Classical writers; and examples from Arrian, Diss. 1, 29. 4, 7. & 2, 23. are cited by Raphael; to which I add Liban. Or. 104 D. κειμένοις ἐπεμβαίνει ἀνδρεῖος; (οὐχ) ἀλλ' ὁ πρῶτος κατένεγκεν. On

this idiom see Hoog. de Partic. p. 9. If I am not mistaken, it sometimes is found in Plato.

20. δαίμονις θύει, καὶ οὐ Θεῷ. The Commentators do not here attend to the omission of the article, but render Θεῷ God. But *Jehovah* the Apostle could not mean. It should rather be rendered, “a God (much less the great God.)” By the δαίμ. are meant the *falsely called Gods* of the Heathens; and the word is used by the Apostle in the sense in which it is employed by the Jewish writers. Thus the Sept. use the term to denote the Heb. עֲלִילִים, (i. e. the Pseudo-Deities of the Heathens,) at Ps. 46, 5. And so Deut. 32, 17. (which passage seems to have been in the mind of the Apostle,) ἔθυσαν δαίμονις καὶ οὐ Θεῷ, Hebr. עֲלִילִים. Yet the term was sometimes applied by the Heathens themselves to their Deities; as appears from Xen. Mem. 10, 1. Arist. Rhet. 2, 28. and other passages referred to by Schl. Lex. in voc. §. 3. See Grotius, Macknight, and Pearce. It is observed by Mede ap. Pole, that it was the opinion of the Heathens, that the supreme and celestial Deities were to be worshipped with a pure mind, accompanied with hymns and praises; the Demons, with sacrifices. And he refers to Porphy. on Euseb. Præp. Evang., Herm. Trismeg. in Æsculapio, and Apulej. de Dæmonio Socratis.

20. οὐ θέλω δὲ ὑμᾶς κ. τ. δ. γ., “but I would wish you,” &c. By κοιν. γίνεσθαι is meant, “to partake of the meat placed upon those tables.” And the reason is evident, because the Demon himself was supposed to be personally, though invisibly, present: * and as at 1 Cor. 5, 11. it is enjoined, with such an

* So Maimonid. Mor. Nev. 3, 46. p. 44. (referred to by many Commentators.) “Hi (Zabii) mactantes bestiam aliquam sanguinem ejus accipiebant, et in vase vel fossulâ aliquâ colligebant, carnem vero mactatam circa illum sanguinem in circulo sedentibus d. e. Dæmones illum sanguinem comedere, et hunc illorum esse cibum, hocque medio amicitiam, fraternitatem, et familiaritatem inter ipsos contrahi, quia omnes in unâ mensâ edunt, et uno concessu accumbunt.” See Act. 2, 42.

one (i. e. an immoral brother, a fornicator) no not to eat, much less was it allowable to eat at a table where a Demon was supposed to be present. So Chrysost. (cited by Krause.) εἰ γὰρ ἀπ' ἀνθρώπων τὸ κοινωνεῖν ἄλων καὶ τραπέξης φιλίας ἀφορμὴ καὶ σύμβολον γίνεται, ἐγχαρεῖ καὶ ἐπὶ δαιμόνων τοῦτο συμβῆναι.

21. οὐ δύνασθε ποτήριον Κυρίου πίνειν, &c. The δύνασθε is to be taken in a popular sense; q. d. "Ye cannot, consistently with your obligations to Christ and to God; ye *ought* not; it is *not suitable*, and therefore *not lawful* for you," &c. So Glass, Crell., Grotius, and Vorstius. On this idiom see Suic. Thes.

Ποτήριον Κυρίου, the cup, i. e. the Sacrament celebrated in honour of the Lord. The ποτήριον δαιμονίων alludes to the cup poured out at the Heathen libations to the Gods, and drunk at the sacrificial feasts. So Virg. Æn. 8, 273. (cited by Wets.) "Quare agite, O juvenes, tantarum in munere laudum, cingite fronte comas, et pocula porgite dextris, Communemque vocate Deum, et date vina volentes." Where see Heyn. Now to drink of this vinum libationis was strictly forbidden by the Jewish Rabbis. So, among the Rabbinical citations in Wets., Horajoth, fol. 2, 1. "Quinam est apostata? qui edit morticina et a bestiis discerpta, abominabilia et reptilia, et bibit vinum libaminis." Krause notices that this passage is elegantly interpreted by Origen, c. C. 397. as follows: ἡμεῖς μὲν οὖν, ὅσον ἐπὶ βρώμασι καὶ πόμασι, τοῦ συνεστιασθαι δαίμοσι τρόπους ἄλλους οὐκ ἴσμεν, ἢ καθ' οὓς τὰ καλούμενα παρὰ τοῖς πολλοῖς ἱερόνута ἐσθίει τις, καὶ πίνει τὸν τῶν παρὰ τοῖς δαιμονίοις γιγνομένων σπονδῶν εἶνον. He observes, too, that τραπέξης depends on μέρος understood; and he cites a passage of Lys. p. 271. where it is supplied. Yet so rare is the complete phrase, and so trite is the subaudition, that I should suspect the μέρος to be from the margin, but that a passage of Æschyl. Ag. 490. occurs to me, which sets this question at rest: οὐ γὰρ ποτ' ἡύχουν—θανῶν μεθέξειν φιλτάτου τάφου μέρος. Of the

phrase *μετέχειν τραπέζης* examples are adduced by Loesner, Wetstein, and Krause. See also Gronov. on Herod. 4, 154. Wetstein also cites a curious Rabbinical passage, where it is said: "Tres quicubum capiunt in unâ mensâ, et conferunt in eâ verba legis, perinde est ac si comedissent de mensâ ipsius Dei S. D.

22. ἡ παραζηλοῦμεν τὸν Κύριον; Παραζηλοῦν* is by almost all the Commentators here taken to signify *irritate*, *provoke*, like the Hebr. מַצִּיחַ and מְצַחֵה, which the Sept. render sometimes by παραζηλοῦν, sometimes by παραξύνειν, and παραργίζειν. So Deut. 32, 21. παρεξήλωσαν με ἐπ' οὐ θεῶ, παραξύνάν με ἐν τοῖς εἰδώλοις αὐτῶν. (Which passage the Apostle seems to have had in view.) I am, however, inclined to think (with Beza, Est., and our English Translators, supported by the Syr.) that the common signification of παραζηλοῦν, found also in Rom. 11, 11. (where see the note,) may be retained; since God is, in the Decalogue, and in various parts of the Old Testament, described, in reference to idolatry, as a *jealous* God, who will not permit his glory to be given to another; and, as Doddridge observes, "there may be an allusion to idolatry as a kind of spiritual adultery, such too was the opinion of Olearius, Wolf, and Pearce, whom see.

22. μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; "Are we stronger than He, that we can venture thus to provoke him, and brave his wrath." This, Theophylact observes, is said εἰς ἄτοπον λόγῳ ἀπάγειν.

23. πάντα μοι ἐξέστιν, &c. The Apostle now returns to what he had treated of at c. 8., namely, on abstinence from certain meats. (Krause.) q. d. "All

* This term generally signifies to *provoke to emulation*; as in Rom. 10, 19.; but ἐῆλος will denote *any of the more fervent affections*, especially *wrath*; and the *παρὰ* has sometimes an intensive force, of which Vigerus instances παραδιδόναι and παραθερμαίνεισθαι. But in the former word the *παρὰ* has the sense of *into*, or *unto*. I add παραθήγω, Dionys. Hal. 483, 39.

things (*I repeat*) are *permitted to me*:" for the words occur supra 6, 12. where see the note.

In the next clause, Crellius observes, the objection and its solution is repeated; but *οικοδομῇ* is substituted for *συμφέρει*, by a parallelism. And the same view is taken by most recent Commentators. But to this I cannot assent. It seems to be not so much a *parallelism* as a *reiteration* of the *gnome*, with a slight change, by way of explanation. It should appear, too, that a stress is meant to be laid upon *μοι*, *myself*.

Grotius remarks on the transition from the second person to the first; and he has discerned the true reason for it, namely, because it is a *gnome* of universal application, in which case the *first* person is used, *populariter*. Yet I suspect that *μοι* ought to be referred to an *ἕτερον* left to be supplied after *οικοδομῇ*. And indeed the same view is taken by Chrysostom, who well observes, that the Apostle, in using the two terms *συμφ.* and *οικ.* means the former *ὑπὲρ ἑαυτοῦ*, and the latter *ὑπὲρ τοῦ ἀδελφοῦ*, *one's fellow Christian*; and in *οὐ συμφέρει* has reference to his own destruction; in *οὐκ οἶκ.* to the laying a stumbling block in the way of one's brother. So also Theophylact, Ecumenius, and Theodoret. The only modern Commentator who has seen this is Crellius, who explains, "*non omnia ad salutem alterius adjumentum afferunt.*" That the above-mentioned ellipsis has place, is clear from the verse following.

24. *μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἔκστος*. Many Commentators take this as a general maxim; and compare that in 1 Cor. 13. "*Charity seeketh not her own.*"* But *that* passage is not

* With the phraseology I would compare Thucyd. 1, 17. *τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι*. And 6, 16. *τὸ ἑαυτοῦ μόνον σκοπῶν*. Imitated by Appian 1, 380, 72. *τὸ ἑαυτοῦ μόνον σκόπει*. Soph. Aj. 1318. *δρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν*. Eurip. Electr. 1114. *τοῦμόν δ' οὐχὶ τουκείνου σκοπῶ*. Wetstein also cites, among other passages, Aristot. Nic. 8, 12. *ὁ μὲν τύραννος τὸ ἑαυτοῦ συμφέρον σκόπει, ὁ δὲ βασιλεὺς τὸ τῶν ἀρχομένων*, which seems an imitation of the above cited passage of Thucydides.

of general application; neither is this. Both are to be restricted to the case in question, and the subject matter. Here there can only be reference to the use of idol-meats and other ἀδιάφορα. So the Greek Commentators, Crellius, and the best modern Interpreters. It is thought by Pearce and Rosenm. that there is an ellipsis of μόνον and καί. But this gloss I can scarcely approve. The Apostle seems to mean, that we should *not* consider our own gratification *at all*, when it injures the spiritual good of our neighbour, and in all cases *prefer* it to our own. So Theophyl. (from Chrysost.) τὸ ἐκείνου σύμμερον χρὴ προτιμᾶν καὶ προαιρεῖσθαι τοῦ ἰδίου. And so Crellius: "Monet et præcipit, ut quisque in rerum per se licitarum usu non suum commodum quærat, quod non nisi carnale et exiguum esse potest: sed ut ad proximi commodum, quod cum salute ejus conjunctum est, respiciat."

25. πᾶν τὸ ἐν μακέλλῳ παλούμενον ἐσθίετε. The Apostle now gives a *rule* for their conduct as to the eating of idol-meats, by which he both leaves room for Christian liberty, and again tempers it with due regard to the spiritual good of others. (Crellius.)

Πᾶν τὸ ἐ. μ. π. This evidently refers to idol-meat being sometimes sold in the market (as we know it was) by the priests, nay some poor or mean persons, who (as we learn from Theophr. C. 8.) used sometimes to salt it, and lay it up for private use. On μακέλλ. a Latin word like φλαγελλοῦν, see Schl. Lex. Plut. (Quæst. Rom.) explains it by κρεωπώλιον. These were neither regular built shops, nor booths, but only *stalls* set out in a certain part of the forum.

25. μηδὲν ἀνακρίνοντες. On the meaning of ἀνακρ. the modern Commentators are not quite agreed. Some render it *discriminantes*. But the Greek Commentators, and the most judicious of the modern ones, are agreed that it signifies "making no enquiries." Here Lightfoot observes; "Innumerabilibus ferè scrupulis in conviviis suis vexabantur Judæi quoad rem comedendam, ut et quoad societatem

quâcum est comestum, et modo comedendi. De fructibus et oleribus mensæ appositis, an ritè decimatâ, an sacratâ aut profanâ, an mundâ aut pollutâ. De carne appositâ, an ea de Idolothytis, de dilaceratis, de suffocatis, de non ritè mactatis. Quæ omnia abolevit Evangelium."

It is rightly remarked by Theophylact, that after having bid them abstain from idol-meat; lest they become too scrupulous on that head, the Apostle gives them a *general rule* to direct their conduct.

25. διὰ τὴν συνείδησιν. This is not well rendered by Doddridge, "with a view to satisfying your conscience." It may refer either to the conscience of *others*, lest by so doing you raise needless scruples, or *your own*, i. e. lest, on enquiry, you should learn that it is idol-meat, and your conscience be wounded if you eat it. Or, if you ascertain that it is *not so*, your conscience be unnecessarily disturbed.

26. τοῦ γὰρ Κυρίου, &c. These words refer solely to the *second* interpretation of διὰ τὴν συνείδησιν above detailed; and the sense is: "You need none of you feel scruples in your own minds: for as the earth and all its productions are the Lord's, there is nothing naturally impure, but only so in the *opinion* of any one. So Theophylact. Of the modern Commentators, Crellius has best explained the sense. The words are from Ps. 34, 1. which may be compared with 1 Tim. 4, 4. The πλήρωμα (which answers to the Hebr. מִלְּאֵימָה,) signifies whatever fills up the world, all God's creatures, whether animate or inanimate. See πλήρωμα θαλάσσης in Ps. 96, 11. and elsewhere.

27. καλεῖ, scil. ἐπὶ δεῖπνον, "invites you." This sense of καλεῖν, sometimes with, but usually without, the addition of δεῖπνον, is frequent both in the Scriptural and Classical writers. Of course, the δεῖπνον here is *supposed* not to be an idol-feast. Θέλετε, *choose*; which (as Theophylact observes) also expresses the Apostle's permission. Παρατιθέμενον, "set upon the table." This is a *vox solennis de hac*

re, and occurs both in the Scriptural and Classical writers. So Xenoph. Cyr. 2. (cited by Krause.) ἢ δὲ τὰ μὲν παρατιθέμενα αἰεὶ ἴσα αὐτῶ τε καὶ τοῖς καλουμένοις ἐπὶ τὸ δεῖκνον.

28. εἰ δὲ τις ὑμῖν εἴπῃ· Ταῦτο εἰδωλόθυτον ἐστὶ. Some eminent Critics, as Gale, Bengel, and Schleusner, would read, with three MSS. and some Latin Fathers, ἱεροθυτὸν for εἰδωλόθ. But that depends upon *who* the *τις* may be supposed to represent: if the *host*, then, as Wetstein observes, he would use the term employed by *Heathens*, not the contemptuous one used by *Jews* or *Christians*: but if, as is more probable, we are to understand by *τις* some scrupulous Christian, then εἰδωλόθυτον must be the true reading. As, then, probability is entirely in favour of the second interpretation of *τις*, and authority almost wholly with εἰδωλόθυτον, certainly that reading ought to be retained.

28. μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, κ. τ. σ. There is some difficulty in the interpretation of this sentence, owing to the extreme brevity with which it is worded. The difficulty rests with δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν by not attending to the sense of which words many have taken a wrong view of the whole passage; and some have thought that the words following, τοῦ γὰρ — αὐτῆς ought to be cancelled. Now the sense of τὸν μηνύσαντα must depend upon the interpretation of the *τις* just before. If it signify (as I think it must) weak brethren, then διὰ will signify, "on account of," "in deference to the scruples of." The words following, καὶ τὸν συνείδησιν, are exegetical, and as τὴν συνείδησιν is put (as the Apostle himself just after explains) for τὴν συνείδησιν αὐτοῦ, or τοῦ ἑτεροῦ, so here there is a kind of hendiadis, and the sense is: "eat not, out of respect to the conscientious scruples of him who told thee."

Then follow the words τοῦ γὰρ Κυρίου — αὐτῆς, which clause is omitted in seven uncial MSS. and a few others; with the Vulg. and some Latin Fathers, together with the Copt., Æthiop., and Arm. Ver-

sions, and it has been rejected by most modern Commentators, as an inept insertion, and thrown out by the recent Editors; but, I think, on insufficient grounds. The weight of authority is in *favour* of the clause. For besides the immense preponderance of MS. testimony, it is supported by all the Greek Fathers and Commentators, especially Chrysostom, who supposes an ellipsis; and he, in conjunction with Theophylact, paraphrases thus: "I do not bid you abstain from them as being *hurtful*, but for the *conscience* of, &c. For that they are not naturally impure, I have already told you. The earth is," &c. So Theodoret: καὶ ἐπὶ τοῦ ἐσθίειν ταῦτο τέθεικεν, καὶ ἐπὶ τοῦ μὴ ἐσθίειν διδάσκων ὡς καὶ μεταλαμβάνοντας εἶδέναι δεῖ, ὅτι τοῦ Θεοῦ πάντα ποιήματα· καὶ αὐτὸ πάλιν μὴ ἐσθίωντας τοῦτο προσήκει πεπεῖσθαι. And so Schlitting, who well observes: "Egregiè Apostolus illam ipsam rationem hic attulit, ut eam in tali casu non tantum non valere, sed etiam in contrarium valere ostenderet."

Some antient and modern Commentators, as Doddridge, take it to mean, "abstain, therefore, from this food, for as the earth is, &c. so all things are open to you, and you may satisfy yourself with other food." But this seems too harsh. Phot. ap. Œcum. has expounded the passage with his usual ability.

29. ἵνατί γὰρ ἡ ἐλευθέρια μου κρίνεται ὁ ἄ. σ. There is some obscurity in this sentence, and a seeming incoherence, which has caused difference of opinion. The difficulty has been occasioned by the great brevity and abruptness of the composition.

Many eminent modern Commentators have endeavoured to remove this difficulty by supposing a change of person; taking these to be the words of an objector. But if so they would not, I think, have been introduced with γὰρ. Besides, this is merely *supposititious*, and there is no appearance of an *answer* to the objection. Others, as Hamm. and Doddridge, attempt to remove the difficulty by inserting a clause, thus, "as to what lies between

God and my conscience." That, however, is too arbitrary and precarious.

The difficulty has, I think, been occasioned by the idiotical and popular use of κρίνεται, which seems to signify, "is to be condemned;" κρίναι being here used for κατακρίνειν. So that ἵνατί ἡ ἐλευθερία μου κρίνεται may be rendered, "what occasion is there that my liberty should be condemned?" And this interpretation is supported by the authority of Chrysostom and the Greek Commentators. So Œcumen. 520 A. paraphrases: Τίς γὰρ χρεία ἵνα τὸ ἐλευθέριον μου, τούτῃστι τὸ ἀπαραίτητόν μου καὶ ἐλευθέρον βρωμάτων παρατηρήσεως, κρίνηται ὑπὸ ἄλλης συνειδήσεως; τούτῃστι κατακρίνηται ὑπὸ τῆς τοῦ Ἑλλήνος συνειδήσεως: where for ἀπαραίτητον I would read ἀπαρατήρητον, from Chrysostom and Theophylact. Mr. Locke's interpretation (which has been followed by many Commentators, as Wolf, Hardy, Slade, and Valpy) comes to the same thing; as does also that of Rosenm.

Ἰνατί is an elliptical formula for τι γέγονεν; ἵνα.

30. εἰ δὲ ἐγὼ χάριτι μετέχω, τι βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; In these words there is a difficulty, which, I think, is best removed by the Greek Commentators. (See Chrysostom and Theophylact.) Œcumen. 520 B. thus excellently paraphrases: εἰ δὲ ἐγὼ χάριτι μετέχω. Διὰ τὴν χάριν τοῦ Θεοῦ, τῇ οὕτως μου τὴν ψυχὴν ὑψηλὴν ποιήσασαν, ὥς πεπεῖσθαι μηδενὶ τοιαύτῳ μολύνεσθαι· θαρρῶν οὖν τῇ χάριτι τοῦ Θεοῦ ἐσθίω. Εἰ συ, φησὶν, ἐκ χάριτος Θεοῦ γέγονας τέλειος, ὥστε εἰδέναι μηδὲν εἶναι τὰ εἰδωλα, καὶ κατηγισμένην, ὥς λέγεις, ἔχεις τὴν ψυχὴν, εἰς τὸ μηδὲν παραβλάπτεσθαι, καὶ μετασχεῖν βουληθῆς τῶν εἰδωλοθύτων, τι βλασφημεῖσθαι σαυτὸν πρᾶσκευάζεις, καὶ διὰ σου τὴν πίστιν καὶ τὸν Θεόν; So also Theodoret.

Here again Mr. Locke has hit on the true sense, except that he interprets χάριτι "with thanksgiving," for which use of the word in the dative I can find no authority, and the sense is not near so apposite as that of the Greek Commentators, which is also adopted by Grotius, Beza, Sclater, and Estius.

31. The interpretation of the two preceding verses which I have adopted leaves the admonition in *this* free and unfettered by any such modifications as those are compelled to resort to, who suppose here an *answer* to a preceding objection.

The οὖν has here its most usual sense, namely, the illative, or conclusive; (see Schl. Lex.) q. d. "Upon these principles act in whatever ye eat and drink, and in all your conduct keep an eye to the glory of God,* and do not injure the cause of religion by throwing stumbling-blocks in the way either of *unbelievers*, to hinder them from embracing it, or of weak scrupulous believers, to shake their attachment to it." This is doubtless what the Apostle had *chiefly* in view, and the above sense is well laid down by Theophylact and Œcumenius, and has been adopted by the best modern Commentators. (See Grot. and Locka.) Yet the admonition admits of *general* application; nay I believe the Apostle *meant* it should be so applied. So Chrysost. 403, 37. εἶδες πῶς ἀπὸ τοῦ προκειμένου ἐπὶ τὸ καθολικὸν ἐξήγαγε τὴν παραινεσιν, ἕνα κάλλιστον τὸν ὅρον ἡμῶν δοῦς, τὸ τὸν Θεὸν διὰ πάντων δοξάζεσθαι.

With the *sentiment* Grot. compares the Hebrew dict cited by Maimonid. כל מעשיך יהיה לשם שמים. And Capellus gives several similar passages from the Rabbinical writers, where it is directed that all actions, even eating and drinking, be done *in the name of God*; which is nearly equivalent to ἐς δόξαν Θεοῦ. It could hardly be expected that the Heathen Philosophers should inculcate any admonition so spiritual as the one in question, and yet Wetstein has adduced from Arrian, Ep. 1, 19. the following similar sentiment: εἰς θεὸν ἀφορῶντες ἐν παντί, μικρῶ καὶ

* Grotius has, I think, rightly seen the chief scope of the direction (and that which the context requires), namely, "to beware lest by any act of yours, under any circumstances, the glory of God be injured." And so Vatab. and Tirin. By the *Glory of God* is especially meant the spread and influence of the religion he has promulgated by Christ.

μεγάλω.* And Cicero, in his Offices 12. says, there is no part of life, however insignificant, without its Deity: yet he makes a reference to that great Being to whom it is especially a duty. Epicetetus, too, (cited by Bulkley,) on being asked how any one may so eat as to please God, answered, by eating justly, temperately, and thankfully. But the sentiment that comes the nearest to this of the Apostle is one of Socrates ap. Plato 35 c. Ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον, καὶ ἐδεστέον γε καὶ ποτέον, ἢ ἂν τῷ ἐνὶ δοκῇ τῷ ἐπιστάτῃ, καὶ ἐπαίοντι μᾶλλον, ἢ ἢ ξύμπασι τοῖς ἄλλοις. The context will show that, under the figure of an ἐπιστάτης the Philosopher intended to represent God.

For the application of this maxim to the practice of a Christian, Dr. Whitby has given the following admirable directions: "In things capable of honouring God positively, or proper to give glory to him, have always a general intention of glorifying God in the doing of them, that in the virtue of that intention you may proceed to particular actions. In things not capable of honouring God positively, be careful that you act so, as that *the name of God be not blasphemed*, or his doctrine evil thought or evil spoken of, by reason of your actions. Yea, do and abstain from all things so as to satisfy your own conscience, and discover to others that the honour of God, and the advancement of the interests of his Kingdom, are much dearer to you than any gratifications of your carnal appetites, or any temporal concern."

32. ἀπρόσκοποι γίνεσθε. The Apostle here explains what he especially meant by εἰς δόξαν Θεοῦ π. viz. to avoid giving offence, &c. For ἀπρόσκοπος is one of those adjectives which are used either in a passive, or an active sense; as here. On which see Hemst. on Lucian 1, 179. The sense is: "Be not any occasion of stumbling, either to the Jews, or Greeks, or

* I cannot, however, but suspect that for this the Philosopher was indebted to St. Paul.

Christians :” for that is the sense of the ἐκκλησία τοῦ Θεοῦ. (See 1, 2. and the note there.) So Theodoret paraphrases: ἐξ ὑμῶν πρόφασις σκανδάλου μηδὲ μία γινέσθω. And so Hesych. ἀπρόσκοπον ἄσκανδαλιστὸν. See also Theophylact. By σκανδαλίζειν is meant, “give any one a handle or occasion to sin.” The sentence is thus paraphrased by Rosenm. “Beware lest the *Jews* have it to say that you are not sincere worshippers of the true God ; lest the *Greeks* say, that you think there is no harm in idolatry ; and lest the *Christians*, as yet weak in the faith, now that certain evils are impending, be induced to forsake their Christian profession.”

33. καθὼς καὶ γὰρ, &c. It is well observed by Chrysostom, that after having struck them with fear by setting forth their responsibility for the injury and prejudice they might occasion to the Jews and the Heathens, he makes his caution more palatable by proposing *himself* as an example ; q. d. “I exhort you to no more than I set you an *example* of. For Ἰ κατὰ πάντα π. α. seek, study to please and conciliate men ;” as 9, 22. The words following μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον are added by way of explanation, and show what *sort* of compliance this is ; not a base κολακεία from worldly motives, not having for its end his own advantage, but the good of others, and that good of the highest sort, namely, that they should be brought over to the Christian religion, and be put into a state of salvation, or be preserved in it. For that is the sense of σωξ., on which see the note on Matt. 1, 21. The *cause* is well explained by Phot. ap. Œcumen.

Examples of this *accommodation* must occur to every one, as, eating or not eating certain foods, receiving or not receiving maintenance as a minister, in short, by becoming all things to all men.

The τὸ συμφέρον τῶν πολλῶν here signifies the good of *others* ; as we say “pro bono *publico*.” Thus Chrysostom takes it for κοινῇ. Grotius has here the weighty reflection, that the *eternal salvation* of an-

other far outweighs any *temporal convenience* of our own.

CHAP. XI.

VERSE 1. This first verse has been most injudiciously torn from the last chapter by the Latin Fathers, though it coheres with it most closely ; * yet (as Beza observes) so that, by an admirable art, it is made at once the conclusion of the preceding disputation, and a transition to what follows.

It is well remarked by Rosenm., that lest he might seem to extol his own example, the Apostle refers it to Christ, whose manner of teaching and living he imitated. And in the same view Theophylact paraphrases : Εἰ γὰρ ἐγὼ Χριστὸν ἐμιμησάμεν τὸν καταβροχθίσαντα καὶ τῆς ἑαυτοῦ ζωῆς ὑπὲρ τοῦ ἡῆσαι ἡμᾶς, τίτω μᾶλλον ὑμεῖς ἐμέ ; Οὐ γὰρ τοσούτον ἐγὼ ὑμῶν κρείττω, ὅσον ἐκεῖνος ἐμοῦ, ὁ πάντων ἀσυνκρίτως ὑπερέχων.

The contents and plan of this chapter may be seen detailed by Macknight and others. Schoettg. gives the following plan of the next four chapters :

“ Agitur hic I. de comâ virorum et mulierum, 11, 8—15. II. de Agapia, 11, 16—34, III. de ordine in Ecclesiâ ratione donorum Spiritus Sancti diversorum observando, 12—14.” He then observes on the subject which occupies 11, 8—15. “ Apud Judæos mos erat, ut viri in sacris caput tegerent, fœminæ vero nudæ essent, prout prolixè probat Lightfootus ad h. l. Quia vero Corinthi aliter fieri solebat, idque itidem ex more Judaico, qui nonnunquam variavit, ut infra ad v. 5, 10, 14. notamus, D. Apostolus, prudentiæ Ecclesiasticæ specimen præbens, mandat, ut in sacris viri nudo, fœminæ operto capite essent. Ita rectè Grotius. Nam quæ reliqui interpretes testimonia adducunt, de Romanis agunt, caput in sacris velantibus, non vero de Græciis.”

2. ἐπανῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε.

* And, as such, is united with it by Chrysostom and the Greek Commentators.

"Now I praise you, brother Christians, because ye have been (κατὰ) πάντα, &c." The πάντα is variously explained by Commentators. But it is not necessary to dwell upon it, since it may be regarded as an adverb and equivalent to πάντῃ, "in all respects;" which, from the nature of the subject, must be limited to ecclesiastical matters. The Commentators might have better dwelt on the signification here of μέμν., which is somewhat unusual. The sense is, "that you have not forgotten, but have been observant of my orders:"* an idiom not unknown in our own language. However, as it appears from what follows, that there were *some* things which they had neglected, so the πάντα must not be *presæd* upon, but be understood to denote *upon the whole*. On which *softening* Theophylact observes: αἰ γὰρ εἶπε σοφῶς μαλάττειν τοῖς ἐπαίνοις τοὺς ἀπὸ τούτων βελτιωθῆναι προσδοκωμένους.

By the παραδόσεις are meant the directions, injunctions, and ordinances, whether written or oral, which the Apostle had *left with them*, for the regulation of the Church. Thus the word is often used in the sense *precept, institution, &c.* So 2 Thess. 2, 15. κρατεῖτε τὰς παραδόσεις, ὡς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε διὰ ἐπιστολῆς. In Gal. 1, 14. it is used of oral tradition, and in Col. 2, 8. of precepts in general. Thus the verb παραδοῦναι is used both in the Scriptural and Classical writers in the sense *hand down to memory*, whether by writing, or by tradition, but generally the former: and sometimes it signifies to deliver or hand down from one's ancestors certain observances. (See the examples in Steph. Thea. and Krause.) On these παραδόσεις Theophylact remarks: Ἐντεῦθεν δῆλον, ὅτι καὶ ἀγράφως πολλὰ παρέδωκε καὶ αὐτοὺς καὶ οἱ λοιποὶ ἀπόστολοι. I would, however, remark, that the present passage can prove nothing

* Or at least, (as Mr. Slade suggests,) "he had perceived, from the questions which the Corinthians had put to him on this subject, in their letter, that they were, in general, desirous of following the directions which he had given."

of the *other* Apostles; nor are the words any evidence that the Apostle did not leave the directions in writing; and least of all will they afford any countenance to the Roman Catholic doctrine of Tradition, which Estius would from hence bolster up: for the very nature of the term suggests the idea of nothing more than *directions with respect to the external forms of religion*, which may change with manners and customs, and has no reference to doctrines and the essentials of religion. In matters respecting the preservation of order and decorum there were, as Rosenm. observes, many things which in themselves did not materially affect piety, but which it was advisable to have established on general rules, lest discordant customs or disputes should injure the Church, and from disputes schisms should arise.

3. The Apostle now proceeds to touch on another abuse which had arisen in the Corinthian Church. This subject is well illustrated in the following extract from Grotius, Storr, and Rosenm. "*Ipsæ Corinthiorum litteræ quæstionem de cultu feminarum cum alterâ de Idolothyti conjunxisse videntur; quare Paulus hanc tractionem superiori annectit. Idem nempe, qui templa idolorum denuo frequentare solebant, ex fano in ecclesiam translatum voluerunt morem, ut mulieribus liceret in concione sacrâ orare remoto velamine, v. 5. Quum autem ipsius etiam antijudaicæ partes complures (Paulini et Apollonii) Christiani a Judaico ritu, quem ab ipso Paulo et Apollo, quum inter Corinthios versarentur, teneri vidissent, recedere dubitarent, quæstionem hanc in epistolâ partis antijudaicæ communi nomine exaratâ, ad Paulum retulerunt. Is igitur laudat Corinthios, quod inconsideratæ certorum sociorum cupiditati non statim obsecuti fuerint, sed *memores Apostoli*, moribus ab ipso ut alibi, ita etiam Corinthi servatis, vim facere noluerint, verum ex ipso prius *percontari* maluerint, num in veteri instituto novari aliquid liceat.*"

So Theophyl.: Αἱ μὲν γυναῖκες ἀκατακάλυπτοι καὶ ἡύχοντο καὶ προεφῆτουν, (καὶ γὰρ καὶ γυναῖκες προεφῆτουν τότε) οἱ δὲ ἄνδρες ἐκόμωσαν, ἅτε ἐν φιλοσοφίᾳ διατρέψαντες, καὶ ὅτε ἡύχοντο καὶ ὅτε προεφῆτευσαν. Ταῦτα δὲ Ἑλληνικοῦ νόμου ἦσαν.

The expression θέλω ὑμᾶς εἰδέναι, which occurs also at 10, 1. is not, as some recent Commentators treat it, a mere formula of transition, but is rather one of earnest exhortation to attention, not dissimilar to several employed by our Lord; as, "he that hath ears to hear, let him hear," q. d. "attend to what I say."

In order to show that Christian wives ought to have their heads veiled in divine worship (ver. 5.), the Apostle offers the following reasons: 1. That the wife is in the power of the husband, but that the husband, in all things pertaining to religion and divine worship, is subject to no one but Christ.

Κεφαλὴ is here used, like the Hebr. שׂר, *impropiè*, for *master, chief*, &c. (See Schl. Lex.) The *ratio metaphoræ* is obvious, since the head is considered as the chief member of the body of a rational being, the faculty of reason being there seated. See Col. 2, 19. Κεφαλὴ also denoted *parent*. So Theodoret: κεφαλὴ δὲ αὐτοῦ ὡς πατὴρ καὶ αἴτιος ὀνομάζεται. This allusion is illustrated by Wets. from Artemid. 1, 2 & 37. 3, 67. 4, 26. So also Achmet, c. 127. (cited by Wolf): κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ. Besides this general position, the Apostle shows that in all things pertaining to religion the Christian recognizes no one as Lord but Christ.

Κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, i. e. "the woman, besides the supreme Lord Jesus Christ, has another lord, even her husband." The Philological Commentators here supply us with abundant proofs and illustrations of the inferiority of the wife to the husband. One passage may suffice. Menander: τὰ δευτερεῖα τὴν γυναῖκα δεῖ λέγειν τὴν δὲ ἡγενομίαν τῶν ὅλων τὸν ἄνδρα ἔχειν.

On the next words, κεφαλὴ δὲ Χριστοῦ, ὁ Θεός,

(which the Socinians have so perverted, to defend their dogmas,) the recent Foreign Commentators give a very vague and precarious account. The earlier modern Commentators are far sounder. (See Vorst. and Est. ap. Pole, and also Whitby.) But I agree with Wolf, that the most satisfactory interpretation is that of the Greek Fathers and Commentators. See Chrysost.,* Theodoret, Suic. Thes. 1, 96., and Petav. Dog. Theol. 843.

4, 5. Here *προφητεύειν* is used like the Hebrew *נבואה*. On the sense, however, of this word Commentators are not agreed. The antient ones do not touch upon it. Of the moderns, some, as T. Aq., Beza, Calv., Paræus, and others, give it the sense, "read and interpret the Holy Scripture." But this is curtailing the plain force of the word, which seems to require the interpretation adopted by Est., Wells, and Pearce, namely, "to teach and communicate, by inspiration, the doctrines of revelation." Both these interpretations, however, are liable to one especial objection, namely, that the Apostle at c. 14, 34 & 35. says "I permit not a woman to teach and preach:" neither is it probable that the practice should have been so common as this use of the word would imply. Most recent Commentators, as Wets., Mede, Wolf, and Locke, (and formerly Hobbes,) have (in order to avoid this difficulty) adopted the interpretation first propounded by Menoch., namely, "to sing divine hymns under the impulse of the Divine spirit."

* From whom, chiefly, Theophyl. has the following annotation :
 Χριστοῦ δὲ κεφαλὴ ὁ Θεός, διὰ τὸ αἷτιος εἶναι αὐτοῦ, ὡς πατὴρ υἱοῦ. Οὐ δεῖ γὰρ τὰ περὶ κεφαλῆς εἰρημένα ὁμοίως καὶ ἐπὶ Χριστοῦ ἐκλαμβάνειν· ἀλλ' ἡμῶν μὲν κεφαλὴ ὁ Χριστὸς, καὶ ὡς δημιουργὸς καὶ ὡς σώματος αὐτοῦ ὄντων ἡμῶν· ὁ δὲ Πατὴρ Χριστοῦ κεφαλὴ, ὡς αἷτιος αὐτοῦ. Εἰ δὲ καὶ κατὰ ἀνθρώπων ἐκλάβοις οὕτως εἰρησθαι τὸν Πατέρα τοῦ Χριστοῦ κεφαλὴν, ὥσπερ αὐτὸς ὁ Χριστὸς ἐλάβη ἡμῶν κεφαλὴν, οὐδὲν ἀσεβές· ἐπεὶ καὶ Θεὸς ὁ πατὴρ λέγεται τοῦ Χριστοῦ κατὰ τὸ ἀνθρώπων. Ἐπεὶ γὰρ ἡμῖν ὁμοιουσθαὶ κατεδέξατο, καὶ ἀδελφὸς ἡμῶν ἐχρημάτισε καὶ κεφαλὴ, οὐδὲν καινὸν εἰ καὶ τὰ τῆς ταπεινώσεως ὀνόματα καταδέχεται, καὶ τὸν κατὰ θεότητα πατέρα ἔχει κεφαλὴν κατὰ τὸ ἀνθρώπων, ὡς ἀρχὸντα αὐτοῦ, καὶ ὡς Θεὸν αὐτοῦ.

And Menoch. observes, that *prophet* is used for *singer* in 1 Kings 10, 1. Par. 25, 1. (See also Est. ap Pole.) But this seems to have little support from the import of the word. Without better authority, I see not how the notion of *singing* can be admitted. Perhaps recitation is all that is meant; whether of prose or verse, is uncertain; but probably *both*, though more frequently the former: and perhaps the verses were *given out* line by line, or couplet by couplet, for the convenience of the congregation. Thus προφητεῖα would be equivalent to πρόφημι and præcinere. But if these were, as is probable, previously prepared, there is no room for *inspiration*. Possibly, however, there might be some women who possessed a poetical faculty like the improvisatore; and thus pronounced (ex tempore) certain carmina, or spiritual songs, to which the congregation sung: and this faculty might be, in some measure, produced, or aided by the Holy Spirit; which the word προφητεῖν may very well be thought to imply. That Chrysost. entertained this opinion is clear, since he says that therein was fulfilled the prophecy of Joel, mentioned at Acts 2, 17 & 18. But it is probable that the women might be permitted to pronounce certain devotional compositions celebrating the praises of God and the blessings of redemption, similar in kind to that of Zacharias, Luke 1, 67. where he is expressly said, προφητεῦσαι the very term here used. Schl., too, compares a similar use of the corresponding Hebr. נבִּינָה in 1 Kings 18, 29. 1 Sam. 10, 5 & 6. and προφητεία in Philo 2, 178. τῆς κατ' ἐνθουσιασμὸν προφητείας (said of Moses's Canticle of the Red Sea), and in Esth. 6, 12.

Bp. Pearce has here a very instructive note.

Κατὰ κεφαλῆς ἔχων, scil. τι, i. e. κάλυμμα, which ellipsis is supplied in Plut. (cited by Krause), εἰς Ἀλεξανδρείαν ἦκε ἐβάδιζε κατὰ τῆς κεφαλῆς ἔχων τὰ ἱμάτιον. On the covering of the head see the notes of Whitby and Doddr.

4. κατασχώνει τὴν κεφαλὴν αὐτοῦ. It is not easy to

determine the exact import of this expression, here and in the antithetical clause, since it is susceptible of two senses, both sufficiently apposite. Many modern Commentators, in the *first*, interpret it "dishonoureth Christ as his head;" and in the *other*, "dishonoureth her husband, who is her head." But all those who thus prophesied were not married women. This therefore cannot be tolerated: neither do I find any countenance for it in the antient Commentators. It must, I think, be interpreted in the *physical* * sense: only we are to advert to an idiom by which the *head* is put for the *person*: so that in the former clause it may be rendered, "disgraces his person and dignity," i. e. himself, namely, by adopting what was thought to imply servitude: and in the latter clause, "disgraces her person,"† i. e. herself, by violating propriety; since for women to have the head uncovered was considered, both by the Greeks and Jews (the latter especially), as a flagrant impropriety;‡ which is proved by numerous citations in Wets. Rosenm., however, suspects that it was usual in Greece for the women to be unveiled in the temples: a custom, he thinks, which some, through hatred of Judaism, wished to introduce into the Corinthian Church.

5. ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρπημένῃ, "it is one and the same thing as if she had been shorn." Of the idiom ἐν καὶ τὸ αὐτὸ, which is also found both in Latin and English, Kypke gives many examples: and he moreover observes, that ἐν καὶ τὸ αὐτὸ is for μία καὶ ἡ αὐτῇ; referring to 10, 6. 6, 11. But this seems to proceed on a mistaken view of the construction, which is (I think) as follows: ἐν καὶ τὸ αὐτὸ ἐστὶ (αὐτῇ καὶ) τῇ ἐξυρπημένῃ, i. e. "it is as bad as if she were

* Wolf unites both the physical and metaphorical.

† And especially her head; since, as the Apostle adds, it is "as if she were shorn."

‡ Thus Selden, Ux. Hebr. 3, 17. tells us, that a neglect of being veiled in public was a lawful cause for divorce. That the custom had prevailed from the earliest antiquity is clear from Gen. 24, 65.

shorn." Now the Antiquaries and Philologists have proved that all the antient nations agreed in accounting this as the greatest dishonour and disfigurement to the person of a woman. Hence it was only adopted as a sign of extreme grief, (see Deut. 21, 12.), or was imposed as a mark of infamy and disgrace on adulteresses and harlots. See the copious Classical illustrations of Wets. and Kypke.*

6. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κεiráσθω. Here we have the same sentiment further unfolded. Καὶ κεiráσθω is a popular expression for "she may as well be shorn." Κεῖρ. properly signified to be *shorn*; ξυρ. to be *shaven*. But the distinction was often neglected. Rosenm. observes: "Κεῖρασθαι referre solent ad occiput: ξυρᾶσθαι vero ad sinciput."

The Apostle's argument is, that by so uncovering their faces they injure their reputation.

7. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν. This is the *second* reason why the Christian wife should have her head veiled; because she is bound so to do by every mode of evincing respect and modesty towards the other sex. A *man*, the Apostle says, is not obliged (for that is the sense of ὀφείλει) to cover his head, ὑπάρχων, being (i. e. since he is) the εἰκὼν καὶ δόξα Θεοῦ, i. e. especially, and, κατ' ἐξοχὴν, the image and glory of God, in which words most Interpreters think there is an hendiadis, for "the glorious image of God." But this seems harsh. I should think, with Grot., that it may import an effulgence or ray from the Divine light; since כָּבוֹד, which answers to δόξα, has properly that sense. The old Commentators, however, speculate too minutely on this as well as many other points, which are either mere refinements, or undeterminable. The leading idea seems to be this, that man,

* Of these the most apposite are Philo 2, 309, 14. ὅθ' ἱερεὺς τ' ἀντίκρανον ἀφελὼν, ἔν' ἐπικρίνηται γεγυμνωμένη τῇ κεφαλῇ τὰ τῆς αἰδοῦς περιηρημένη σύμβολον, ᾧ ταῖς εἰς ἅπαν ἀναιτίαις ἔθος χρῆσθαι. Tacit. Germ. 19. Paucissima in tam numerosâ gente adulteriâ, quorum pœna præsens, et maritis permissa. Accisis crinibus nudatam coram propinquis expellat domo maritus. Apulej. Met. 2.

invested by God with authority* over the whole creation, may be considered as the *image*† or type of God, and, as it were, a *ray from his brightness*, just as viceroys and rulers are sometimes metaphorically said to be *εἰκόνες* of their sovereign. In this view Krause cites Plut. ap. Stob. 152. "Ἀρχων δὲ εἰκὼν θεοῦ τοῦ πάντα κρατοῦντος" also a sentence from Poet. Gnom. εἰκὼν δὲ βασιλέως ἐμφυχος θεοῦ. And so Rosenn.: "Est enim vir in supremo gradu collocatus in hoc mundo, et tanquam secundarius aliquis Deus, ipsius etiam mulieris respectu."

7. *γυνή δὲ δόξα ἀνδρός ἐστίν.* This is well explained by Theodoret thus: 'Ἡ δὲ γυνή ὡς ὑπὸ τὴν τοῦ ἀνδρός ἐξουσίαν τελοῦσα, τοῦ ἀνδρός ἐστὶ δόξα, καὶ εἶον εἰκὼνος εἰκὼν· ἄρχει μὲν γὰρ καὶ αὐτὴ τῶν ἄλλων, ἀλλ' ὑποτέταχθαι τῷ ἀνδρὶ προσετάχθη. And in the same manner Œcumenius explains. See also Photius and Theophylact. Schoettgen very well explains thus: "Vir ad imaginem Dei, et propter Deum conditus est, ut ejus gloriam amplificaret: mulier vero præterea propter virum, ut ei adjumento esset, (adeoque mulier gloriam Dei secundario tantum promovet,) quod gloriosum est sexui masculino." So Slade: "The man holds his authority under God; the woman, her's under the man." The wife (it may be added) shines, like the moon, with a borrowed light, *fulget* (as Mr. Valpy says) *radiis mariti*.‡ The inference, then, meant to be drawn from

* So Ovid. Met. 1, 76. (cited by Wets.) Sanctius his animal, mentisque capæius altæ Deerat adhuc, et quod dominari in cætera posset; Natus homo est, sive hunc divino semine fecit Ille opifex rerum, sive—satus Japeto—finxit in effigiem moderantum cuncta Deorum. I cannot but think that this, with much other cosmographical knowledge, &c. was derived, though in a circuitous manner, from the books of Moses.

† So Diogen. l. 6, 51. τοὺς ἀγαθοὺς ἄνδρας θεῶν εἰλεγεν εἰκόνας εἶναι. Lucian. pro Imag. 28. τὸν ἀριστον φιλοσόφῳ εἰκόνα θεοῦ τὸν ἄνθρωπον εἰκόνα εἶναι.

‡ In which view it is beautifully observed by Penelope in Hom. Od. l. 18, 253 & 4:

Εἰ κείνος (Ὀδυσσεύς) γ' ἔλθῳν τὸν ἐμὸν βίον ἀμφιπολέσῃ,
Μείζων κε κλέος εἴη ἐμὸν καὶ ἄλλων οὖτω.
Νῦν δ' ἔχομαι· τόσα γὰρ μοι ἐπέσσευεν κατὰ δαίμων.

it is this: She ought therefore to appear with the symbol of modesty and subjection which are implied by the head being covered.

8, 9. The Apostle now shows the *grounds* of this right of superiority, 1st, in respect of *nature* (so Chrys.: ἀρα φυσική ἡ ἀρχὴ τοῦ ἀνδρός); 2dly, priority of creation; 3dly, purpose of creation. For Adam was first created, then Eve; who was, moreover, formed out of his side, and *for a helpmate*; referring to Gen. 2, 18—21. Compare also 1 Tim. 2, 13. Theophyl. explains verse 9. thus: οὐκ ἐκείνας δι' ἐκείνην, ἀλλ' ἐκείνη δι' ἐκείνων.

10. διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους.

Perhaps among all the passages of the New Testament there is not one that has more exercised the learning and ingenuity of the modern Commentators, or in which their endeavours to elicit what they think a satisfactory sense have been less successful. See Pole and Wolf, and the Commentators by them cited. The chief difficulty, however, does not rest with the *ἐξουσίαν*, which all the ancient Interpreters are agreed has the sense of *κάλυμμα*, a *veil*. The only question is, *why*, and with what allusion, that term is employed. The ancient Commentators think it was so called, as being τῆς τοῦ ἀνδρός ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν ὑπαρχόν καὶ παρασταντὸν (to use the words of Phot. ap. Ecumen.). And this opinion is supported by most of the early modern Commentators. (See Wolf, p. 477.) But to this it has been justly objected by Saknas: "An aliquis potestatem habere dici debent, quæ penes alium sit, nescio, alii judicent, si sciunt." And still more ably by the learned Bp. Marsh: "If the emblem of power was worn by the woman, it is rather a token of subjection on the part of the man; and if ἐξουσία relates to the authority of the man, it is very improperly applied to the dress of the woman: on the other hand, if a veil is a token of submissiion, the use of ἐξουσία in that sense involves a contradiction."

Of the recent Commentators some are inclined to regard the ἐξουσία as the name of a *female ornament* for the head, formed of braids of hair set with jewels. (See Wolf 475.) Others, as Fischer, Schleus., and Rosenm., regard it as denoting a *veil*, though (and I think rightly) not with any reference to the superiority of the man to the woman, but of the married woman over the maiden;* superiority, in point of honour and dignity being, in the East, ever conceded to

* And this does not materially differ from the opinion of Bp. Middleton, who thinks that the veil might have acquired the name, from the *power* or license which it gave the wearer to appear in public.

them, as indeed is the case even at the present day in every country of Europe. Indeed the very term *domina*, *mistress*, implies this. It is truly observed by Fischer, after Bp. Pearce, that names of things are not unfrequently put for the names of their signs and tokens. "Veil, then, (continues he), is called *ἐξουσία*, because it was a sign of honour; for it is well known that the state of married women was among the Jews more honourable than that of unmarried women; and *ἐξουσία* also signifies *dignity*, prerogative, and indeed every thing that is *superior* and *excellent*. See Joh. 1, 12. 2 Macc. 1, 13. 11, 58. For this reason the Sept. in Gen. 20, 16. elegantly termed Sarah's veil, which is called by Moses himself *כִּנְיָהּ* *הַזֶּה*, *הֵן תִּמְנֶה* *תּוֹךְ* *הַפְּרוּסָה*." I would compare, what it is strange the Commentators should have omitted: Virg. *Æn.* 7, 814. *sit regius ostro Velet honos levis humeros; ut fibula crinem Auro internectat.*

Nor is it any wonder that there has been no *example* of such an use of the word yet produced from any antient author, considering how very few works have been preserved in which any such term could be expected to be found. Thus Colomesius, *Obss. Sacr.* 21., has adduced a passage from Ardelphus, where *imperium* is used for a *braided curl or lock*; and Olear. (cited by Wolf, 475.) has adduced a passage from Callistratus (a writer of the time of Euripides), who uses the phrase *ἐξουσίαν τριχώματος* for what is vulgarly called a *topping* (from Fr. *toupée*;) and yet if the two passages had not been noted, the significations in question might have been denied. If, too, we consider how difficult it is to account for the names of many ornaments and utensils in common use in all nations, and how very slight have been the reasons for their original adoption, it need not be wondered that difficulties should arise, after they have grown into disuse, respecting their real sense and ratio significationis. A remarkable example may be found in the female ornaments mentioned by Is. 3, 18 seqq.

But proceed we to consider the yet *more* difficult expression *διὰ τοὺς ἀγγέλους*. Here, again, it is impossible for me to detail, much less review, the various opinions of Commentators. As to the *conjectures* of learned persons, since they are wholly unsupported by evidence, and have in themselves little probability, I shall omit them altogether. Taking the present reading to be genuine, there are two classes into which the significations ascribed to the term *ἀγγέλ.* may be distributed; 1. *natural*; 2. *metaphorical*. The *former* has been, almost invariably, adopted by the ancient and early modern Commentators. A mode, however, not without its difficulties, which have to some appeared so formidable, that they have, with more or less success, devised various *metaphorical* explanations, for the detail of which I refer the reader to Pole and Wolf. Some, as Beza, Pseudo-Ambros., and Clem. Alex., interpret it of the *Bishops and Doctors of the Church*. But the ratio *metaphoræ* would be exceedingly harsh; neither is it decent to suppose such grave and dignified personages to be in *danger* of being ensnared by the beauty of women.

The most favourite opinion for the last half century, and adopted by almost all recent Commentators, is that of Heuman, that it designates *spies* sent by the Heathens to attend at the Christian meet-

ings, in order to watch for and report any improprieties, or indecencies. Those who support this interpretation, refer to the *name* messengers given to the spies sent by the Israelites to examine and reconnoitre the land of Canaan. (See Josh. 6, 17 & 25. James 2, 25. Heb. 11, 31.) But these were only so called by the *Israelites*, not by *Canaanites*, who would have bestowed on them a far less favourable name. As little to the purpose are the *Classical* passages that have been cited. (See Wolf 480.) And although Heuman has proved, from Tertull. Apolog. C. 7. that spies were *sometimes* sent by the Heathens for the purpose in question, yet one can scarcely suppose that it was *regularly* done; which would be implied by the use of the *article*. It is justly objected, too, by Outrein and Wolf, that the word ἄγγελος, put absolutely, is, in the New Testament, only meant for *incorporeal spirits*, either good or bad, and the word ἄγγελος, with the *article*, is no where used but of the *holy angels* and *ministering spirits*: besides, if this interpretation were adopted, the reasoning of the Apostle would lose half its force. And finally, if such *emissaries* had seen the women unveiled, they would have seen no more than was perpetually to be seen in Corinth." This last objection, however, seems not well founded; though, as to the interpretation in question, it cannot, I think, be admitted.

After all, the physical sense of the word is the more obvious; nay even many Commentators, who adopt the metaphorical sense, acknowledge that this yields the most *natural* interpretation of the word; and, if I mistake not, it involves the fewest difficulties. The term must be understood, however, not of *bad* angels, as Heins., Whitby, Lightf., Wells, Schoettg., Wets. and Mackn. suppose (which involves great absurdity), but of *good* angels, who, according to the opinions of the Jews, were ministering spirits attendant in the house of God, and symbols of his presence. And this interpretation is supported by the authority of the Fathers and Greek Commentators, almost without exception; and, of the modern ones, it has been adopted by Cam., Pisc., Capell., Grot., Mede, Menoch., Est., Vorst., Schliting, Hamm., G. J. Vossius, Elsner, Pearce, Dodd., and others, whom see, and especially Grot., Mede, Hamm., and Elsner. Wolf has a most masterly review of the different opinions, and upon summing up the evidence, he decidedly prefers the *physical* sense. That the Jews were firmly persuaded of the presence of angels at places of divine worship, has, he thinks, been clearly proved by Grot. in loc., Buxtorf Syn. Jud. C. 15., Eisenmeger in his *Judaismus detectus*, P. 2. p. 393., and Elsner Obs. Sacr. And that the earliest Fathers thought so, is clear from Tertull. de Orat. C. 12., Origen c. Cels. L. 5. p. 233. (speaking of the angels bearing the prayers of men to God) ἀναβαίνειν μὲν προσάγοντας τὰς τῶν ἀνθρώπων ἐντεύξεις καταβαίνειν δὲ αὐτὸ ἐκείθεν, φέροντας ἐκάστω κατ' ἀξίαν τῶν ἀπὸ Θεοῦ τι αὐτοῖς διακορεῖν τοῖς εὐεργετούμενοις προστασσομένων. And in the same place, he gives a caution against, on that account, commending our prayers to the angels; that it is to the Son of God only, who is *Lord of the angels*, that we should commend them: πᾶσαν μὲν γὰρ δέησιν καὶ προσευχὴν καὶ ἐντεύξιν καὶ εὐχαριστίαν, ἀναπεμπτέον τῷ ἐπὶ πᾶσι Θεῷ διὰ τοῦ ἐπὶ πάντων

ἀγγέλων ἀρχιεπίς, ἐμφύχου λόγον καὶ Θεοῦ. *Constit. Apost. L. 8 C. 4.*, where it is said, that there are present in the Church with God our Judge, Jesus Christ, and the Holy Spirit, πάντα τὰ ἅγια καὶ λειτουργικὰ πνεύματα (on which passage see Cotelierus). It is rightly remarked by Wolf, that the Jews did not derive the opinion (as Eklär supposes) from the Platonists, but from more certain ancient works (and such they would be far more likely to have read), namely, the *Apocryphal Tob. C. 22, 15.*, or rather the Scriptures themselves, reasoning from consequences deduced from passages there found. In answer to the objection of Heuman, that, by a parity of reasoning, the women ought to have been veiled in their private retirements (since angels were, by the Jews, supposed to be present in private as well as in public places), he well remarks: "Multa domi licent, quæ in publico conventu divino cultui dedicato fieri non expedit." And he concludes with the following weighty observation: "Enimvero etiam hoc loco manifestum est, angelorum præsentiam inстар appendicis reliquis argumentis addi, quibus Apostolus contenderat, feminas velatas esse debere, quarum prima ex viro sit desumpta, et in commodum viri condita, atque vel eo nomine viro subjecta sit, subjectamque se illi esse externo ejusmodi indicio profiteri debeat. His rationibus jungitur denique in præsentem commata Angelorum præsentia."

I shall conclude this annotation by subjoining the masterly paraphrase of Chrysost. 413, 9. Διὰ ταῦτα τὰ εἰρημένα ἅπαντα, πᾶλλον δὲ οὐ διὰ ταῦτα μόνον, ἀλλὰ καὶ διὰ τοὺς ἀγγέλους· εἰ γὰρ τοῦ ἀνδρὸς παρὰφρονεῖς, τοὺς ἀγγέλους αἰδέσθῃτε. So Theodoret, who paraphrases: δεικνύτω τὴν ὑποταγὴν αὐτὴν συστήλλουσα, καὶ οὐχ ἥκιστα τῶν ἀγγέλων ἕνεκα, οἱ ἑφεστᾶσι τοῖς ἀνθρώποις τὴν τούτων κηδεμονίαν πεπιστευμένοι. See also Phot. ap. Œcumen.

11. πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, &c. There has been some doubt as to the construction of this sentence. One thing is clear, that there is an ellipsis of ἐστι, which Schliting., Grot., Hardy, Par, Vorst., Rosenm., and some recent Commentators join with ἐν Κυρίῳ, and they take for Κυρίου ἐστι, "is the Lord," i. e. belongs to a Christian society; referring to Galat. 3, 28. πάντες ἐστί ἐν Κυρίῳ. But there the phrase is complete, and not, as here, broken into two. Besides, the sense assigned is not suitable to the context. The scope of the Apostle, and the sense of the words, was, I think, rightly pointed out by Chrysost. and the other Greek Commentators. As the Apostle (they say) had given much superiority to the man, showing that the woman was from him, and by him, and under him, so now, in order neither to raise one too high, nor depress the other too low,

he says that though at the first creation the woman was from the man, yet the man is descended from the woman. The ἐν Κυρίῳ Chrysost. and Theophyl. explain: Θεοῦ τὸ πᾶν ποιούντος καὶ ζωογονούντος τὸ σπέρμα, καὶ τὴν μήτραν ῥωννύοντος. Photius more simply: διὰ τὸν Κύριον, since (he adds) αὐτὸς ἐδημιούργησεν εἶναι αὐτοὺς ἀλλήλων αἰτίους. And so Theodoret: διὰ γὰρ τῆς συζυγίας καὶ κοινωνίας ἡυξήθη τὸ γένος. Thus ἐστὶ is taken *populariter* for ἐκτίσθη: and ἐν Κυρίῳ is used in the same sense as in Eph. 5, 22. Now this interpretation is extremely confirmed by the next verse, which is exegetical of the present. Among the few modern Commentators who have seen the real sense, I may number Bp. Middleton.

Πλὴν, however. Ἐὰρ, *nempe*. The *inference* which the Apostle means to be drawn, is this: that the man ought not to be too elevated with his superiority, nor the woman depressed with her inferiority, since they were, in many respects, dependent upon each other, and therefore the sexes ought to cultivate an indissoluble union.

The words τὰ δὲ πᾶν τα ἐκ τοῦ Θεοῦ (scil. ἐστὶ) are taken, by Chrysost. and Œcumen., as subjoined for the purpose of consoling the woman, by suggesting to her that this is no κατόρθωμα of the man, but proceeded from the wise disposal of God. The words are, indeed, *meant for both sexes*, just as they might apply, and have a general sense, importing that all these matters were ordained to *be as they are* by the instrumentality of God; and therefore that his will is to be fulfilled, by the sexes cultivating unity, and consulting the happiness of each other. This seems to me the true interpretation, and it is supported by Beza, Sclater, Menoch., and Krause.

13. The Apostle now returning *ad propositum*, uses another mode of evincing the impropriety of women being unveiled in public worship; and this, by appealing to natural feeling, common sense, and their own private judgment and notions of decorum.

13. ἐν ὑμῖν αὐτοῖς, "in your own minds."

14, 15. ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, &c. The sense of this somewhat perplexing passage has been thought exceedingly obscure by various learned moderns, as Salmas., Revius, Beverland, and many others, whose opinions are summed up by Pole and Wolf, to which I refer my readers. As to the *difficulties* complained of, they have been (I think), in a great measure, occasioned by an inattention to the simple and popular cast of thought which distinguishes the Scriptures, and especially of our Apostle, and by the fondness for refined discussion and ingenious hypothesis, which too much distinguishes the modern Commentators. The ancient ones find no difficulty at all, by taking the word φύσις in a popular acceptation. It cannot mean, as Beverland, Locke, Whitby, and Pearce, maintain, the constitution of the sexes; which would be very harsh; any more than *reason and experience*, as Mackn. translates. Now there are two senses assigned to the word by the ancient and some eminent modern Commentators, either of which may be adopted; 1. "That internal sense, or natural instinctive perception which suggests what is right and wrong;" 2. (as Chrys., Grot., Perizon., Hamm., Heuman, Rosenm., and most recent Commentators, interpret) *use, custom*. This signification is frequent in the best Greek writers, from whom examples are adduced by Hamm., Grot., and Wets., to which I add Thucyd. 6, 17. ἡ ἀνοία παρὰ φύσιν. But, in fact, these two senses may be said to merge into each other; since, according to the adage, use is second nature.* This *mixed* sense is distinguishable in Demosth. de Cor. (cited by Wets.) φανήσεται τοίνυν ταῦτα πάντα οὕτως οὐ μόνον ἐν τοῖς νόμοις, ἀλλὰ καὶ ἡ φύσις αὐτὴ τοῖς ἀγράφοις νομίμοις καὶ τοῖς ἀνθρώποις ἥθεσι διαώρικεν. To

* So Schleus.: "Φύσις etiam res dicuntur, quæ sic abierunt in consuetudinem, ut propemodum factæ sunt alterâ naturâ consuetudines, quæ inde a longo tempore et apud plerosque ita sunt receptæ et invaluerunt, ut naturæ maximè consentaneæ, et ab instinctu quodam naturali profectæ videantur."

which I would add Thucyd. 2, 45. in his admonition to the Athenian matrons: τῆς ὑπαρχούσης φύσεως μὴ γένεσθαι χείροσι.

By κομᾶ is meant: "lets his hair grow long." On the subject of men's wearing the hair short, a custom which prevailed in different nations of antiquity, the Commentators, especially Wets., furnish numerous illustrations from the Classical writers.* The Hebrews seem to have been always of opinion, that long hair was, as the Apostle says, ἀτιμία ἀνδρὶ, i. e. indecorous in him. And this the Rabbinical citations of Lightf., Schoettg. and Wets., tend to prove. This, too, was the opinion of many Greeks. So Eustath. on Hom. Il. γ. p. 288. κόμην δὲ ἔχειν καὶ εὐκομον εἶναι γυναικώτερον ἐστίν.

15. γυνὴ δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστίν, i. e. it is an ornament to her and becomes her. The Apostle then adds: ὅτι ἡ κομὴ ἀντὶ περιβολαίου, δ. α., where ὅτι

* Thus Herodot. 1, 82. Ἀργεῖοι μὲν νυν ἀπὸ τούτου τοῦ χρόνου κατακειράμενοι τὰς κεφαλὰς, πρότερον ἐπάναγκες κομῶντες, ἐποίησαντο νόμον, μὴ πρότερον θρέψειν κόμην Ἀργείων μηδένα, μηδὲ τὰς γυναῖκας σφί χρυσοφορήσειν, πρὶν ἂν Θυρέας ἀνασώσωνται. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον, οὐ γὰρ κομῶντες πρὸ τούτου, ἀπὸ τούτου κομᾶν. Aristot. Rhet. 1. ἐν Λακεδαίμονι κομᾶν καλὸν, ἐλευθερίας γὰρ σημεῖον, οὐ γὰρ ἐστὶ κομῶντα ράδιον οὐδὲν ποιεῖν ἔργον θητικόν. A most ingenious way of accounting for the Lacedæmonian custom, and which may, I think, be illustrated by the fact that in many Oriental countries (and also, I think, in antient Mexico) persons of the higher classes wear the nails immoderately long, to shew their quality, as not being compelled to any of the common employments of life, with which this would be inconsistent. But perhaps both the Historian and the Philosopher were mistaken. The Lacedæmonians, and the Greeks in general, (καρηκομώντες Ἀχαιοί,) probably had the custom from the nation whence they derived their origin. Now they were, we know, of Asiatic origin, and in many Asiatic nations men wore the hair long, especially the Sarmatæ, from whom their descendants, the Russians and Poles, nay even the Germans, retain the custom, which, if I am not mistaken, was found, with other Sarmato-Mongolian customs, in antient Mexico. It has probably been always prevalent in the cold countries of the North. So Clem. Alex. Pædag. 3, 3. τῶν ἐθνῶν οἱ Κελτοὶ καὶ Σκύθαι κομῶσιν. And D. Chrys. Or. 35. (cited by Wets.) οἱ πλείους τῶν βαρβάρων κομῶσιν, οἱ μὲν σκέπη ἐνεκεν, οἱ δὲ καὶ πρέπειν αὐτοῖς νομίζοντες.

has the signification of *nempe*. The sense is : " it is given her instead of and as a sort of *natural veil*,* to show that she requires the use of a veil." When it is said *δέδοται αὐτῇ*, i. e. by nature, it is manifestly true in point of fact, since the hair of women *naturally* grows to a much greater length than that of men.

The sentiment of the Apostle is exactly paralleled by one of Phocylides, v. 199., cited by the Commentators, where he concludes an admonition against letting boys' hair grow long in these words : "*Ἀρσεσιν οὐκ ἐπέοικε κομῇ, χλιδαὶ δὲ γύναιξιν*." Here I wonder no Critic has conjectured *χλιδῇ* ; and still more that neither the Editors of Phocyl., nor the Commentators ad h. l., should have seen that the passage is *imitated* from this of St. Paul, by the writer of those verses, which were probably an *interpolation* : unless, indeed, as Brunck and many recent Critics have thought, the whole of the poem was a fabrication of some Christian writer of the fourth century.

16. *εἰ δὲ τις δοκεῖ φιλόνηκος εἶναι*, &c. Most modern Commentators think there is a *pleonasm* in *δοκεῖ*, which, in other passages also of the Scriptural and Classical writers, is supposed to have place. See Gatak., Pearce, Rosenmuller, Blackwall, and Krause. But this is, as usual, a mere expedient for hiding ignorance. Here, at least, there is no necessity to resort to such a precarious principle. It may be rendered, with Luther, Casaub., Grot., and Wets., *debeat, thinks good*. (See Grot. on Matt. 3, 9.) There appears also to be an omission of a clause ; q. d. *φιλόνηκος ἔστω — τοῦτο μόνον λέξομαι*. The word *φιλόνηκος* signifies "fond of strife," i. e. disputation. The Classical writers generally for

* Thus Musonius ap. Stob. de impudiciâ (cited by Krause) calls a woman's hair a *σκεπὴν ὑπὸ τῆς πόσεως πεπορισμένην*. And so Galen de Usu part. (cited by Wets.) *κεφαλῆς μέντοι κομῶσης ἔδεικτο [τὸ θῆλυ γένος] καὶ σκέπης ἕνεκα, καὶ κόσμου, καὶ τοῦτ' αὐταῖς καινὸν πρὸς τοὺς ἀνδρας*.

φιλόνηκος εἶναι use φιλονεικέω, which sometimes occurs in the sense to be *fond of disputation*, of which the philologists produce examples from Plato, where it is associated with ἀμφισβητία. It often, too, occurs in Thucyd.

By ἡμεῖς some understand the Apostle himself. But it rather seems to mean we Apostles, *myself and the other Apostles*.

By "*such custom*" most ancient and modern Commentators understand τὸ φιλονεικεῖν, which makes a good sense, but not (I think) *the* sense intended. It seems more natural to refer it (with Grot., Cam., Mede, and many modern Commentators) to the allowing women to be unveiled in places of divine worship. And so Theophyl.

Most Commentators, ancient and modern, think that after ἐκκλησίαι there is an ellipsis of ἄλλαι. Which seems required by the context and the nature of the subject; and by ἐκκλ. must be meant the other Christian congregations besides that of Corinth. It is a strange notion of Tirin., Est., and Bp. Pearce, that by ἡμεῖς are meant the *Jewish Churches*. The Apostle would scarcely put the *Jewish* and Christian Churches on the same footing; still less would he class himself with the former.

17. As to what had been enjoined at 5, 8 seqq., the treating on those points had been rendered necessary by the letter of the Corinthians, to the heads of whose queries the Apostle wished to answer: but he *takes occasion*, from the answer to the question (τοῦτο παραγγέλλαν) to touch on certain vices of which he had information from the letter to the Corinthians, but merely from report. (Rosenm.)

This view of the subject may, perhaps, be too formal and hypothetical; but the *connexion* is, I think, correctly traced. That had, indeed, been ably laid down by Grot. as follows: "Ut pergam dare præcepta περὶ εὐταξίας, sunt quorundam facta quæ laudare non possum." Some ancient and modern Commentators trace it thus: "Thus far I have

praised you, but now I must blame you," &c. This sense, however, cannot be correctly elicited from the words. The passage may be thus paraphrased: "While I am giving you this direction, I cannot but take occasion to censure you on the ground, that," &c. The word ἐκκλησίαι seems to me to have suggested to the Apostle the idea of giving them a rebuke for some irregularities in the public worship of the Church. Οὐκ ἐπαινῶ is plainly a *meiosis* delicately implying blame, of which examples are adduced by Raphel and Wets.*

If the above view of the connexion be correct, the Var. lect. of some few MSS., together with the Vulg. and some Latin Fathers, will deserve no attention, as being a mere error of the scribes (for the *ω* and *ων* are frequently confounded), or perhaps originating in some attempt to help the connexion by critical emendation.

Συνέρχεσθε, "assemble for public worship." Οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον. This is said with great delicacy and yet firmness. The expressions εἰς τὸ κρεῖττον and εἰς τὸ ἥττον, and their application, can require no explanation. But the sense of εἰς may deserve attention. It is not, that they assembled together *for the purpose*, not of being better, but worse, but that the *result* of their assembling together was, not edification, but deterioration.†

* Thus Arist. Lys. 70. οὐκ ἐπαινῶ, Μυρρίνη. Plato. τοῦτο οὐκ ἐπαινεσόμεθα. Xenoph. οὐκ ἐπαινῶ διὰ τὸδ', ὅτι. I add Xen. Hist. 6, 3, 1. οὐκετι ἐπῆνον τοὺς Θεβαίους.

† This deterioration Grotius attributes to the abuse of the Agapæ, in the following able note: "Mos vetus erat in Græciâ, ut divites quædam offerrent diis, quæ deinde in usum cedebant pauperum; aut ut fieret πανδαλεια, ubi alius plus, alius minus, conferebat pro suis opibus: omnes autem de omnibus pari jure epulabantur. Meminit Scholiastes Aristophanis utriusque moris; illius quidem ad Plutum, hujus verò ad Pacem: Plutarchus Lycurgo, ubi συσσίτια Laconica describit, ἐπὶ ταῦτο δείπνον τῷ πένητι τοῦ πλουσίου βαδίζοντος. Hunc morem non imitati tantum erant, sed multum superaverant primi illi in Achaiâ Christiani quos Paulus instituerat, et non dubium quin et exemplo illius κοινοθῆναι, quod hierosolymis instituerant Christiani, accenderat ut ad illud ipsum, quantum fieri

18, 19. *συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ*. The *ἐν ἐκκλησίᾳ* is, by some Commentators, construed with the words following : and thus *ἐκκλησίᾳ* will have the sense of *concio*, *meeting*. Now this word (like *συναγωγή*) will signify either the place of meeting, or the assembly itself : but the former sense is here the more apt, since the construction just mentioned would needlessly occasion at once a pleonasm and an hyperbaton.

18. *ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν*. The word *σχίσμα* here, and in 1, 10., denotes, not *separations from the Church*, but *dissensions in it*, and is synonymous with *αἰρέσεις* just after, and *ἔρις καὶ διχοστασίαι* at 3, 3. This is plain from the expression *ἐν τῇ ἐκκλησίᾳ* : yet, as Rosenm. observes, though they continued to assemble in the same place, and joined in the same worship, they could not refrain from mutual hatred, carrying their factious preference to Apollos, or Cephas, into the religious assemblies and sacred meals." See also Beza ap. Pole.

18. *καὶ μέρος τι πιστεύω*, sub. *κατὰ* (of which ellipsis Wets. adduces examples from Thucyd. 2, 64. & 4, 30.), "I credit the representations I have

posset, accederent. Itaque Dominicis diebus divitum sumptu fiebant convivia de quibus pari jure et pauperes et divites vescebantur, qui pauperes auferebant ἀποφόρητα. At, Paulo digresso, divites, qui arctiore disciplinā teneri nolebant, doctores sibi adsciverant aptos suis ingeniis, cumque illis, spretis pauperibus, epulas habebant lautiores quàm deceret." So also Schoettgen : "Veteres Christiani primis Ecclesiæ temporibus cibos in templum aut locum conventus deferabant. Ex iis primum desumptum est, quantum panis et vini ad S. cœnæ administrationem necessarium erat, de reliquis convivium publicum institutum, quod Agapas dixerunt. Quum vero apud Corinthios varii abusus accederent, qui v. 21 & 22. memorantur, Apostolus illos taxat, et verum S. cœnam celebrandi modum tradit." Theophylact, too, has this excellent illustration : "Ὡσπερ οἱ ἐν ἀρχῇ πιστεύσαντες, κοινὰ πάντα ἔχοντες κοινῇ ἐστιῶντο· οὕτω κατὰ τινα μίμησιν τούτων, εἰ καὶ μὴ ἀκριβῆ, ἐν Κορίνθῳ κατὰ τινὰς ῥητὴς ἡμέρας, ἑορτίους ἴσως, κοινῇ εὐωχοῦντο μετὰ τὸ μεταλαβεῖν τῶν μυστηρίων, τῶν μὲν πλουτούντων εἰσφέροντων τὰ ἐδέσματα, τῶν δὲ πενήτων ὑπ' αὐτῶν καλουμένων καὶ ἐστιωμένων. Διὰ τοίνυν τὰς διχοστασίας διεφθάρη τὸ θαυμαστὸν τοῦτο καὶ φιλάλληλον καὶ φιλόσοφον ἔθος, καὶ οὐ παρὰ πάντων ἐτηρείτω.

heard, or believe you (i. e. some of you) blameable, or believe some of you in some measure blameable.”

19. *δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα, &c.* Chrys., Theophyl., and the other Greek Commentators, remark that by *αἰρέσεις* are meant, not differences of opinion in doctrine, but differences of practice, and *factions*. So Theodoret explains it, *φιλονεικίας, οὐ τὰς τῶν δογμάτων διαφορὰς.** (See Hardy.) They rightly, too, explain *δεῖ* by *ἐνδέχεται*. The term, it must be observed, is not (to use the expression of Theodoret) *ἀναγκαστικὴν*, i. e. does not imply simple or absolute necessity, but (as Theophyl. says) what *must be* while men continue to be men, *ὅτι ἀνάγκη ἐστὶν ἀνθρώπους ὄντας ὑμᾶς μὴ πάντα ὀρθοποδεῖν*. Thus (adds he) our Lord said *ἀνάγκη ἐλθεῖν τὰ σκάνδαλα*, instead of *ἐπεὶ ποτὴρ εἰσιν ἐν τῷ κόσμῳ, ἀνάγκη καὶ σκάνδαλα εἶναι καὶ ἔρχεσθαι*; q. d. “*and for this reason I believe the reports.*” In the same manner the word is explained by the best modern Commentators,† who refer to Matt. 18, 7., and compare Marc. Anton. 9, 42. *ὅταν τινὸς ἀναισχυντία προσκόπῃς, εὐθὺς πυθάνου σεαυτοῦ, δύνανται οὐ ἐν τῷ κόσμῳ ἀναισχυντοὶ μὴ εἶναι; οὐ δύνανται μὴ οὖν ἀπαίτει τὸ ἀδύνατον· εἰς γὰρ καὶ οὗτος ἐστὶν ἐκείνων τῶν ἀναισχύντων, οὗς ἀνάγκη ἐν τῷ κόσμῳ εἶναι.*

The Apostle then shows the reason why‡ such events have been permitted by God to arise, namely, *ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν*, “that those who are of approved faith among you may be made ma-

* And Wetstein rightly observes that *αἰρέσεις* is here a milder term, to signify the same as *σχίσμα*. And he gives several examples from Joseph., Philo, Athen., Galen, Sext. Emp., and Cicero, of the use of the word in the sense *philosophical sect*.

† So Bp. Pearce: “*Δεῖ γὰρ* signifies not here an absolute necessity, but such a necessity as arises from the tendency of several causes to affect it: it means that the thing will be done, not that it must or ought to be done; and thus *δεῖ* signifies in Matt. 24, 6. 26, 54. Mark 8, 31. and Acts 1, 16. In the same sense is *ἀνένδεκτον ἐστὶ* used in Luke 17, 1. and *ἀνάγκη ἐστὶ* in Matt. 18, 7.”

‡ Theophylact observes that the *ἵνα* has not the *causal*, but *eventual* force. See the note on Acts 21, 23.

nifest." Δοκιμ. signifies tried and true Christians, who have approved their virtue, fidelity, and steadfastness* in the doctrines they have been taught. (Compare 2 Cor. 10, 18. 13, 7. 2 Tim. 2, 15. James 1, 12.) And such, it is hence evident, were *some* at Corinth.

20. συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, &c. i. e. (as Hes. explains) ἐπὶ τὸν αὐτὸν τόπον. See Acts 2, 1., and the note. Οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν. The ἔστι is used impersonally; or (as some say) there is an ellipsis of τοῦτο. It is plain that Κυριακὸν is for Κύριον; as in Apoc. 1, 10. ἐν τῇ κυριακῇ ἡμέρᾳ. It is strange that Mackn. should have thought the expression signifies a Lord's-day meal. Such a use of the word would be very irregular; and as to the authority of the Syriac Version, to which he appeals, it is in itself of little weight. Neither does the opinion of some Commentators, (as Grot. and others,) who take it of the Agapæ, seem to deserve much attention, since the antithetical clause τὸ ἴδιον δεῖπνον in the next verse would appear to confine this to the *Lord's Supper*: and this interpretation is supported by the Greek Commentators and the more eminent moderns. Yet it seems certain that in the Lord's Supper was *comprehended* the Agapæ.

It is proper to attend to the sense conveyed by this (I think) idiotical, or popular and sarcastic sentence (not dissimilar in expression to an idiom found in our own language), which is as follows: "To eat the *Lord's* supper is not, *cannot*, surely, be the purpose of your meeting (since *that* you do *not* eat): for your meal is not common, but separate; every one eats his own supper."

21. ἕκαστος γὰρ τὸ ἴδιον—προλαμβάνει. Macknight's translation of these words is a tissue of blunders. The sense is very well represented in our Common Version. Προλαμβάνει ἐν τῷ φαγεῖν seems to advert to the eagerness with which each, as it were, snatched up the food he had brought, and *filled* himself there-

* So Theophylact: δοκίμους λέγει τοὺς ἔτι το ἔθος φυλάττοντας.

with ; which would cause the poor, who brought little or nothing, to come off with meagre fare. There seems to be no doubt but that what is here mentioned has reference, not to what happened at the *eucharist itself*, but the *Agapæ* which preceded. On these *agapæ* see Suic. Thes. and Schl. Lex. Common meals, in imitation of those of our Lord and the Apostles, were (it seems) instituted after divine service on the Lord's day, and either preceded (which seems most probable), or (as others say) followed the *eucharist*. Now in these, though each brought τὸ ἴδιον δεῖπνον, yet it ceased to be his own after it had been thrown to the common stock. Propriety and decorum, therefore, as well as religious feeling, required that the food should be eaten *as* from a common stock. This, however, was prevented by the eagerness with which the rich snatched the best fare, and the selfishness with which they endeavoured to get as large a share as possible of the food ; by which the poorer sort would be pinched, and even obliged to put up with bones and scraps. A practice this, which tended to produce heart-burnings and bickerings, in the place of that spirit of Christian charity and unanimity which the *Agapæ* were meant to inculcate and promote.

There is reason to think that these *Agapæ* were joined to the Lord's Supper, after the example of our Lord, who celebrated the Sacrament after the Supper. There might also be an intention to imitate those Symposia, or *Picnics*, of the Greeks, towards which each contributed his own provision ; and then all partook in common. Though there is reason to think that that selfish principle which will ever prevail in all mixed meetings, frustrated the ends for which *those* meetings, as well as the *Agapæ*, were instituted. Raphel, who has well illustrated the subject, adduces a passage much to the purpose from Xen. Mem. 3, 14, 1. ὁπότε δὲ τῶν ξυνόντων ἐπὶ τὸ δεῖπνον οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺ φέροισιν, ἐκέλευε ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι, ἢ

διανέμειν ἑκάστῳ τὸ μέρος· οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντο τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου, καὶ τοῦ μὴ ἀκατιθέναι τὸ ἑαυτῶν· ἐτίθεσαν οὖν τὸ ἑαυτῶν εἰς τὸ κοινόν, καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες. Wets., too, cites Schol. on Aristoph. Vesp. 999., where mention is made of a similar feast, called πανθόινια· also J. Malela, p. 228. Ἐν τοῖς συμποσίοις τοῖς λεγωμένοις φιλικοῖς ἕκαστος τῶν συνερχομένων εἰς τὸ συμπόσιον τὸ ἴδιον αὐτοῦ βρώμα καὶ πόμα μεθ' ἑαυτοῦ κομίζει, καὶ εἰς τὸ κοινὸν πάντα παρατίθεται, καὶ ἐσθίουσι κρατήσαντες τὸ ἀρχαῖον ἔθος ἕως τοῦ νῦν.

21. ὅς δὲ μεθύει. The ancient Commentators rightly notice that the ratio oppositi requires this word to be interpreted of *repletion*, if not excess both in *eating* and *drinking*. Schl. confines it to eating. But this would unnecessarily increase the catachresis. Chrysost. rightly includes both, explaining, δειπνον ἀτίμαζουσι, ὅτι γαστρίζονται καὶ μεθύουσι. It is not, however, necessary to suppose any excess of drinking, but merely *drinking to satiety* ;* as at Joh. 2, 10. (where see the note), and often in the Old Testament. The crime imputed to them is not drunkenness or gluttony, but gross and rapacious selfishness at a feast united with the Lord's, and formed on such principles of love and Christian communion as should be a proper introduction to it.

22. μὴ γὰρ οἰκίας οὐκ ἔχετε, &c. These words, I think, prove that the Apostle laid no *brutal excess* to their charge, because he only uses the expression *eat and drink*, by which he however means eating and drinking to satiety.

* I am surprised that some recent Commentators should introduce the *unile* derivation of μεθύω from μετὰ and θύειν. Not less absurd is that proposed by Lennep and Scheid. The truth is, the root cannot be found in the *Greek* language at all, but seems to have been derived from the Sarmatian or Scythian. Nay the word is found in almost all the Northern languages, and is distinguishable in our *mead*, which simply signifies *wine*. Nor does δειπνεῖν come from δειπνέειν, but from δέπω, to *snatch*, *snap*, quasi δέπανον, literally signifying a *snack*, or luncheon.

By ἐκκλησ. some, as Grot., understand the *place*; others, with more probability, the *company*, and *congregation*. The general sense of the words is too obvious to require explanation; but the clause κατὰσχύνετε τοὺς μὴ ἔχοντας may deserve some attention. There is an ellipsis in τοὺς μὴ ἔχοντας, which some, as Whitby and Mackn., supply by χρήματα. And this is common in the Classical writers. But here the *ratio oppositionis* and the context seem to require something more *special*. It is plain that we must subaud, from the preceding, οἰκίας εἰς τὸ ἐσθίειν καὶ πίνειν, attending to the sense there meant by ἐσθ. καὶ πιν., namely, eating and drinking *to satiety*. Thus they would put to shame those who, if they *must* contend with poverty, ought to be left to bear their want at *home*, and not be *shamed* with it abroad*, and *insulted* by so rude a comparison with the abundance enjoyed by their richer brethren, especially at a meal which was intended to put all on the same footing.

Rosenm. and Krause explain the τοὺς μὴ ἔχοντας "qui non habent quod afferre possint;" which comes to the same thing. But the ellipsis is too violent.

Theophyl. well remarks on the *mildness* (and he might have added *affectionateness*) of the expressions τὶ ὑμῖν, εἶπω, &c., which may be imputed to a wish not to exasperate the rich against the poor.

23. In order to show how unseemly and criminal was the abuse in question, the Apostle lays before them the whole history of the institution of the Lord's Supper, that they might the better understand the purpose of Him who instituted it, and thus more clearly see that by such conduct that purpose was

* For, as says Juvenal (cited by Grot.) "Nil habet infelix paupertas durius in se Quàm quod ridiculos homines facit." Which our English Juvenal has thus spiritedly imitated:

Of all the griefs that harass the distrest,
Sure the most bitter is a scornful jest.

entirely frustrated. The γὰρ is therefore very significant.

On the sense of παρέλαβον there has been some difference of opinion. Several modern Commentators, and indeed most recent ones, seem inclined to interpret it of *tradition* derived from the Apostles, the eye and ear witnesses of the thing itself; no one of the present Gospels having been then in being. Rosenm. thinks the Apostle derived his information of this rite from the *Gospel of the Hebrews*, or of the Egyptians, or *some other*! And he refers to Bolten. But though it is true that παραλαμβάνω is sometimes used of *tradition*, whether oral, or in writing, as the examples adduced by Wets. and Krause will shew, yet it is equally applicable to information, or intelligence communicated in *any way*: (see Joseph., cited by Wets.): and here the interpretation in question cannot be admitted, since it is not agreeable to the scope of the passage, and the intent of the Apostle, indeed, to use the words of Jaspis, "incidit nervos Apostolicæ argumentationis et admonitionis." In short, it rests the whole on some *hearsay oral information* (for of the *Apostles* nothing is here said) or on some *apocryphal Gospel*; a principle most unsound and pernicious, and *involving* the absence of all inspiration in the Apostle.

Other Commentators, as Beza, Camer., Paræus, Hardy, and most recent ones, assign the sense, "non meum inventum est, nedum humanum institutum, sed a Domino." This, Jaspis maintains, is Paul's especial purpose; q. d. "non excogitavi novam cœnam, quam institui, Christus est ejus autor, illius utpote unius Domini autoritas in ecclesiâ Chr. unicè valeat." But such a sense cannot be elicited on any correct hermeneutical principles; and by this interpretation is, I think, curtailed the Apostle's meaning, which seems to be as follows: "The institution which I am now about to advert to is what I myself received from the *immediate and personal communication of the Lord* himself, and, according to the ex-

press injunction therein contained, appointed for your observance. It is not, therefore, of my own devising, nor that of any man, but Divinely instituted, and consequently imperatively binding on all Christians." This interpretation the plain and natural import, sense, and construction require; and it is supported by the authority of all the antient Commentators. It is placed too beyond doubt by a kindred passage of this very Epistle, 15, 3. *παρέδοκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον* where, as in the present place, there is reference to the *revelations* vouchsafed to Paul by our Lord himself. So Gal. 1, 11 & 12. "I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." See also 2 Cor. 12, 1. I would also refer the reader to the able *inferences* drawn from this interpretation by Dr. Doddridge.

Παρεδίδοτε many modern Commentators render *delivered up*. But though the word properly signifies no more, yet that is only when it is (as it almost always is) accompanied with the adjuncts *εἰς τινα, τινος*, or *εἰς φυλακὴν*, which here some Commentators would *supply*, but without any authority; and as treachery was combined with the delivering up, and was probably uppermost in the mind of the Apostle, so that there is no reason to abandon the common interpretation *betrayed*. See the able inferences drawn from the institution of the Eucharist by our Lord on the night previous to his crucifixion by Dr. Mackn., and extracted by Mr. Slade.

24. On *εὐχαριστήσας* see the note on 10, 16. and those on Matt. 26, 26. and Luke 22, 19 & 20. It is observable that after *ἔκλασε* we have not here *καὶ ἔδιδου τοῖς μαθηταῖς*; but (as Krause rightly remarks) *κλῆν ἄρτον* involves the idea of *distribution*: and, indeed, in our own language, to *break bread*, is vulgarly used as a *phrasis prægnans*, also including the *eating* it. The *ἐστὶ* must (as all Protestants except the Lutherans maintain) be interpreted *signifies*; on

which sense see the note on Matt. 26, 26. Krause observes, that this is proved by the usage of Scripture, as Gen. 41, 26 & 27. Ezech. 37, 11. Dan. 2, 38. 4, 19. Matt. 13, 37—39. Joh. 15. 1—5. 1 Cor. 10, 4., also Gen. 17, 10. and Exod. 12, 11. where the verb εἶναι is used in the same manner, and finally, from the nature of the thing, and the context."

24. κλωμενον. Here again κλῶν is a vox prægnans, and signifies both broken and *given* (which is added in the Cod. Cant. by a gloss), i. e. "given up to death for you," the present (as Krause observes) being used pro proximè futuro; as in the verse following, and supra, 3, 10. 5, 23. 6, 6. and elsewhere. On the sense of the word I need not further dilate. It will suffice to refer the reader to Whitby and Macknight.

24. τούτο ποιείτε εἰς τὴν ἐμὴν ἀνάμνησιν, "perform this rite, as a commemoration of me," by which is meant, "of this my death and the benefits thereby imparted to all Christians;" therefore the reception of it must be a *duty on all*. I must not omit to advert to the words λάβετε, φάγετε, which are omitted by some very antient MSS., Versions, and Fathers, and thrown out of the text by our recent Editors. On weighing all that has been urged in defence of the reading by Whitby and Matth., I must confess, I think it has been cancelled on just grounds. No imaginable reason can be conceived for the *omission* of the words, but many for their *introduction*. The omission may very well be justified by the parallel passage of Luke. Besides, it is not probable that St. Paul meant to give a *formal statement* of the exact words of the institution, of which they could not be ignorant. He seems only to give it in a general way; and thus he omits some other words, which may very well be supplied; as ἐδίδου, just before, and πίετε ἐξ αὐτοῦ: while, on the contrary, St. Matthew has omitted the words τούτο ποιείτε ἐς ἐμὴν ἀνάμνησιν, though they are recorded by St. Luke, to whose nar-

ration of the circumstance this of St. Paul bears a strong affinity.

25. ὡς ἄκις γὰρ ἂν πίνητε, "as often as, *whenever* ye drink it. The Popish interpretation of this term (which is very properly exposed and refuted by Mr. Slade) is such as none but those utterly ignorant of the force of the expression would ever think of, and none but those determined to pervert it, would ever have devised.

26. τὸν θάνατον τοῦ Κυρίου καταγγέλλετε ἃ. ο. ἃ. ε. Many would take καταγγέλλετε in the imperative. But this seems very harsh. The indicative use is far more natural, and is supported by the antient Commentators. Nor can I approve of the interpretation, "ye ought to shew," though it is maintained by Grot. and most recent Commentators. The use of the present is indeed in the New Testament often vague and extensive; as indeed is the popular use of the verb substantive in modern languages. The sense, therefore, may be expressed by, you *may, will, and ought* to show."

Καταγγέλλειν signifies to celebrate with praise (like ἀναγγεῖν): and here Commentators interpret, "celebrate with due praise, and thereby commemorate the Lord's death and the benefits thereby obtained." Ἀχρὶς οὐ ἂν ἔλθῃ, "till he come," namely, at his second advent, to judge the world. Photius thinks there is here an hyperbaton. But he is, I think, mistaken. There is rather an omission of a clause; q. d. "(and *this you are to continue to do*) till he come."

27. Having shown the intent of the Lord's Supper, the Apostle draws from what he had said the following *conclusions*, which he introduces with the illative particle ὥστε; q. d. "So that or this being the case, or this being the intent of the Lord's Supper, it follows," &c.

27. ὅς ἂν ἐσθίῃ τ. ἃ. τ. ἡ π. τ. π. Here ἡ is put for καὶ: an idiom frequent in the Old Testament, as

Gen, 3, 22. where Sym. καλὸν ἢ πονηρὸν : Sept. καλὸν καὶ πονηρὸν!) Nor is this foreign to the popular use in most languages. Some MSS. read καὶ; but that seems from *correction*. So AD. Several Versions, too, are appealed to in favour of it. But in such a case Versions are questionable evidence, since Translators are not bound to render *idioms* literally. See the note of Whitby. As to the arguments from this disjunctive particle, deduced by the Romanists, that the bread may be given without the cup, that the "whole Christ" may be contained in either, it would be (as Mr. Slade justly observes) like the argument on v. 25., and if it proved any thing, prove too much, since it would authorize a separate use of the cup, as well as of the bread; whereas they never presume to give the cup without the bread."

Ἀναξίως. Most recent Commentators join this with Κυρίου. But this is supposing an hyperbaton, and a use of the article for the demonstrative pronoun, very needlessly. Besides, the common interpretation, which unites τοῦ Κυρίου with τὸ ποτήριον, proceeds on a far more natural mode of construction, and yields a very good sense: whereas τοῦ Κυρίου cannot be necessary to the interpretation of ἀναξίως, which signifies, "in a manner unworthy and unsuitable to the purposes for which this rite was instituted," or "without due regard to the sacrifice and death of Christ, and of the benefits of which we are thereby made partakers."

27. ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. On the meaning of this clause Commentators are not agreed. Grot. renders it: "par fecit quasi Christum trucidaret." And in the same manner the words are interpreted by the Greek Commentators and some early modern ones. So Theophyl.: ἔνοχος, ὡς καὶ ἐκχεῖ τὸ αἷμα. And both he and the rest (especially Chrysost.) have much ingenious speculation on the coincidence between the murderers of our Lord, and those who take the sacrament unworthily.* But

* And Zeltner carries it yet further, by asserting, that *unworthy*
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although this would be the sense, if the words were those of a Classical writer, yet in the interpretation of St. Paul's phraseology, the *apparent* sense is not always the *real* one; that must depend upon the context and the whole tenor of Gospel doctrines. Here the only mode of interpretation which will bear examination is that of Casaub., Lightf., (and perhaps Grot.) Locke, and Whitby, adopted too by almost all recent Commentators, namely, "he shall be guilty respecting the body," i. e. "guilty of profaning the symbols of the body and blood of Christ, and consequently shall be amenable to the punishment due to such an abuse of the highest of the means of grace." Thus Schleus. observes, it is not said *de reatu pœne*, but *de reatu culpæ*. This is, however, somewhat too refined a distinction; for the one *supposes* the other. So Exod. 22, 3. לֹא יָדָע, ἔνοχος ἐστὶ and Gen. 26, 11. ἔνοχος θανάτου ἔσται. The word ἔνοχος is not unfrequent in the New Testament; but I know of no passage exactly parallel to the present one but James 2, 10. γέγοτε πάντων (scil. νόμων) ἔνοχος, "he is guilty of all, will be liable to the punishment of all." The construction with the genitive is rare even in Scripture; though it occurs in Hebr. 2, 15.; and still more so in the Classical writers. The Commentators refer to Markl. on Lys. p. 568.

28. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως, &c., "let a man (ὁ καθ' ἑκάστου), let every person * examine himself." This must necessarily mean, examine himself on the matter in question, namely, the sacrament, and therefore must imply, try whether he has the feelings and dispositions which a participant in

participants do really eat and drink the Lord's body! Into what absurdities, alas, has the licence of interpretation hurried Protestant Commentators!

* The use of this general term (though I do not perceive that the Commentators notice it) may be considered as supplying the strongest argument against the Popish custom of denying the cup to the laity. For, to interpret the ἄνθρωπος (every man) of *priests* only would be harsh indeed.

so powerful a means of grace ought to have, whether he comprehends the end and purpose of the instruction, and whether he feels a suitable gratitude for the sacrifice it commemorates, and is firmly resolved to perform the moral duties enjoined by its founder ; otherwise it will be taken not only frivolously and ineffectually, but ἀναξίως, and therefore *guiltily*.

Καὶ οὕτως, “and then,” (which is a frequent sense: see Schl. Lex.) and, by the force of the argument, *then only*, “let him eat of the bread, and drink of the cup.” Many Commentators, antient and modern, think that the examination should be general, extending to his belief and practice in other respects. See Selden de Syn. 346. and Gatak. on Anton. p. 381., who appeal to the Fathers. So Theodoret : Σὺ σεαυτοῦ γένου κριτῆς, καὶ τῶν βεβιωμένων ἀκριβοῦς διακαστῆς, ἐρεῖνα τὸ συνειδὸς, καὶ τότε δέχου τὸ δῶρον. And, in fact, the examination as above suggested includes every important head of Christian faith and practice.

On the *sentiment* Wets. aptly cites Seneca, Ep. 28. Initium est salutis notitia peccati. Egregiè mihi hoc dixisse videtur Epicurus. Nam qui peccare se nescit, corrigi non vult, deprehendas te oportet, antequam emendes.—Ideo quantum potes, te ipsum coargue, inquire in te : accusatoris primum partibus fungere, deinde iudicis, novissimè deprecatoris, aliquando te offende.

29. ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κ. ἐ. ἐ. κ. π. This is added, to explain and confirm what had been before said, and to give a reason why the examination should be serious and deep ; namely, since he who eateth and drinketh ἀναξίως, i. e. unsuitably, and without the due δοκιμασία just before enjoined, he (it is implied) not only derives *no* benefit from this holy rite,* but eateth and drinketh his own *condemnation* ; which is a popular phrase for “by eating

* And that, as Theophyl. suggests, through his own fault, and not because of any defect in the nature of the institution, ὥστερ ὁ ἥλιος τοῖς τῦς ὄψει διεφθαρμένοις βλαβερός.

and drinking he only incurs condemnation.”* *Κρίμα* is here, as elsewhere, for *κατάκριμα*, *condemnation* (כַּדְּשָׁן, Is. 26, 9.), and consequently *punishment*; which is agreeable to what was said just before, *ἐναχὸς ἐστὶ τοῦ σώματος*, &c., to further explain which, it should seem, the following words, *μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου*, were added. These words may be interpreted, with almost all modern Commentators, “not putting a difference between, not discriminating the sacramental bread and wine, the symbols of the Lord’s body, from the food which was used at an ordinary meal; thereby defeating the end of their Lord’s institution, by uncharitableness, disunion, and excess;” in fact, by making the sacramental supper a mere common meal; or, more literally, “who does not set a proper value on the death and sacrifice of Christ.” This, however, seems too limited an interpretation. For, as it is plainly intimated at vv. 27 & 28. that the unworthily participating must chiefly depend upon the *δοκιμασία*, so I conceive the *μὴ διακρίνων* must be co-extensive with the *μὴ δοκιμάζειν* just before.

30. *διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς—ικανοί.* Theodoret introduces these words with the reflection *πιστῶται δὲ τὰ μέλλοντα καὶ ἀπὸ τῶν γεγενημένων.* The Apostle evidently adverts to the sickness and mortality which prevailed among the Christians, and ascribes it partly to the judgment of God for their irregularities in this respect. Such is the plain import of the words, and on this all Interpreters, antient and modern, were agreed, until some recent German Commentators broached a new interpretation, namely by giving a metaphorical sense to each of the terms *ἀσθενεῖς*, *ἀρρώστοι*, and *κοιμῶνται*: an exposition so unsupported by the *usus loquendi*, and so objectionable on the score of doctrine, that it deserves no attention. The reason they allege for resorting to

* So Theodoret: *Οὐ γὰρ μόνον σωτηρίας ἐκείθεν οὐ τεύξῃ παρὰ νόμους τὸ δῶρον δεξάμενοι, ἀλλὰ καὶ δίκας τίσεις τῆς εἰς αὐτὸ παροινίας.*

this desperate sort of interpretation is, that we have no good evidence of the mortality here alluded to. But how in the nature of things was it likely that we should? Are we not destitute of evidence on many other points equally interesting and important. Besides, is there not evidence enough in the *fact* that similar judgments were exercised upon Christians for other heinous offences. See 1 Cor. 5, 5. 1 Tim. 1, 20. 1 Joh. 5, 16. James 5, 14 & 15. As to what those Commentators remark on the accounts, in after times, of the sickness and death of persons who had profaned the Sacrament, admitting (which, however, seems not very probable) that *all are fables*, that will not prove that such judgments were *not* exercised under a Dispensation so altogether *extraordinary* as that of the Apostolical age. I would here compare a very sublime passage of Æschyl. Chæph. 270—6. Τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα Βροτοῖς πιφαύσκων εἶπε, τὰς δὲ νῶν νόσους, Σαρκῶν ἐπαμβατῆρας ἀγρίαις γνάθοις Λιχῆνας ἐξέσθοντας ἀρχαίαν φύσιν. Λευκὰς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσω. See also the commencement of Hom. Il. and Soph. Œdip. Tyr.

With respect to the words themselves, there is evidently a *climax*; and *ικανοί* signifies literally ‘a good many.’

31. εἰ γὰρ ἑαυτοὺς διεκρίνομεν, &c. These words are a further explanation of the preceding subject. It is agreed on by the best Commentators, that *διεκ.* is used in the same manner as *διακ.* at v. 29. Which may be granted, so that *διεκ.* be taken in the sense of *δοκιμάζειν* at ver. 28. *Κρίνειν* is here plainly used for *κατακρίνειν*.

32. κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα—κατακριθῶμεν. This seems to be added, to somewhat console those who are suffering under sickness so inflicted; and the sense may be thus expressed: “But when we are so judged and visited by the Lord, we are not *capriciously tormented*, but *corrected for our reformation*, in order that we may not be condemned to eternal reprobation with the world,” i. e. the im-

penitent and unbelieving. Thus there is a strong emphasis to be laid upon παιδ. Of παιδ., as denoting the paternal castigation of the Lord, we have examples in Hebr. 12, 7 & 10. 2 Cor. 6, 9. Hebr. 12, 6.; and it is frequently so used in the Old Testament. (See Schleus. Lex. V. T.)*

38. ὥστε—συνερχόμενοι, &c. This concludes the preceding subject. Συνερχόμενοι, scil. eis τὸ Κυριακὸν δείπνον, “to the Agapa and the Lord’s Supper which followed it.” Adverting to the insult and rejection which the poor had sustained, the Apostle subjoins the admonition καὶ ἀλλήλους ἐκδέχεσθε, which words some interpret, “wait for each other; do not hastily anticipate each other, μὴ προλαμβάνετε; so that the table may be common to both rich and poor.” This, however, seems harsh. I prefer, with others, as Ros. and Mackn., to render it, “receive each other with hospitality,† and treat each other as you treat private guests.” This, of course, implies that there shall be a perfect community between the rich and poor, and it is a very delicate way of inculcating the injunction. It is here well observed by Theophyl. : οὐκ εἶπεν, ἀλλήλοις μετὰδοτε, ἀλλ’ ἐκδέχεσθε δευκύνον ὅτι κοινὰ εἰσι τὰ ἐκείσε εἰσφερόμενα, καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν.

34. εἰ δὲ τις πεινᾷ—συνέρχῃσθε. Grot. and Hardy here recognise a χλευασμός, or *irrisio acerba*, *bitter sarcasm*. Be that as it may, the sense is : “If any one (meaning, of course, one of the richer sort) be so hard to be satisfied that he cannot sufficiently gratify his appetite at the Agapa, let him take an *ante-past* at home, and not make a feast meant for religious and benevolent purposes subservient to the mere gratification of sensual appetite, lest he should

* As Classical examples have not been adduced by the Commentators, the following may be acceptable. Xen. Hist. 5, 3, 7. ἐκ μέντοι γε τῶν τοιούτων παθῶν ἐγὼ φημι ἀνθρώπους παιδεύεσθαι. Soph. Œd. Col. 562. οἶδα γ’ αὐτὸς ὡς ἐπαιδεύθην ξένος, Ὡσπερ σύ, χῶτι πλεῖστ’ ἀνὴρ ἐπὶ ξένης ἡθλησα κινδύνευμα’.

† A frequent sense. So προσδ. in Sir, 6, 33. and 18, 14.

so act as to incur condemnation and punishment," which is suggested in the following words, *ἵνα μὴ εἰς κρίμα συνέρχησθε*. On which Theophylact well remarks: *Διὰ τοῦτο γὰρ ὠρίσθησαν αἱ συνελεύσεις, ἵνα ὠφελησθε ἐν ἀγάπῃ συνερχομενοι· εἰ δὲ μὴ, βέλτιον οἴκοι ὦσιν, ἀλλ' ἵνα μᾶλλον αὐτοὺς ἐφελκύσῃται πρὸς τὸ συνέρχεσθαι ὡς δεῖ*.

34. *τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι*. By *τὰ λοιπὰ* some understand, "what else requires to be corrected in this matter." Others, "what else relates to the external *εὐταξία* of the ecclesiastical polity," &c. including such *other matters* as the Corinthians had by letter interrogated the Apostle upon. The latter mode of interpretation seems the best founded; but both may be united.

It is observed by Krause, that this, and similar passages, seem to have given occasion to the forging of certain books professing to be the *διατάξεις Ἀποστολικαί*, one of which is found in Cotel. Petr. Ap. But it may be questioned whether the *Canones Apostolici* are to be regarded as a mere fabrication; though that they have been much *interpolated*, there is little reason to doubt.

CHAP. XII.

Here commences the *fifth* section of the Epistle, which reaches to the end of ch. 14. and treats concerning the nature and use of spiritual gifts. In ch. 12. St. Paul shows, that all those gifts were alike effected by the Holy Ghost, and all were for the use of the Church; and therefore that no one should value himself upon his gift, so far as to condemn another who had an inferior one. In ch. 13. he recommends love as a higher perfection than all the gifts of the Holy Ghost put together, because all those gifts must cease here, but love will remain for ever in heaven. And in ch. 14. he gives particular rules about the use of their gifts in public assemblies. (Bp. Pearce.)

In the Apostolic Church there were many extraordinary gifts of the Holy Spirit: but some, puffed up therewith, used them rather to the scandal than the benefit and edification of the Christians; so that for the Apostle to treat on these also was very necessary. He, *first*, then, lays down the principle, that nothing is to be done to the injury of, but every thing to the promotion of, the glory of

Christ, 12, 3. 2. He describes these gifts of the Holy Spirit, 4, 11. 3. He teaches that all things are to be used for the common benefit: and, 1st, this is illustrated by a simile, 12—31; 2dly, the law of charity is explained, ch. 13; 3dly, it is declared by application, ch. 14. (Schoettg.)

Chrysost. has here a long and valuable introduction, of which I can only insert the commencing passage, which merits especial attention: Οὕτω, ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἀγνοία τε καὶ ἑλλειψις ποιεῖ, τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων.

Theophyl., too (from Chrysostom) has the following illustrations: Οἱ πιστεύσαντες ἐν ἀρχῇ καὶ βαπτισθέντες, πάντες τὸ Πνεῦμα ἐλάβον· ἐπεὶ δὲ ὁράτον ἦν τοῦτο, ἑλεγχος αἰσθητὸς ἐδίδото τῆς αὐτοῦ ἐνεργείας, καὶ ἡ γλῶσσαις ἐλάλουν, ἢ προσέφητεον, ἢ ἐθανματούργουν. Παρὰ Κορινθίοις οὖν διὰ τὰ χαρίσματα στάσει ἦσαν, τῶν τε μείζονα λαμβανόντων ἐπαυρομένων, καὶ τῶν ἐλάττωνα, διαφθοροῦντων ἐκείνοις. Ἐπειτα ἦσαν καὶ μάντιες τινες καὶ ψευδοπροφῆται, καὶ δυσχερῶς διεκρίνοντο ἀπὸ τῶν ἐνθέων προφητῶν.

VERSE 1. περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. What is the sense of πνευματικῶν must depend upon the word to be supplied. Some subaud χαρισμάτων: others, ἀνθρώπων. Either is suitable enough to what follows, and either is, in some sense, contained in the other: but the former is supported by the authority of the Greek Commentators, and seems to deserve the preference; as being the more regular ellipsis; for it must be observed, that πραγμάτων, the real ellipsis, from the nature of the subject, stands for χαρισμάτων, which word is used a little after, and the whole phrase χάρισμα πνευματικὸν occurs in Rom. 1, 11. and πνευματ. signifies *supernatural*; as 1 Cor. 10, 5. where βρῶμα πνευματικὸν is said of the manna rained down from Heaven, which is called by Joseph. Ant. 3, 1, 6. Θεῖον and παραδόξον. And so also supra 14, 1. ζηλοῦτε τὰ πνευματικά. In support of the subaudition ἀνθρώποις * the Commentators adduce a similar ellipsis from 2, 15. But there ἀνθρώπος precedes; so that it is not so much an ellipsis as a repetition ἀπὸ κοίνου.

By the χαρ. are meant the internal and extraordinary gifts of the Holy Spirit, especially that of

* Resorting to which, the recent Foreign Commentators pare the sense down to *Christians*.

tongues, and many others mentioned further on by the Apostle.

The words οὐ θέλω ὑμᾶς ἀγνοεῖν are a meiosis, and a formula requesting attention, equivalent to, "I wish you to be well assured of that which I am about to say to you." (See the note on 10, 1.)

2. οἶδατε — ἀπαγόμενοι. These words, Rosenm. observes, are parenthetical, and meant to remind them of their former miserable ignorance, while in idolatry, in order that they might perceive the superiority of their present condition.

As examples, he cites 6, 11. Rom. 6, 17. Eph. 2, 11. Tit. 3, 3. "Formerly (continues he) when they were Pagans, they had no knowledge of God and true religion, and irrationally and habitually followed the superstitious rites of their ancestors. But now, when they had taken on themselves the doctrine of Christ, they were so instructed by their teachers as to know on what arguments and reasons the truth rested, and by what tokens true teachers might be distinguished from false ones." I cannot, however, see that the sentence is properly parenthetical; for there seems at ver. 3. a reference to what is contained in it, at least by subaudition.

It is truly remarked by Theodoret, that the sentence is obscure from its brevity. "The Apostle," says he, "intends to show the τὴν διαφόνιαν τὴν Ἑλληνικῆς μυθολογίας, καὶ τῆς εὐσεβείας τὴν ἀληθείαν. By ἔθνη is meant not so much *Gentiles* as *Heathens* in the popular sense, i. e. idolaters.

2. πρὸς τὰ εἰδωλα — ἀπαγόμενοι. This is, I think, an idiotical form of expression, which may be rendered, "were carried away after (viz. to worship) dumb idols." The ἄφωνα, Grot., Drus., and Krause think, is used liked εἰδωλα κωφὰ at Hebr. 2, 18. to denote that they are mere stocks and stones. And so Theodoret, who paraphrases: Πρὶν δέξεσθε τῆς εὐσεβείας τὸ φῶς, ἐπὶ τῷ φεύδει δουλεύοντες, δίκην ἀλόγων ἡγῆδε κακείσε περιήγεσθε, τῇ τῶν ἀναισθητῶν εἰδώλων ἐξαπάτῃ δεδουλομένοι. But, as it is associated with ἀπαγόμενοι,

which seems to refer to the artifices of crafty priests and politicians, the chief of which was that of making the idol utter oracles and return answers, so I think, with Mosheim and Le Clerc, that ἄφωνα has an allusion to this. And so Hardy, from the early modern Commentators: "Quæ nihil respondebant quærentibus, neque per sacerdotes, neque per cacodæmonem, sed turpiter deceptos fuisse fraude sacerdotum, qui simulabant se spiritu Deorum agi, aut arte humanâ decipiebant credulos, ita ut persuaderent iis statuas locutas quæ erant εἰδωλα ἄφωνα." The ἀπαγόμενοι is a very expressive term, on which see the explanations of Sclater, Est., and Menoch. ap. Pole, some of which, however, are too fanciful. The word properly signifies to be taken *away*, i. e. out of one's course; which implies either unwillingness on our part, or passive acquiescence. Thus it was applied to those who were carried away into bondage, or led away to punishment. It has here reference to the irrational blind infatuation by which they were led away to idolatry, like brute beasts that have no understanding. This is especially dwelt on in the words following, ὡς ἐν ἡγεσί, which are meant to be exegetical of the preceding. They imply, 'without any reflection on your part,' which Œcumen. explains by ὡς ἔτυχε; and the Syr. *sine discrimine*.*

All the antient, and many modern Commentators, especially Grotius, (who has here a learned and able note,) think that there is reference to the dæmons, by whom it would seem that the heathen priests were sometimes inspired: and this seems confirmed by the verse following. But here, I conceive, are meant, not so much μάντις, or priests, as the *people*, who can hardly be supposed to have been under demoniacal influence. Yet both may be intended.

* Which is base and brutish; for, as says Seneca, (cited by Wetstein,) "Non eunt, sed feruntur." And 37. "Turpe est autem non ire fed ferri." Wetstein also cites Dionys. Hal. 22. οὕτως ἀπαγόμεθα, καὶ κρατούμεθα, καὶ οἱ ποτ' ἂν ἡμᾶς ὁ λόγος ἔγρη, πορευόμεθα.

Krause thinks it plain that the origin of the abuse of the gifts now about to be treated of is especially to be traced to the state of paganism from which the persons here spoken of had passed.

3. διὸ γράφω ὑμῖν ὅτι οὐδὲς, &c. The particle διὸ is not, as Rosenm. supposes, merely resumptive, but has great extent of signification. It is well expressed by Markland thus: "*for which reason*, viz. because you were formerly led away and seduced by your guides, I now give you a rule by which you may distinguish concerning spiritual things and persons. The rule is this: No man who speaketh by the Spirit of God," &c. And by Doddridge thus: "I am careful to give you the following hints concerning *spiritual gifts*, because in proportion to the degree in which God hath magnified his grace in calling you from idolatry to such extraordinary privileges and endowments, I am solicitous you may be preserved from abusing them, and engaged to improve them in the wisest and most faithful manner." This, however, seems wandering too far.

Γράφω. Few of the Commentators have discerned the full force of this word, which they render *doceo*, "notum vobis facio;" "I give you to know." But more is intended. It is well explained by Markland, "I give you this rule to distinguish." And so Macknight: "The Apostle adds this, to teach the Corinthians *how to distinguish* the inspirations of God from those evil spirits." In the same light it is viewed by Krause and Schleusner, the latter of whom, in his *Lex.* 1, 586. defines it, "*indicium certum alicujus rei do, significo, dico, quibus signis aliqua res cognosci et ab aliis discerni possit.*" And he refers to Luke 2, 15. and Ez. 44, 23., remarking, too, that this signification had been established by Steph. Thes. and Jons. Ferc. Lit. p. 36. and also by Loesner, who cites Philo 317 D.

The ὅτι has the sense of *scilicet*.

By οὐδὲς some Commentators think is meant the

Jews, who pretended to the Holy Ghost, and yet spoke against Jesus Christ, and denied that the Holy Ghost was ever given to the Gentiles. (See Acts 10, 45.) And so Locke. Macknight thinks there is an allusion to the Jewish exorcists, together with the Heathen priests and priestesses, who in their enthusiastic fits reviled Jesus. Indeed *both* may be supposed to be meant; and it is plain that such language, if inspired at all, must have proceeded from demons, and not the Holy Ghost. A similar mode of discerning true and false Christians is found in 1 Joh. 4, 2. At the second οὐδεὶς some repeat from the preceding clause ἐν πνεύματι Θεοῦ λαλῶν: and Macknight, ἐν πνεύματι. But this seems unwarranted.

The phrases λέγει ἀνάθεμα Ἰησοῦν and εἰπεῖν Κύριον Ἰησοῦν answer to each other, and must be explained with a reference to each other. The former is equivalent to βλασφημεῖν at Acts 25, 11. where see the note. On ἀνάθεμα see the note on Rom. 9, 3. It here means an abominable, detestable person, *not fit to live*, to use the words which their fathers had said of Jesus, when they exclaimed, "Away with such a fellow from the earth." From the nature of the expression, and the peculiar bitterness of the Jews towards Jesus, there is no doubt but that these were *chiefly* Jewish impostors, who pretended to inspiration. The sense of ἀνάθεμα λέγειν and ἀναθεματίζειν is copiously illustrated by Krause.

Hence the opposite εἰπεῖν Ἰησοῦν Κύριον must be taken with considerable extent. It is well explained by Calov. ap. Wolf: "Jesum agnoscere Dominum, in eum credere, nomen ejus invocare, celebrare ac glorificare, verâ fidei confessione, sanctâ obedientiâ, et subjectione." And Krause aptly compares Stob. Serm. 29. Ζῆνα δὲ τὸν ῥέξαντα, καὶ ὡς ταδὲ πάντ' ἐφύτευσεν, Οὐκ ἐθέλεις εἶπεν;

The words εἰμὴ ἐν Πνεύματι ἀγίῳ, are, by many recent Commentators explained, "nisi in religione Divinâ ritè institutus." But this is, I think, an un-

founded interpretation. That they must be taken in their plain and usual sense, of the *grace of the Holy Spirit*, is evident from the antithetical clause ἐν πνεύματι Θεοῦ, and equally so from the words following, διαιρέσεις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ πνεῦμα, especially as πνεῦμα is there (as Markland and Middleton observe) taken in the personal sense. The sense, therefore, must be, “under the inspiration of the Holy Spirit and his Divine assistances.”

It is not necessary to *press* on the sense of δύναται, which often has but a slight force. Indeed this is manifest from the antithetical word λέγει. There is moreover to be supplied, from the nature of the subject, εἰλικρινῶς.* As to the subaudition of Macknight, it is far too harsh to be adopted.

The sense here of πνεῦμα is very rare in the Classical writers. Schleusner cites Joseph. Ant. 4, 6, 5. τοῦ Θεοῦ μεταλαμβάνουσι πνεύματος, καὶ προφητεύειν ἤρξαντο. I add Philostr. Vit. Ap. L. 7, 34 fin. τις ἀπολογησόμενος ἔσται; χρόνος, ἔφη, καὶ θεῶν πνεῦμα, καὶ σοφίας ἔρως, ἣ ξύνειμι: where Olearius remarks, that Apollonius probably picked up this rare use of the word at Babylon. To me it seems far more probable that he derived it from the Scriptures of the Old and New Testament, which there is the strongest proof that he had read, in his imitations of them, not a few of which I have myself pointed out in the course of this work.

4. διαιρέσεις δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ πνεῦμα. The Apostle now proceeds to enumerate the various *gifts and graces* of different Christian teachers, for the purpose of showing that no one of them is to be despised, and yet no one to be extolled above the rest.

On this difficult passage there has been much discussion among the recent foreign Commentators, almost all of whom, for the last half century are of opinion, that the difficulty may be removed by supposing that the endowments here spoken of were *natural*, i. e.

* So Theodoret paraphrases the clause thus: οὐδ' οὐ πάλιν αὐτὸν εἰλικρινῶς ὁμολῆσαι Θεὸν, μὴ ὑπ' ἐκείνης τῆς χάριτος φωτιζόμενον.

bestowed by nature, though cultivated and improved by use and art. This hypothesis was first publicly professed by Eichhorn, and was farther digested and illustrated by Paulus, Noesselt, Rosenm., Krause, and a whole phalanx of German Theologians.* And undoubtedly all that learning, ingenuity, and acuteness could confer on any hypothesis, has been bestowed on this. Yet, after all, it appears to me to be wholly groundless and untenable, and to carry with it other and far more formidable difficulties than it seems to remove. It is impossible for me in a note to enter at large into the nature of the hypothesis in question, or refute the interpretations it carries with it of the following verses. I must therefore content myself with observing, that though the learned persons who support it are pleased to treat the view of this passage which has hitherto prevailed as a mere *assumption*, yet their new theory is at least *equally an assumption*, and (not to mention the violence and extreme straining of the sense, and torturing of the expressions which it requires, and which will be seen as we enter into particulars) it is one *standing entirely apart*, while the commonly received interpretation is supported by the *usus loquendi*; for in the terms and phraseology employed, and in the *things signified*, it has the analogy of Scripture and the tenour of the Gospel system in its favour. Those learned persons too often forget that the dispensation of the Gospel was, in the time of the Apostles, *altogether extraordinary, supernatural, and miraculous*, as indeed we might reasonably expect that a system meant to work such a mighty moral regeneration would be. And, to advert to the meaning of particular words and phrases, if it could be *proved* that certain terms (as χάρισμα) were *inseparable* of certain senses consistent with an explanation of these *dones ingentii* (as they term them) on natural principles, yet if such significations be not only at variance with the context, the scope of the Apostle, and the whole tenour of the other Epistles, it will be to no purpose to advocate them. Let it be remembered, too, that some weight must be admitted to be due to the opinion of the Primitive Church, I mean of the first three centuries, on the sense to be ascribed to the expression used by the Apostle in this whole passage. Now that opinion unquestionably is entirely in favour of the *commonly received* interpretation. At the same time, I am quite disposed to admit the *difficulties* we have to encounter in determining the exact import, and defining the limits, of the several *χαρίσματα*. Indeed Chrysostom himself unequivocally acknowledges this: yet there is not the less reason to suppose them supernatural. And be it remembered, that if the terms

* Among the few exceptions, may be reckoned Schleusner, who in his *Lex.* uniformly adheres to the commonly received interpretation, which ascribes these gifts to the supernatural influence of the Holy Spirit.

† And decidedly by the *context*, by which I mean the *ἐν πνεύματι Θεοῦ λαλῶν*, between which and the present words there is evidently a close connection, a connection which has been ably pointed out by the antient Commentators.

employed are *some* of them such as may seem to imply human powers, yet that is not at all inconsistent with the interpretation which supposes them gifts of the Holy Spirit, since in all such cases the co-operation of the human *ἐνεργούμενος* with the Divine *ἐνεργῶν* is quite agreeable to the analogy of the Gospel system.

But, to omit many less conclusive reasonings, the most important term *πνεῦμα* must be interpreted of the *Holy Spirit*, I mean in the *personal* sense, since this is the same agent with Him who in the two next antithetical clauses, or parallelisms, is called *Κύριος* and *Θεός*. Here I must observe, that that consummate Grecian, Markland himself, though he is in general sufficiently inclined to innovation, yet here acknowledges (ap. Bowyer) the distinct mention of the *three Persons of the Trinity* in these three verses. And even Dr. Owen, one of the greatest innovators of our Theological School, makes the same admission, and asks what stronger proof we can have of the *Divinity of the Holy Ghost*?* But if this be the case, we cannot help admitting the operations performed and faculties bestowed to be supernatural.

The commonly received interpretation of these verses is also ably supported by Bp. Middleton, who at the same time points out both the personality of the Holy Ghost and His identity with the other two persons of the Trinity, to the following purpose. "The concluding clause, *ὁ ἐνεργῶν τὰ πάντα ἐν ᾗσιν*, must be understood as applicable to the Three Persons; else the two preceding verses would be defective, and only the last complete. It is the same Spirit — who does what? and the same Lord — who does what? *ὁ ἐνεργῶν τὰ πάντα ἐν ᾗσιν*. The personality of the Spirit is also clearly asserted ver. 11. where he is said to *distribute gifts according to his pleasure*, which is the attribute not only of a Person, but of a Being, who is omnipotent. The Spirit is there said to work *πάντα ταῦτα*, plainly comprehending all the miraculous powers enumerated from 7 to 11. inclusive, among which are *χαρίσματα*, apoken of in ver. 4. and *ἐνεργήματα* in ver. 6. The *διακονίαι* of ver. 5. are not expressly mentioned; but if this term relate principally, as it is usually understood, to the office of preaching, it will be included in the enumerated operations of the Spirit; for *λόγος σοφίας* and *λόγος γνώσεως*, ver. 8., are the qualities by which *διακονία* are rendered efficacious. See Acts 6, 4. and note at Acts 6, 1. It appears, therefore, that *all* the miraculous powers mentioned 4, 5. are, in verse 11. imputed to the influence of the Spirit, who is there *made solely* to be the cause of effects above severally ascribed to the Spirit, to the Lord, and to God; and consequently that he is identified with the other two Persons."

* How sensible the antient Theologians were of the importance of the present passage to the doctrine, is plain from the numerous citations from them adduced by Petav. Dogm. Theolog. L. 2. 13, 3. & 14, 3. In the number of these may be also reckoned Phot. ap. Œcumen. 536. than whom I know no one who has considered the subject with more ability.

I will conclude these introductory remarks by observing, that the great Mr. Locke unequivocally admits the *χαρίσματα* to have been supernatural. "They were (says he) above all human power. Men of themselves could do nothing of them at all, but it was God, as the Apostle tells us here, who, in these extraordinary gifts of the Holy Ghost, did all that was done; it was the effect of his immediate operation, as St. Paul assures us in that parallel place, Phil. 2, 13. In which chapter, ver. 3 and 14. we find that the Philippians stood a little in need of the same advice which St. Paul so at large presses here upon the Corinthians."

But to proceed to discuss the phraseology, *διαίρεσις δὲ χαρισμάτων εἰσι, τ. δ. α. π.*, here we have an elegant mode of expression for *διάφορα εἰσι χαρίσματα*. In τὸ δὲ αὐτὸ πνεῦμα we have an elliptical expression for, "but it is one and the same Spirit who is the bestower."* It must be observed that *χάρισμα* is a word never occurring in the pure Classical writers, nor in the Greek Versions of the Old Testament, but was (I conceive) an Alexandrian word. It is a verbal noun formed from the last participle, *κεχάρισμαι*, and signifies properly *any thing bestowed or conferred on any one by grace and favour, and solely at the good pleasure of the giver*. Thus, then, it is applicable to the gifts of men: yet it was always employed by the New Testament writers, κατ' ἐξοχὴν to denote the *gracious gifts of God*. I say *always*, for although it occurs about fourteen times, yet invariably either τοῦ Θεοῦ is *added*, or left to be *understood*, or else the subject is of such a nature as *implies* that the *χάρισμα* proceeds at least *mediately* from God, or from the Holy Ghost. Thus in Rom. 1, 11. *χάρισμα πνευματικὸν* is for *χάρισμα ἀπὸ τοῦ πνεύματος*. The other passages where τοῦ Θεοῦ does not occur, admit of an easy explanation; as the reader will find by consulting them; which he may most conveniently do by turning to Schl. Lex. in voce. We have the very same appropriation of the term *ἐνέργημα* infra.

But to proceed, in the next clause of this antithetical climax (for such, as Phot. observes, it is) we have *διακονίας*. Now in the interpretation of this word the moderns are not agreed. Most have traced too minutely and scrupulously the analogy between this and the *χαρίσματα* and *ἐνέργηματα*. They think it signifies *ecclesiastical offices*, not pertaining to deacons properly so called, but Pres-

* So Theodoret: *ἔδειξε γὰρ πολλὰ μὲν καὶ διάφορα τὰ διδόμενα χαρίσματα, μίαν δὲ τούτων πηγὴν*. And so Theophylact, who (from Chrysostom) ably points out the connection and scope of the verse thus: Μετὰ τὸ δεῖξαι τὴν διαφορὰν τοῦ προφήτου καὶ τοῦ ψευδοπροφήτου, καὶ περὶ τῶν χαρισμάτων φησὶν, ἵνα καὶ τοὺς ἐν τούτοις διατασιαζόμενος διορθώσῃται. Καὶ πρῶτον θεραπεύει τὸν τὸ ἐλαττον χάρισμα λαβόντα καὶ διὰ τοῦτο ἀλγοῦντα. Τίνες γὰρ ἔνεκεν ἀλγείς, ὅτι οὐκ ἔλαβες ὅσον ἕτερος; μὴ γὰρ ὀφειλὴ ἐστίν, ἀλλὰ χάρισμα καὶ δωρεὰ. "Ὡστε εὐχαρίστει, ὅτι οὐδὲν σοι ὀφείλων ὁ Θεός, δλως δέδωκε τι· ἀλλὰ καὶ ὁ αὐτὸς ἐστὶ δοτὴρ καὶ σοι κἀκείνῳ ὁ Θεός, οὐ γὰρ σοι μὲν ἄγγελος δέδωκεν, ἐκείνῳ δὲ ὁ Θεός· ἀλλὰ τὸ αὐτὸ Πνεῦμα ἀμφοτέροις.

byters and Bishops. The greater part of the recent Commentators regard the three words as altogether synonymous ; and, in support of this opinion, they appeal to the authority of the antient Greek Interpreters. Yet *these* do not admit them to be verba *ισοδυναμουντα* in the *same sense* as those Commentators maintain. Thus Phot. ap. Œcumen. says they *ισοδυναμεῖ*, because the gifts imparted by the Father, the Son, and the Holy Ghost are equal.* There is no doubt but that they *are*, in one sense, synonymous, as all indicating the gifts of God and the graces of the Holy Spirit ; yet they seem used with reference to the various views under which those gifts may be considered.* The *first* will signify all the gifts of free grace imparted by the mediation of the Holy Spirit. As to the *second*, namely, *διακονίαι*, the allusion seems to be that pointed out by Theophyl. and Phot., namely, that it is meant to suggest that these endowments carried with them the obligation to labour for the spiritual good of others. The *third* expression, *δαιρέσεις ἐνεργημάτων* needs not occasion any perplexity : though the recent Commentators, solely regarding the use of this term, and its cognate words in the *Classical* writers, take it to mean simply *works* and *operations*. But its true force was distinctly seen by the antient Commentators, especially Theodoret, whose words are these : 'Ενεργήματα δὲ πάλιν ἐκάλεσε τὰ χαρίσματα, ὡς ὑπὸ τῆς Θεας ἐνεργούμενα φύσεως. And so Mr. Locke, as above cited. The *ἐνεργήματα* undoubtedly alludes to the *inward impulse of the Spirit*.

Wets. aptly compares Liv. 22, 51. Non omnia nimirum eidem Dii dedere. Vincere scis Annibal, victoriâ uti nescis. Hom. Il. 320. "Ἄλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισι· & 270. ἀλλ' οὐ πῶς ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι, "Ἄλλῃ μὲν γὰρ ἔδωκε θεὸς πολέμῃα ἔργα, "Ἄλλῃ δ' ὀρχηστὸν, ἑτέρῃ κιθάραν καὶ ἀοιδὴν, "Ἄλλῃ δ' ἐν στήθεσσι τίθει νόον εὐρύοπα Ζεὺς ἐσθλόν. Aristid. Plat. p. 78. πάντα οὐ πᾶσιν οἱ θεοὶ διδόνουσιν.

7. ἐκάστω δὲ δίδεται — συμφέρον, " But to each in particular (and every one) is given this manifestation of the Spirit (i. e. are imparted these manifest gifts of the Spirit) for utility," i. e. for the common good of all the Church, and consequently, not for ostentation, or lucre's sake. Φανέρωσις τοῦ πνεύματος is for φανέρωσις τῶν χαρισμάτων τοῦ πνεύματος : and δίδεται ἢ φανέρωσις is for πεφανέρωται : for, as Grot. observes, φανεροῦν signifies to *give* so that one may be seen to give, like the Heb. *הָלַל* in Jer. 33, 6. And

* I am gratified to find this view of the subject confirmed by the authority of the father of all legitimate interpretation and the prince of Commentators. They are (he says) ὀνομάτων διαφορὰ μόνον, ἐπεὶ πράγματα τὰ αὐτὰ.

he renders : "Donum quo Spiritus suam præsentiam declarat."

8. Now the Apostle proceeds to treat per μερισμὸν on the diversity of these gifts.

8. ὃ μὲν γὰρ — ἄλλω δὲ. "To this is given—to another;" a somewhat uncommon apodosis. As to the gifts in question, it is exceedingly difficult, if not impossible, to settle their exact import; and, as Paræus says, nec mirum ignorari proprias vocum differentias, quarum res amisimus. Something has been done towards the illustration of this obscure passage, in an excellent Sermon of Bp. Horsley, No. 14. With respect to the λόγος σοφίας, on its interpretation modern Commentators are not quite agreed. Grot. understands it of the חכמה or "*faculty of pronouncing weighty sentences*, like the proverbs of Solomon:" Vorst., Beza, and others, "*a knowledge of divine mysteries*:" others, "*the faculty of explaining them*." Whitby, Locke, Doddr., and Mackn., understand by it "*the wisdom given to reveal the Gospel to the world*:" and Krause would regard the λόγος as pleonastic, in imitation of the Heb. דבר.

The λόγος γνώσεως is by some taken to mean an *understanding of mysteries*, especially those of the Old Testament, such as the calling of the Gentiles.

Doddr. regards it as a lower degree of the σοφία. Rosenm. (after Krause and others) thus explains: "Λόγος γνώσεως est facultas perspicendi, quid agendum aspernandumque videatur, h. e. de *practico genere* omnino; λόγος σοφίας autem per disjunctionis legem est de *theoretico* genere magis, quæ in *vero* potius quam in *æquo rectoque* videndo versatur, et curiositati magis aut cupiditati discendi ea, quæ *credenda spernanduque* sint, quam virtutis studio satisfecit." But almost all these interpretations are liable to objection. The last is too hypothetical: and least of all can it be approved that λόγος is to be considered as pleonastic, since in the first clause there seems to be an allusion to the *expression* of one's

thoughts in speech or in writing. Upon the whole no opinion appears to have so much of truth, as well as of simplicity, as that of Chrysost. and the other ancient Commentators, and the Scholiasts, who consider the λόγος σοφίας as meant of those *high endowments* by which St. Peter, St. Paul, St. John, and the other Apostles, were enabled to evangelize the world: now these included both *Divine wisdom* of the highest kind, and the *faculty of communicating it* for the instruction of others. The λόγος γνώσεως they interpret of that inferior kind of Divine illumination which was imparted to the generality of those who had a sound judgment and *knowledge* of divine things, but could not well *teach* them, nor impart what they knew. For, as observes Theoph., ἡ σοφία διδάσκει, σαφεία τις οὐσα, ὡς καὶ διασαφούσα τὰ κρυπτά. Thus Bp. Horsely explains the *word of wisdom*, of a talent of arguing from the natural principles of reason, for the conviction and conversion of philosophical infidels: "the proper gift (adds he) of the Apostles, who were to carry the glad tidings of salvation to distant nations, among which the light of revelation had either never shone, or had, at least, for ages been extinguished." The *word of knowledge* he explains of "the talent of holding learned arguments from the Old Testament, to silence the Jews." But this seems an utterly unfounded hypothesis, though by no means novel.

Wets. (after Locke) has applied the σοφία to the *Apostles*; the γνώσις to the *Prophets*; and the πλῆσις to the *teachers*.

Krause observes, that the phrases κατὰ τὸ αὐτὸ πνεῦμα, διὰ τοῦ πνεύματος, and ἐν τῷ πνεύματι are synonymous, and equivalent to: "The Spirit worketh all these." It is of more consequence, however, to advert to the *cause* of this *reiteration* of what he calls synonymous* phrases, which Chrys. hints was this:

* Not so synonymous, however, but that they may be distinguished, in the manner suggested by Theodoret, διάφοροι μὲν οἱ κρουνοὶ, μία δὲ πάντως πηγὴ.

it was for impressing on their minds the co-operation of the *Holy Spirit* in all and each of these gifts, so that those who possessed the higher ones might be induced to cultivate humility, as knowing from whom they held them; and those who possessed the lesser might be consoled, from the consciousness that the gifts were all derived from the same divine source." Of *κατὰ* in the sense here employed, Kypke adduces many examples. To me it seems that *by* will not inadequately represent all the three prepositions here used.

9. *ἐρέπω δὲ πίστις*. This is explained by Bp. Horsley of a depth and accuracy of understanding in the general scheme of the Christian revelation, for the improvement and edification of believers." But this seems too fanciful. Most recent foreign Commentators take it to mean, not *supernatural faith*, but merely a human *fiducia*, or *firm persuasion of the final success of their pious labours*. This, however, would not have required the *Holy Ghost*. Of all the modern Commentators, it has been best explained by Grot., whose words are these: "*Fides hic intelligitur non ea quæ in omnibus Christianis requiritur, sed ea per quam quis credit Deum per se aliquid miri velle facere, ut infra 13, 2. Matt. 17, 20. Huc pertinet potestas Dæmones ejiciendi. Solebat Deus hoc præmium dare adultæ et bene conservatæ fide, Marc. 16, 17.*" And so Whitby, who, however, would chiefly understand by it "a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it." "Whence (continues he) it is often mentioned as a preparatory disposition to the working such miracles, and is sometimes styled *the faith of God*, Mark 11, 22., sometimes *faith without doubting*, Matt. 21, 21., and so it was a præ-requisite to the casting out stubborn devils, Matt. 17, 20., and to the ensuing gifts of healing and working *miracles*; and hence perhaps it is that in the fol-

lowing enumeration of them, ver. 28, 29, 30., we find no mention of it." And so Doddr.: "*Faith*, as an extraordinary gift, in this connexion, must in the general signify, a firm persuasion of being called out by God, at any particular time, to perform some miracle, and accordingly going about it without any suspicion of fear, in confident dependence on a correspondent divine interposition." So also Mr. Slade: "Such a faith as would make them equal to any extraordinary exertion which circumstances might require, whether of teaching, of enduring persecution, of ejecting demons, or any other." Matt. 17, 20. 21, 21. Mark 11, 22. 1 Cor. 13, 2. James 5, 15.

This interpretation is much confirmed by Chrys. and the Greek Commentators. "It is not (says Theophyl.) a *faith of doctrines*, but of *miracles*." And so Theodoret: "By *faith* the Apostle here does not mean that which is commonly so called, but that of which he shortly after says, ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν."*

9. ἄλλω δὲ χαρίσματα ἰαμάτων. In the interpretation of this clause, those recent Commentators who understand all this passage of *natural endowments*, are put to great streights. Krause defers the consideration of it to a separate Excursus. Rosenm. thinks it only refers to those *natural means* which the Apostles sometimes used, as anointing the sick with oil. But how, then, comes it to be added ἐν τῷ αὐτῷ πνεύματι? "Because (says Rosenm.) those anointings were directed to be performed *in nomine Domini*!" But such an anointing might be performed by *any one* who had *not* this χάρισμα ἰαμάτων. And who can suppose that such a comparatively insignificant office would be denoted by the expressive term

* Here many difficulties have been unnecessarily raised. To me it seems clear that the Interpreters above adverted to did not regard this faith as *actually carrying with it the working of miracles*, but such a divine faith as *would suffice* for the working of miracles. And so Chrysost, understood the passage. He remarks that this faith is the *mother of miracles*, i. e. *tends to the production of them*.

χάρισμα ἰαμάτων? Besides, we have not ἐν ὁνόματι τοῦ Κυρίου, but ἐν τῷ αὐτῷ πνεύματι, i. e. "by the same Holy Spirit that worketh the other gifts." We must therefore retain the received interpretation, and understand it of the *miraculous healing* of diseases.

It is rightly remarked by Mackn., that this gift is expressed in the plural number, to denote the variety of diseases that were healed.

The ancient Commentators, very judiciously, maintain that this has reference *especially* to the *Apostles*; and, indeed, it is not clear that it extended *much* further; and still less that *all* these gifts are to be supposed to have been communicated to the Corinthians. Dr. Mackn., indeed, urges that in Mark 16, 28. (rather 17.), the promise is made to those who believe. But see the note on that passage, from which it will be very evident that the πιστεύεσθαι there is only to be understood of those mentioned at the 14th verse, i. e. the Apostles, and perhaps some of the seventy disciples.

10. ἄλλω δὲ ἐνεργήματα δυνάμεων. The plural is here to be accounted for on the same principle as the χάρισμα ἰαμάτων just before. In the interpretation of this χάρισμα, the Commentators above mentioned are again put to great streights. They are compelled to explain it of the *faculty of performing things arduous*, and which require great powers; "and such (says Rosenm.) as were *believed* and *seemed* to be beyond human ability." But who can suppose that the Apostle would have employed such a strong expression to denote no *more* than that? It were, however, folly to waste any more words on such a precarious hypothesis.

The greatest difficulty connected with this clause, (and that of which the moderns especially complain,) is to distinguish the expression here used, from the χάρισμα ἰαμάτων; to remove which difficulty, Mackn. adopts the desperate course of interpreting the ἐνεργήματα δυνάμεων of what he calls an *inworking*

of miracles, or a *communicating to others* of spiritual powers: a most unheard of exertion of power for any mere man, and quite inconsistent with the words of the Apostle himself at ver. 6., where it is said to be *God that worketh all in all*.

Dr. Doddr. says, "it is difficult to distinguish this from the *πίστις* as explained above." True; but not so on the interpretation which has been above adopted. (See the note.)

With respect to the distinction between these *ἐνεργήματα δυνάμεων* and the preceding *χαρίσματα*, much unnecessary difficulty has been occasioned by supposing them to be, as it were, *contradistinguished* from each other; which they are *not*. They are merely mentioned *separately*; and the most probable distinction is that suggested by Sclater and Estius, and adopted by Whitby; namely, that the expression in question is used *κατ' ἐξοχήν*, and denotes the power of working the *more extraordinary* miracles. Thus Whitby explains it of the "doing of things beyond the course of nature, and wrought by an immediate divine hand; such as the supplying a defective member, or the raising the dead; also the curing of diseases by a shadow passing over the patient. Some, as Doddr., would confine this to the dispossessing of demons. Whitby, however, says it is plainly distinguished from that gift at Mark 7, 22. (rather Matt. 7, 22.), "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But in that passage there is, in fact, no such distinction, since at *δυνάμεις* there is (as often) an ellipsis of *ἄλλας*. And *here* the casting out of devils may be *included*.

I must not omit to advert to the opinion of all the Greek Commentators, and of Grot., that the expression belongs to the working of miracles for the purpose of inflicting punishment by disease and death; as in the case of Ananias and Sapphira, and of Elymas, &c. Now, if a *contradistinction* were

intended by the Apostle, this might be thought to be his meaning; but as that is *not* the case, and as the interpretation is very hypothetical and precarious, it is better let alone. Yet, undoubtedly, these most astonishing examples of supernatural power must be *included* in the comprehensive expression ἐνεργήματα δυνάμεων.

10. ἀλλῶ δὲ προφητεία. In the interpretation of this term, the recent foreign Theologians have exceedingly laboured, especially Noesselt and Rosen., to whose speculations, however, I cannot ascribe much value. It may be easily imagined, that they interpret it of “publicly teaching the doctrines of the Gospel, explaining the Scriptures, and applying them to the use of their auditors.” But this is undoubtedly too limited a sense, especially as it does not recognize the operation of the Holy Spirit. I would apply *some* of this censure to the laboured definition of Schleus., in his Lex.: “*facultas extraordinaria a Deo concessa, quâ doctores Christiani in ecclesiâ apostolicâ, præditi spiritûs divini impulsu, ad docendum, cohortandum, et consolandum in conventibus sacris assurgebant, libros Judæorum sacros et inprimis vaticinia Vet. Test. de Messiâ explicabant, eorumque eventum subtiliter et populari modo demonstrabant.*” This is true as far as it goes, but I see no reason to suppose that the usual sense of the word was not meant to be *included* by the Apostle, viz. the prediction of future events. To this sense, indeed, Chrysost. and the other Greek Commentators confine it; and a confirmation of this may be found in the next clause διαίρέσεις πνευμάτων, which seems to be associated with this, as bearing a strong affinity to it.* See this interpretation detailed in an admirable note of Whitby.

* I have, indeed, on other occasions, noticed how much the Apostle is accustomed to throw such *lists of names* of virtues and vices., or mental and spiritual qualities, *into groups*; and an attention to this will often, I conceive, guide us in the interpretation of an obscure and difficult passage. Thus here the λόγος σοφίας and

10. ἄλλω δὲ διακρίσεις πνευμάτων. This does not signify (as Krause explains) “*facultas dijudicandi interpretes S. S. in sententiis suis discrepantes*,” but must denote *faculty of diving into the heart, and discerning the secret dispositions of men*. We may suppose that this is especially meant of those whose spirits it would be most important to know, namely, prophets, and teachers, and ecclesiastical rulers: a faculty highly necessary, since many deceivers were abroad. See 2 Joh. 2, 7. Hence the admonition in 1 Joh. 4, 1. μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. This high faculty of the Apostolic age was vested, (no doubt, by the wisdom of God,) in those who had the greatest necessity for it, namely, the Apostles, Bishops, Pastors, and governors of the Church. On this subject the notes of Grot., Camer., and especially Whitby and Mackn., may with advantage be consulted.

10. ἐτέρω δὲ γένῃ γλωσσῶν, ἄλλω δὲ ἐρμηνεία γλωσσῶν. Γένῃ refers to the *various* kind of tongues. So Gloss. Albert. ιδιότητα διαλεκτῶν. And so Hesych. explains γένῃ by διάφορα. This first clause is evidently to be understood of the faculty of speaking in tongues which one has never learned. The next clause ἄλλω δὲ ἐρμηνεία refers to a faculty closely connected with, though inferior to it, and yet sometimes scarcely less useful, namely, the *interpretation of foreign tongues*, whether expressed orally, or in

the λόγος γνώσεως form one group. Πίστις seems to be placed alone, as being a fundamental principle on which all the other χαρίσματα were founded. The χαρίσματα ἰαμάτων and the ἐνεργήματα δυνάμεων form another group; and so, I think, do the προφητεία and the διακρίσεις πνευμάτων. And lastly come the γένῃ γλωσσῶν and the ἐρμηνεία γλωσσῶν.

This whole passage is plainly alluded to in the Constit. Apost. L. 8. C. 1. διάφορα γὰρ ἐστὶ τὰ τοῦ Θεοῦ χαρίσματα, παρ' αὐτοῦ διὰ Χριστοῦ διδόμενα· καὶ σὺ μὲν εἴληφας τοῦτο· ἐκεῖνος δὲ ἄλλο τι· ἢ γὰρ λόγον σοφίας, ἢ γνώσεως, ἢ διακρίσεως πνευμάτων, ἢ πρόγνωσιν τῶν μελλόντων, ἢ λόγον διδακτικὸν, ἢ ἀνεξικακίαν, ἢ ἐγκράτειαν ἐννομον. Here for διακρίσεις was evidently adopted the reading διεκρίσεως, which is found in some good MSS., and some Versions and Fathers, and is also followed by Theodoret.

writing, and the rendering them into the vernacular tongue. On both these last clauses the reader may, with advantage, consult the instructive notes of Dr. Mackn.*

11. πάντα δὲ ταῦτα ἐνεργεῖ, &c., "Now all these (diversities of gifts) that one and the same Spirit worketh (in them), dividing and distributing to each separately his own gifts, according to His own good pleasure (and wise counsel)." Such is, I conceive, the true sense of the passage.

* Who concludes with the following very sensible remarks : "Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel in the most populous and civilized provinces of the Roman empire. But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been originally heathens, were utterly destitute of all spiritual ideas, and had but very imperfect notions of morality; many of them being men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the Jews. And, with respect to the writings of the Apostles and Evangelists, they were not published till a considerable time after numerous churches were planted in many countries of Asia and Europe. In these circumstances, the knowledge of the gospel which the brethren derived from the few preachings of the inspired teachers, which they had an opportunity to hear, could not, at the beginning, be either accurate or extensive. And therefore, to remedy that defect, the converts from idolatry were formed into churches, and appointed to assemble together for their mutual instruction, and for the joint worship of God. And lest, through ignorance or prejudice, they might have misled one another, the spiritual gifts were bestowed on a number of them to fit them for presiding in the public worship. Others of them had an inspiration which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotion of the congregation, by an inspiration which furnished them with prayers and hymns for public use. Others, by the gift of interpreting foreign tongues, translated into the common languages such parts of the writings of Moses and the prophets, as were read in their public meetings; as also the epistles of the Apostles, and the gospels, after they were published. And these gifts were continued in the church till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members. Eph. 4, 13."

Wets. observes: "Nota, non eidem ipsi, qui linguis loqueretur, datum fuisse illas interpretari, sed alteri. Vide infra 30 & 14. 13, 1. Joh. 4, 1 & 27."

11. καθὼς βούλεται, “libero arbitratu.” “For (observes Grot.) he is not bound to give such to every one, nor did he ever promise this to any one individually.” Theophyl. observes how remarkably this passage shows the power of Him who, as God, ἐνεργεῖ ὡς βούλεται.* See Whitby.

Διαιροῦν is a vox prægnans, implying both division and distribution; as in Luke 15, 12. See Hesych. and the Lex. Xen.

The ἰδίᾳ is omitted in some MSS.; but, I think, from mere accident. The reading ἰδίᾳ is entitled to some attention, and is confirmed by 1 Cor. 7. ἕκαστος τὸ ἴδιον χάρισμα ἔχει. See also 15, 23 & 38. 12, 11. And ἰδίᾳ occurs no where else in the New Testament. Yet here it seems to be necessary, and it may have the subaudition of μερίδι. This expression with δημοσίᾳ corresponding to it is found in the best Greek writers. Ἰδίᾳ does not often occur by itself; but it is found in Thucyd. 2, 13.

12. Every admonition hitherto brought forward the Apostle now blends together in a beautiful similitude taken from the mutual dependance of various parts of the human body; and this he recommends to the imitation of Christians, so that as the body consists of several members of different kinds combining to its support, so every Christian ought to contribute, in his way, to the common benefit of the Church, as the body of Christ. Compare Rom. 12, 4. Eph. 4, 25. 5, 30. (Krause.)

This again (the ancient Commentators observe) is meant to comfort those who had received the lesser gifts. The passage is well paraphrased by Theoph. as follows: Ὡς περ γὰρ τὸ σῶμα καὶ ἓν ἐστὶ καὶ πολλὰ, διὰ τὰ μέλη ἔχειν οὕτω καὶ τὰ μέλη καὶ πολλὰ εἰσι, καὶ ἓν, διὰ τὸ εἰς ἓν σῶμα συντελεῖν. Ποῦ τοίνυν ἡ διαφορὰ; ποῦ τὸ μείζον; ποῦ τὸ ἔλαττον; πάντα γὰρ ἓν ἐστίν.

* So Hom. Od. α. 346. (cited by Wets.) Ζεὺς αἴτιος, ὥστε δίδωσιν Ἀνδράσιν ἀλφειστῆσιν, ὅπως ἐθέλησεν ἕκαστῳ. Od. 2. 288. Ζεὺς αὐτοὺς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισι ἐσθλοῖς, ἥδ' ἐκάκοισιν, ὅπως ἐθέλησεν ἕκαστῳ.

Οὕτως οὖν, φησι, καὶ ὁ Χριστὸς τούτεστιν, ἡ τοῦ Χριστοῦ ἐκκλησία. Ἐπεὶ γὰρ κεφαλὴ ἐστὶν ὁ Χριστὸς τῆς ἐκκλησίας, οὕτω τὴν ἐκκλησίαν ἀνόμασεν ἀπὸ τῆς κεφαλῆς. Καθάπερ γὰρ τὸ σῶμα καὶ ἡ κεφαλὴ εἰς ἐστὶν ἄνθρωπος, οὕτω καὶ τὴν ἐκκλησίαν καὶ τὸν Χριστὸν, αἰς σῶμα καὶ κεφαλὴν. See also Theodoret, who concludes thus : διδάσκει δὲ καὶ πῶς ἅπαντες οἱ πιστεύοντες ἐν προσαγορευόμεθα σῶμα. The sense may be thus expressed : " For as the (human) body is one, and (yet) hath many members, and all members of this one body, many as they are, form but *one body*, so also is Christ and his Church one."

13. καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. There is here no little variety in the readings of MSS., owing, it should seem, to some misapprehension of the sense of the verse, in which, it must be confessed, the metaphors are somewhat obscurely developed. The question, however, is this, what is the ratio metaphoræ and the object of the allusion. The ancient, and early modern Commentators maintain that there is an allusion to the sacraments of baptism, and the Supper of the Lord. " By being baptized (say they) we are all made members of the body of Christ, and united one to another under him the head ; and this, whether we be Jews or Gentiles, bond or free, we are all one in Christ, who by baptism have been admitted into his Church ; and this union of ours, one with another, is testified and declared by our communion at the Lord's table, which is here called *a drinking into one spirit* : referring to the sacramental cup. By baptism we are said by one spirit to be baptized into one body, and, at the Lord's Supper, are said to drink into one spirit." All this seems natural enough and much in the style of the Apostle's comparisons ; but the recent foreign Commentators, as Noess., Krause, Rosenm., and Jaspis (partly from Wets.*), maintain

* Who paraphrases : " Ut simus non unum tantum corpus, sed una etiam anima, Eph. 4, 4. et vis spiritus non tantum in speciem nos reddat nitidos et lotos, verum se in ipsas medullas penetret, et

that it is to be understood of the communication of *χαρίσματα*; as appears from Acts 1, 5. compared with 2, 1 seqq., 10, 45. 11, 16. And to this, Noes-selt thinks, the *ποτισθῆναι* may very well be referred, since the notion of *pouring out* is applicable to all that God has so largely bestowed upon us; as appears from Rom. 5, 4. Acts 2, 14., from which it is clear that *ποτίζεσθαι*, to drink, or to be *imbued with*, may be so received. And so Joh. 7, 37 & 39., compared with Acts 2, 17. This, indeed, seems plausible enough; but it requires *ἐν πνεύμα* to be read in the place of *εἰς ἐν πνεύμα*; and, after all, the comparison is by no means so apt, nor the sentiment so impressive. I would, therefore, retain the common interpretation, which is ably maintained and illustrated by Schleus. in his *Lex.* 2, 671.*

With the words *εἴτε δούλοι, εἴτε ἐλεύθεροι* 1 would compare Liv. 1, 8. *sine discrimine liber, an servus esset.* And Thucyd. 2, 78. *ἄλλος οὐδεὶς ἦν, οὔτε δούλος οὔτε ἐλεύθερος.*

14, 15, 16. *καὶ γὰρ τὸ σῶμα οὐκ ἐστίν, ἐν μέλος, ἀλλὰ πολλά.* This is well explained by Theodoret: *Οὐδὲ γὰρ τὸ σῶμα ἀπλοῦν ἐστίν, ἀλλ' ἐκ πολλῶν μορίων συγκεῖμενον.* The sense may be thus expressed: "It is not one member, however important; that constitutes the body, but all together." An argument

omnia animet." And Jaspis thus: "*Mutuus debet esse animorum studiorumque consensus et amicissima conspiratio; nam omnia illa dona proficiscuntur ab uno auctore, collata sunt in unum consilium, commune commodum, et omnes omnino Christiani unam societatem constituunt.* Eph. 4, 4."

* He paraphrases the words *καὶ πάντες εἰς ἐν πνεῦμα ἐποτίσθημεν* thus: "Nos omnes etiam communi illo usu vini et sanguinis in Sacra Cœnâ et ex uno calice bibentes obstringimus, nos concordia studere, eosdem animi sensus habere." And he thus explains: "*Quemadmodum enim ποτήριον in N. T. κατ' ἐξοχὴν de calice, vino repleto, cujus usus est in S. Cœnâ, in N. T. usurpatur, ut supra jam exemplis idoneis docui, ita etiam ποτίζεσθαι, potum accipere, potari, κατ' ἐξοχὴν de potu vini in S. Cœnâ adhiberi in loco, ubi etiam baptismi mentio facta erat ab apostolo, nec prædicata contrarium suadent, admodum probabile est.*"

often made use of by orators, to excite great bodies of men to unanimity and concord.*

At *παρὰ τοῦτο* the *παρὰ* signifies *propter*; as not unfrequently in the best writers. Thus Thucyd. 2, 141. ἕκαστος παρὰ τὴν ἑαυτοῦ ἀμελείαν οἶεται βλάψειν. See Raphel. Wets. here aptly compares Plotin. Ennead 3, 2, 4. πάντα δὲ τὰ ἐν ἐμοὶ ἐφίεται μὲν τὸ ἀγαθόν, τυγχάνει δὲ κατὰ δύναντα τὴν ἑαυτῶν ἕκαστα—οὐ γὰρ τὰ ἴσα ἀπαιτεῖν δεῖ τοῖς μὴ ἴσοις, οὐδὲ γὰρ δακτύλῳ τὸ βλέπειν ἀλλὰ ὀφθαλμῷ τοῦτο, δακτύλῳ δὲ ἄλλα, τὸ εἶναι οἶμαι δακτύλῳ, καὶ τὸ αὐτοῦ ἔχειν.

It is probable that the Apostle had here in view the Apologue of Æsop, which seems to have been derived (together with most others) from the East, that ever fertile source of tales, fables, &c.

17. εἰ ὅλον τὸ σῶμα ὀφθαλμοῦς, ποῦ ἡ ἀκοή; Here *ἀκοή*, *the hearing*, is, by a metonymy of the adjunct for the subject, put for the *ear*; as in Mark 7, 35. Luke 7, 1. 2 Tim. 4, 3. Acts 17, 20. and often in the Classical writers. With the sentiment Wetstein compares Quint. 8, 5. Sed neque oculos esse toto corpore velim, ne cætera membra suum officium perdant.

18. νυνὶ δὲ ὁ Θεὸς, &c. “But now God hath placed the members each of them in the body as it hath

* The Apologue in Livy 2, 32. will readily occur to every one. A very similar sentiment is cited by Wets. from Longin. S. 40. τῶν γὰρ μελῶν ἐν μὲν οὐδὲν τιμηθὲν ἀφ’ ἐτέρου τὸ ἀξιόλογον ἔχει· πάντα δὲ μετ’ ἀλλήλων ἐπληροῦ τέλειον σύστημα σωματοποιούμενα τῇ κοινῇ, καὶ ἐτι τῷ δεσμῷ τῆς ἀρμονίας περικλειόμενα. Rosenm. also refers to Dionys. Hal. 6, 86. Seneca de Irâ, 2, 31. Aur. Vict. 18. Maxim. Tyr. (referred to by Rosenm. and Bulkley) illustrates the necessity of the lesser members of the body politic yielding to the greater, and all co-operating for mutual support thus: “The whole body is in good plight, while every part of it performs its peculiar office in behalf of the whole; the feet carry, the hands work, the eyes see, the ears hear, and so on: but should we have a fable telling us, that the feet or the teeth had quarreled with the rest, and refused any longer to do their office, how do we think the story would close, but in the death of the man.” I would add an apposite passage from Plut. Arat. 24. καὶ καθάπερ τὰ μέρη τοῦ σώματος ζῶντα καὶ συμπνέοντα διὰ τὴν πρὸς ἀλλήλα συμφύτιαν, ὅταν ὑποσπασθῇ καὶ γένηται χωρὶς, ἀτροφεῖ καὶ σήτεται.

pleased him," i. e. in that situation, order, and place, and for that office that it has pleased him. Ἐθετο is for διέθετο. Νυνὶ has the sense of, "but as things have been now," i. e. thus regulated.

19. εἰ δὲ ᾗ, &c. "But if the members were one member, where would be the body?" i. e. there would be no *body*; just as a single college would not make an university. Theodoret observes that the one member would be useless, being destitute of the help of the rest. It must, however, be remembered, that the whole mode of illustration here is popular, and must not, therefore, be too much pressed, or refined upon. Ros. compares Cic. Offic. 3. Si unum quodque membrum sensum hunc haberet, ut posse putaret se valere, si proximi membri valetudinem ad se traduxisset, debilitari et interire totum corpus necesse esset.

20. νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σώμα. "But as God has been pleased *now, thus, to order,*" &c. See Eph. 4, 16. Col. 2. 19 & 21. Krause compares Plato de Leg. 10. μέρος μὲν γὰρ ἕνεκα ὅλου, καὶ οὐκ ὅλον ἕνεκεν μέρους κατεργάζεται.

21. οὐ δυνάται δὲ ὀφθαλμοὶ — οὐκ ἔχω. Another familiar and apt illustration derived from the same metaphor. Οὐ δύναται here, as often, signifies, "cannot, consistently with duty and propriety," i. e. *must*, and *ought not*. Many examples may be seen in Schleus. Lex. With the *sentiment* Wetstein compares Plotin. Ennead 4, 4, 36. ποικιλώτατον γὰρ τὸ πᾶν καὶ δυνάμεις ἄπειροι καὶ ποικίλαι, οἷον δὲ φασὶ καὶ ἐπὶ ἀνθρώπου, ἄλλην μὲν δύναμιν ὀφθαλμῶν, καὶ ὅσον τῷδε, τοδὶ δ' ἄλλην, χειρὸς μὲν τοδὶ καὶ δακτύλου τὸ ποδὸς, καὶ οὐδὲν μέρος εἶναι, ὃ μὴ ἔχει, καὶ οὐ τὴν αὐτὴν δὲ ἔχει.

22. ἀλλὰ πολλῷ μᾶλλον—ἀναγκαῖά ἐστι. Theophylact well traces the scope of the passage thus: Νῦν δείκνυσιν ὅτι καὶ χρειώδη καὶ ἀναγκαῖά εἰσι τὰ δοκοῦντα ἐλάττονα· δοκοῦσι γὰρ ἐλάττονα, οὐκ εἰσι δὲ.

The force of the πολλῷ μᾶλλον, and the turn of the sentence is well illustrated by Schliting, in the following paraphrase: "Non tantum hoc verum non

est, ut membra quæ minus existimantur præstantia non sint necessaria, sed etiam multo magis sunt necessaria quàm quæ existimantur præstantissima, verbi caussâ, quod oculos inter membra præstantius, et tamen podex magis est necessarius quàm oculus?" On the sense of ἀσθενέστερα there has been some doubt raised. Many, keeping close to the literal sense, explain it of the *eyes*, which though small and weak, yet are very necessary: and by the ἀτιμότερα and ἀσχήμονα they understand the *feet*. "For (says Theophylact, who details this interpretation) we take especial care of the eyes, as being weak [so the Psalmist, "Keep me as the apple of an eye." Edit.]; and the feet we cover and guard with especial care, as being exposed to injury." And so our English Translators, Hammond, Locke, and most other Interpreters, including Theodoret.—Doddr., Bp. Pearce, Macknight, and others, take it of the *brains, lungs, or other internal parts*, which are very tender. Others, as Grotius, take it of the *pudenda*,* including the *intestines, stomach, &c.* And, upon whole, this opinion seems to be the best founded. (See Theophylact.) And certainly the *eyes* cannot be intended, since the μέρη are at ver. 23. called ἀτιμότερα. Rosenm. here aptly compares Artemid. 1, 45. τὸ ἀδοῖον — ἀναγκαῖον τε καλεῖται, καὶ ἀνάγκης ἐστὶ σύμβολον. And he refers to Cic. de Offic. 1, 35.

23. καὶ αἱ δοκοῦμεν ἀτιμότερα—περιτίθεμεν. Καὶ has here the sense of "and thus." At αὖ must be supplied κατὰ, *quod attinet ad*. 'Ατιμότερα, scil. μέρη, "less honoured parts," namely, the ἀσθ. just mentioned, the pudenda.† Τούτοις τιμὴν περισσεύσαν περιτίθεμεν. It is rightly remarked by Grotius, that

* Called by Plutarch τῶν οὐκ ἐμπρεπῶν τι δεχθῆναι τοῦ σώματος μορίων.

† Krause remarks: 'Ατιμότερα et ἀσχήμονα plerumque putantur, quoniam in formandis illis magis utilitati, quàm decori atque pulchritudini natura prospexit." And he cites Artemid. 4, 27. καθόλου δὲ τῶν ἐν σώματι μερῶν τὰ μὲν ἀνω πρὸς τοὺς βελτίονας καὶ ἐντιμωτέρους λάμβανε, πάντα δὲ ὑποκάτω πρὸς τοὺς ἥττονας καὶ ὑποδεεστέρους.

the τιμή here merely means that of *clothing*, which is all the τιμή they require. So the Latin *cultus*. There is also a notion of *cherishing*; as in 1 Pet. 3, 7. And so τιμή τοῦ σώματος in Coloss. 2, 23. It may be observed, that the verb περιτιθ. will readily suggest the *kind* of τιμή bestowed, namely of *clothing*. Thus the verb becomes a sort of vox prægnans. The expression, however, occurs also elsewhere: and Kypke cites several examples; as Esth. 1, 20. περιθήσουσι τιμήν. Dionys. Hal. p. 62. τιμήν περιτίθεις, and other passages; where, however, it is used in a metaphorical sense, there being, I imagine, some allusion to the robes with which, in antient times, persons were invested by monarchs as a mark of honour; a custom yet retained in the East.

23. καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. This is a sort of parallelism, and is exegetical of the preceding. Ἐχει, *have, receive*, τ. περισσοτέραν, "a more careful external ornament," viz. of *clothing*. This sense of εὐσχημοσύνη Krause illustrates from Diod. Sic. p. 54. τὰ πρόβατα τοῖς ἐρίοις τὴν σκέπην ἅμα καὶ εὐσχημοσύνην περιποιεῖ. The sense here of περισσ., by which *excess* is not meant, may be paralleled by our use of *exceedingly*.

Here Krause (after Wetstein) compares Seneca de Benef. 7, 2. His membris eum honorem exhibemus, ut ea removeamus ab oculis hominum, ut ea occultemus tanquam mysteria. Eurip. Hecub. 568 seqq. ἡ δὲ θνήσκουσ' ὁμῶς Πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν κρύπτειν θ' ἅ κρύπτειν ὄμματ' ἀρσένων χρεῶν.

The application is obvious. See Macknight and Slade.

24. τὰ δε εὐσχήμονα ἡμῶν, οὐ χρεῖαν ἔχει. Supply ἵνα αὐτοῖς τιμήν περισσοτέραν περιτίθεμεν. Theophyl. well explains: Ἵνα μή τις, εἶπη, καὶ ποῖος οὗτος λόγος, προνοεῖν τῶν ἀσχημόνων καὶ ἀτίμων, καταφρονεῖν δὲ τῶν εὐσχημόνων; Οὐ καταφρονοῦμεν, φησιν, ἀλλ' ἐκεῖνα οὐδενὸς ἐξ ἡμῶν δέονται, φύσει τὸ εὐσχημον ἔχοντα. The Apostle, of course, especially adverts to the

face.* The sense is thus elegantly illustrated by Doddridge, q. d. "*The face*, on which the image of God is particularly stamped, we leave uncovered; but as for those parts which decency or custom teaches us to conceal, we contrive not only to *cover*, but also, as far as we conveniently can, to *adorn* by covering."

24. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα—τιμὴν. "God hath (wisely) attempered the human body and its parts, by assigning a greater honour to such a part of the body as was behind hand in that respect." The δὲ τιμὴν signifies, "has caused that greater honour should be given," i. e. the honour of clothing. Τῷ ὑστεροῦντι, scil. μέρει. The singular is here used for the plural. At ὑστεροῦντι must be supplied τιμῆς from τιμὴν. ὧστ. signifies to *fail of*, to be *wanting in*.† See Rom. 3, 23. Hebr. 12, 15. Συγκεράννυμι signifies to mix together, attemper, compound, conjoin. So in a very apposite passage of Thucyd. 6, 18. (cited by Wets.) νομίσατε, νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τὸ τε φαῦλον, καὶ τὸ μέσον, καὶ τὸ πάνυ ἀκριβὲς ἂν συγγραθὲν μάλιστ' ἂν ἰσχύειν. The force of the term is well illustrated by Theophylact thus: "Ὡστε εἰ συνεκέρασε, καὶ ἐν ἐποίησε· τὸ γὰρ κινναίμενον, ἐν γίνεται. Καὶ τοῦ λοιποῦ ἐν τῷ ἐνὶ τὸ μείζον καὶ τὸ ἔλαττον;"

25. ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι. "That there should be no member separated from, deprived of the care of, or neglected by the whole body." For such is the sense of the metaphorical expression σχίσμα, in which there is an allusion to the body politic, which is considered as a garment. This is meant to hint that no gift, however mean, as exor-

* In the same sense Diod. Sic. 1, 166. uses the expression κριώτερον μέρος. See also 2, 165. and 9, 152.

† It is well observed by Theophylact, that the Apostle does not say ἀσχήμονι, or ἀτίμῳ, but ὑστεροῦντι; since, though by nature ἀσχήμονα or ἀτίμα, such parts are so necessary, that if those ducts be obstructed, intense torment will arise, and, if closed, death will speedily ensue.

cising, or interpreting the Scriptures, is to be undervalued. (Grotius.) Ἀλλὰ τὸ αὐτὸ (sub. κατὰ and μέρος), "but that, in like manner, all the members may take care of each other." Theophylact elegantly illustrates this from the case of a thorn being fixed in the foot, in the pain occasioned by which all the members sympathize, and contribute their aid to remove the evil.

26. καὶ εἴτε πάσχει, &c. I would compare a similar sentiment of Joseph. 1190, 8. καθάπερ δὲ ἐν σώματι, τοῦ κυριωτάτου (scil. μέλους) φλεγμαινόντος, συνένοσαι: where I conjecture συννόσει.

26. εἴτε δοξάζεται. This word must be interpreted with reference to the antithetical πάσχει and the synonyme συγχαίρει. It is usually rendered *exhilaratur*: and the Commentators refer to 1 Sam. 2, 29. where רַנַּנְתִּי is rendered ἐδόξασας by the Sept., but by Symm. προετίμησας. Wetstein introduces an abundance of Classical illustrations; as Cic. de Offic. 3, 5. Seneca de Irâ 2, 31. Galen de Pot. 1. Sext. Emp. adv. Astr. 44. Dionys. Hal. 6, 86. Dio Chrys. 398 D. Joseph. B. 4, 7, 2. Val. Max. 8, 9, 1. Plut. 1, 216 B. Max. Tyr. D. 21, 4 & 5. and especially Plut. Sol. 1, 188 C. and the following very apposite passage of Themist. 117 C. ὥσπερ οὖν ἐπὶ τῶν ἡμετέρων σωμάτων, καὶ τὸ τυχὸν μέρος πονῇ, παραπέμπει τῷ σύμπαντι τὴν ἀλγηδόνα· οὕτω καὶ ἐπὶ τῆς δλης, καὶ μία πόλις πρᾶττη κακῶς, οὐκ ἐὰν σύμπασαν ἀρχὴν ὑγιαίνειν. It seems to be imitated from this of the Apostle.

27. The Apostle now passes from the example to the thing itself.

27. ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ. "Ye are the body of Christ, (see Eph. 1, 23. 4, 2, 15 & 16. 5, 23. Col. 1, 18.) and are each members;" q. d. "What I have been saying of the body and its parts holds good of you." The application is obvious.

Before ἐκ μέρους the Commentators think there is an ellipsis of the article οἱ. But this is not necessary. Ἐκ μέρους is for ἀπὸ μέρους, or rather κατὰ μέρους. Vorstius thinks the expression is meant to

exclude some unworthy persons, who *seemed* to be members of the Church. Bengel, with more probability, supposes it to have reference to some Romans who were members of the Corinthian Church.

28. The Apostle now resumes the subject he had diverged from at ver. 12. (Krause.)

28. καὶ οὗς μὲν ἔθετο—ἀποστόλους. This sense of θέσθαι, namely *constitute*, occurs also in the Classical writers, from whom examples are given by Alberti, Obs. p. 346. Krause remarks that οὗς μὲν required in the apodosis οὗς δὲ; but δεύτερον was used in conformity to πρῶτον, which was inserted in the first member of the verse: and he thence infers that the words πρῶτον, δεύτερον, and τρίτον, do *not* (as the Commentators think) denote *degrees of dignity*. But he himself seems to be mistaken. It is not unusual with our Apostle to use a μὲν, and also an ἰ μὲν, without an apodosis.

Ἀποστόλους, namely the twelve so called, κατ' ἐξοχήν. Προφῆτας, *Prophets*. See the note at verse 10. These seem to have united with prescience, and prediction of future events, interpretation of the Prophecies.* See Warburton's *Doctrine of Grace*, p. 120. I would here compare Jambl. de Vit. Pyth. C. 4. στεργόμενος ὑπὸ τῶν ἱερέων καὶ προφητῶν. So the Egyptian Priests.

The διδασκάλοι here mentioned seem to have been only teachers of the plain and fundamental truths of Christianity. By most Commentators they are supposed to have been those elsewhere called ποιμένες, appointed to a settled pastoral office over *certain* congregations (see Ephes. 4, 11.), including, as some

* Jaspis, however, defines them thus: "Erant certi Christiani homines, qui vel singulari ratione divino numine tacti cum mentis impetu docebant, cohortabantur et consolabantur; vel subito fervore ac summo impetu divinum carmen recitabant; vel libros Judæorum sacros, in primis vaticinia de Messia explicabant, eorumque eventum subtiliter demonstrabant; vel occulta proferebant, sive arcana hominum sensu aperirent, sive futura canerent; vel insigni quodam cum mentis ardore preces fundebant."

say, not only Presbyters, but Bishops.* Though it is more probable that they had the exercise of ecclesiastical discipline.

By the *δυνάμεις* and *χαρίσματα* are meant the *persons* who possessed the powers mentioned at ver. 9 & 10.

Εἶτα and *ἔπειτα* are often used in distributive sentences, especially when long.

Ἀντιλήψεις, i. e. *helpers*; though it literally signifies *helps*. So Mod. Gr. *βοηθείας*, *stays*, *helpers*. In the sense *help* the word occurs in the best Classical writers. This term is supposed to be used with reference to the *offices* they discharged, *ἀντιλαμβάνεσθαι* being often employed in the sense *βοηθεῖν*, both in the Scriptural, (see Schleus. Lex.) and the Classical writers (see Steph. Thes.) Thus the Vulg. renders it *opitulationes*. It is thought to denote (by a use of the abstract for the concrete) those who were afterwards called Deacons, whose office it was to superintend the care of the poor, the sick and stranger, the widows and orphans, and to administer to the effects of the dead. By Lightfoot, Locke, and others, these *ἀντιλ.* are supposed to have been the *Vicars* or *Deputies of the Apostles*, appointed for the purpose of baptizing, catechizing, &c. Probably both these offices were united.

28. *κυβερνήσεις*. On the exact nature of this office Commentators are not agreed. It is thought by several moderns, (as Vitringa de Synag. Vet. 2, 3. p. 509, Mosheim, Macknight, and Bp. Horsley,) to correspond to the *discerning of Spirits* before mentioned; as also that of the *ἀντιλήψεις*, to the *interpretation of foreign languages*. The reason is, that it was likely the names of the offices should correspond to those of the gifts. But it may be doubted whether the Apostle *meant* any such exact corre-

* The difference between these and the *προφῆται* is thus marked out by Theophylact: 'Ὁ μὲν γὰρ προφήτης, πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται· ὁ δὲ διδάσκαλος, καὶ οἰκοθεν' διὰ τοῦτο τρίτος οὗτος. The *διδ.* are always mentioned after the *προφ.* and were undoubtedly inferior to them.

spondence of one to the other.* At this great distance of time it is not very likely that we should be able to satisfactorily unravel difficulties of this nature. Here surely, if any where, the opinions of the early Fathers and Commentators deserve attention; and in the interpretation of these two disputed terms they, I think, have come far nearer to the truth than any of the modern Commentators. Chrysostom and all the Greek Interpreters consider them as importing *the same thing*. These functionaries were, I imagine, so called with reference to the *two* different parts of their office; the ἀντιλ. superintending the care of the poor, the sick, and strangers; the κυβερν. the burial of the dead and the *administration* and *executorship* of their effects, including the care of widows and orphans. Thus Theophylact (from Chrysostom) well explains them conjunctively, τὸ ἀντέχεσθαι τῶν ἀσθενῶν καὶ τὸ κυβερνᾶν ἤτοι οἰκονομεῖν τὰ τῶν ἀδελφῶν. Theodoret, too, explains *both together* by οἰκονομίας. And Genadius ap. Œcumen. says that κυβερν. is the same with, or very like the ἀντιλ. It should seem, therefore, that the sense is not *governors*, but *managers*.† So that the gloss of Hesych. (which refers to this place,) πρῶτα-τικαὶ ἐπιστολαὶ καὶ φρονήσεις did *not* require the emendation proposed by Pric., Alberti, and Schleus., ἐπιστήμαι. The φρονήσεις (for which I formerly read προνοήσεις) may be thought to belong to some other

* Bp. Horsley, however thus contrasts the gifts and offices :

Gifts.	Offices.
1. The word of wisdom.	Apostles.
2. The word of knowledge.	Prophets; i. e. Expounders of the Scriptures of the Old Test.
3. Faith.	Teachers of Christianity.
4. Miracles.	Workers of miracles.
5. Healing.	Healers.
6. Prophecies, or Predictions.	Helps; ἀντιλήψεις, such as Mark, Tychicus, Onesimus, &c.
7. Discerning of Spirits.	Governments.
8. Tongues.	} Gifted with tongues in various ways.
9. Interpretation of Tongues.	

† And so Semler takes it.

passage. But how, it may be asked, can such offices as the Diaconal and Œconomical be thought to correspond to any of the supernatural *χαρίσματα*? “Because (says Theophylact) these functionaries were not to rest on their own diligence, but were to look up to God for help and blessing.” But this is no more than what is true of all those who discharge the offices of philanthropy and benevolence. Indeed (as I before observed) it is probable that the Apostle did not intend *all* these offices to correspond to the *χαρίσματα* before mentioned; as in the case of the *ἀντιλήψεις*, and *κυβερνήσεις*. Thus, in his enumeration of the offices which have *χαρίσματα* appertaining to them,* he *omits these*: neither are they found in the first enumeration at ver. 8—10.

29, 30. The terms here used have been explained *supra*. Rosenm. paraphrases thus: “Fieri non potest, ut omnes unam, eandemque provinciam gerant. Non omnia possumus omnes.”

31. *ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα*. There has been some doubt as to the reading and sense of this clause. The word *ζηλοῦτε* may be taken either in the imperative, or in the indicative. Most Commentators, antient and modern, choose the former. Yet some take exception at it. “It seems extraordinary (says Doddridge) to suppose that after the Apostle had been showing them that these *gifts* were not at their own option, and that they ought not to emulate the gifts of each other, nor to aspire to superiority; he should in effect unsay all again, and give them such contrary advice.” And so Phot. ap. Œcumen. 547 B. *πῶς γὰρ ὅγε πολλάκις πρὸς τὸ συμφέρον εἰπὼν λαβεῖν ἕκαστον τὸ χάρισμα, καὶ μηδὲν διαφέρειν πολλάκις ἐνδειξάμενος τὸν δοκοῦντα ἔχειν τὸ μείζον χάρισμα, πρὸς τὸν ἔχοντα τὸν ἑλάττον;* And he and Vorst. would take the sentence interrogatively. But “there are too handles by which

* As is evident from the words following, *ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα*.

every mortal thing may be taken," and these learned men seem to have got hold of the wrong one. ζηλ. is a *vox mediæ significationis*. Now if the word be taken in a *good* sense, the Apostle will *not* unsay all that he has been saying. Besides, who ever saw an *interrogative* sentence introduced with a δε? As to the indicative sense *without* an interrogative, it is very frigid; and ζηλ. in a *bad* sense is inconsistent with τὰ κρείττονα. I would, therefore, retain the common interpretation, which is far more suitable to the preceding; q. d. "Have *all* the higher gifts? No: but all (you say) *desire* them. 'That I hinder not. Be it so. Seek after them by prayer unto God. Seek after (I say) the higher gifts, ye that have the lesser.'" Thus the imperative has, as often, a preceptive sense, or rather that of "do so, *per me licet*." So κελεύω has often this signification; as in Thucyd. 4, 28.

The above is, I conceive, the true meaning of the Apostle, and has been best discerned by Chrysostom and Grotius. Of ζηλώω in the good sense examples from the Classical writers are produced by Alberti and Elsner, to which I add Thucyd. 2, 37, 39, & 43. Scriptural examples may be seen in Schleus. Lex.

This being the sense, the καὶ following is (I think) for καίτοι, *sed tamen*. The δέικνυμι is by many Interpreters taken in a future signification, which, indeed, often occurs in present tenses; but one may render more literally, "I am now going to show you," &c. Ὅδῳ is by many Commentators rendered *genus vitæ*. But this seems not very suitable to the context. It rather seems to signify "*way or method of attaining*" (namely, what you aim at); as in Joh. 14, 4. Καθ' ὑπερβολὴν is an adverbial phrase put for an adjective; which is not unfrequent either in the Scriptural or Classical writers. Theophylact well explains it: ὑπερέχουσιν ἥτις φέρει ἐπὶ πάντα τὰ χαρίσματα.

CHAP. XIII.

Theophylact illustrates the scope of the chapter thus: Οὐκ εὐθὺς ὑπέδειξεν αὐτοῖς τὸν ὁδόν, ἀλλὰ συγκρίνει αὐτὴν πρότερον πρὸς τὸ δοκοῦν αὐτοῖς χάρισμα εἶναι μείζον, τὸ τῶν γλωσσῶν, καὶ δείκνυσι ταύτην ἄσυγκρίτως τούτου ὑπερέχουσαν, καὶ μὴν καὶ τῶν λοιπῶν πάντων χαρισμάτων, καὶ τότε ἀξιοπόθητον ἀποφαίνει.

Verse 1. It would be difficult to find a finer passage than this in the writings of Demosthenes himself; and the best modern Commentators observe, that in καὶ τῶν ἀγγέλων there is a beautiful *hyperbole*,* of which Wetstein adduces examples from Aristid. p. 274. ἀλλ' οὐδ' ἂν εἰ πᾶσαν ὑπερβάλοιμεν τὴν ἐν ἀνθρώποις δύναμιν καὶ φωνήν. And Virg. *Æn.* 6, 625. Non mihi si linguæ centum sint, oraue centum, Ferrea vox, omnes scelerum comprehendere formas, Omnia pœnarum percurrere nomina possem.

The *I* is used *populariter*, and with the accustomed delicacy of our Apostle. He has in view some of the Corinthian teachers, who were proud of their gift of tongues.

The γλώσσαις λαλ. refers to the gift of speaking with tongues, mentioned 12, 10. where it is distinguished from the ἐρμηνεία γλωσσῶν. See the note of Whitby, who shows by many apposite quotations that the Apostle, in this and the following verses, reckons up the things which were of highest value with the Jews, and which rendered their wise men the most celebrated.

Ἀγάπην. Rosenm. observes that this is better rendered *benevolentiam* than *amorem*, which cannot be extended to all. This indeed is clear from ver.

* It is not therefore necessary to debate (as do the old Commentators) whether the Angels have a language. It was sufficient for the Apostle to suppose this, especially as it was the opinion of his countrymen, some of whom even thought that certain of their Rabbins had attained a knowledge of it, which they supposed was the key to all mysteries.

4. See also Matt. 24, 12. Γέγονα is ill rendered by our English Translators and Doddridge, "am become;" and worse by Macknight, "I became." It is strange these Interpreters should neither have recollected the very common use of γίνεσθαι for εἶναι, nor the scarcely less trite one of the preterite middle for the present. The sense is, I *am*; I *am* (but as) α χαλκὸς ἡχῶν, ἢ κύμβαλον ἀλάλαζον.

By the χαλκὸς is, by metonymy, meant some brazen wind instrument, and the epithet ἡχῶν seems to suggest the idea of a *trumpet*, which perpetually carries epithets similar to this; especially as *æs* is also in the Latin used for that instrument. So Virg. 3, 240. Dat signum speculâ Misenus ab altâ Ære cavo. And 9, 503. At tuba terribilem sonitum procul ære canoro Increpuit. But the Romans had *other* brazen wind instruments as well as the trumpet, and especially something like our *horn*, which seems to be meant at Æn. 3, 140.

With respect to the κύμβαλον, the best idea of it may be formed by consulting the picture given by Pignor. de Serv. p. 166. On the *thing signified* see Lampe de Cymbalis Veterum, p. 176 seqq. and Ellis on the same subject, in his Fortuita Sacra, p. 316 & 334. Wetstein cites many passages of the Classical writers, where the word occurs, and which admirably illustrate its nature. Thus in Herodian 5, 5, 19. it is associated with τύπανα; and in Athen. 361. we have αὐλῶν βόμβος, καὶ κυμβάλων ἡχος, καὶ τυμπάνων κτύπος. And 636 λ. τυμπάνοις καὶ βόμβοις χαλκοκτύπων βρέμοντας κυμβάλων. Anthol. 6, 5, 1. κύμβαλα δ' ὀξύφθογγα, βαρυφθόγων δ' ἀλαλητὸν αὐλῶν. Nonnus Dionys. 14 & 29. κύμβαλα δινεύουσα βαρύβρομα διζύγι χαλκῶ. Wetstein has also several passages on the κώδων, and *tintinnabulum*. But those were of a very different kind, being merely *bells*, such as military watchmen carried about, on which he omits the most remarkable Classical passage, Thucyd 4, 135. though I imagine it must be found in a Tract of a certain learned Antiquary *de tintinnabulis veterum*.

It appears, then, that the instrument in question was of brass, and emitted a very acute and sonorous clangor; for which reason the ἀλαλάζον is not well rendered *tinkling*, which would rather suit the tinnabulum. It answers to the *strepitus* of the Latin, especially as ἀλαλάζω is generally used of the military shout.

It is of more importance, however, to attend to the *purpose* of the Apostle in this comparison, which is by Rosenm. expressed thus: "Si facultate peregrinis linguis loquendi omnium maximè excellam, sed benevolentia in alios destituar, illa tamen facultas meæ saluti non magis conducit, quàm æra sonando ipsa juvantur." This, however, is very harsh and ill conceived. The Apostle, I think, rather means to say: "I should be like a cymbal, which emits indeed a dinning clangous sound, but though it may *amuse*, (and *not* * weary the hearer,) yet *does him no good*. So Theophylact explains: φωνὴν μὲν ἀφιεῖς, εἰκὴ δὲ φθεγγόμενος, καὶ ὀχληρὸς ὢν, μηδένα δὲ ὀφελῶν, διὰ τὸ ἀγάπης ἐστερηθῆναι.

Wetstein here remarks: "Eleganter et argutè Paulus Doctores Corinthiacos, qui dono linguarum gloriabantur, sed caritate destituebantur, tubæ et cymbalo comparat." The learned Commentator then cites many not dissimilar passages of the Classical writers, where those who delivered long lectures on virtue, and did not follow their own maxims, are compared to musical instruments, which utter fine sounds, but are themselves devoid of the sense of hearing or feeling. This, however, is not the Apostle's meaning.

2. καὶ ἐὰν ἔχω προφητείαν. The προφητ., I think, has reference to the λόγος σοφίας at 14, 8.; and the εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνώσιν, to the λόγος γνώσεως in the same passage. Προφητεία must therefore be here understood conformably to the

* In which view Wetstein cites a proverb of Suidas: δωδοναῖον χαλκῶν, said of tiresome persons. And so Burns:

"A clapper tongue wad deave a miller."

προφητ. there. (See the note.) By the *μυστ.* seems to be meant the more difficult and recondite parts of the Gospel, and not (as Rosenm. says) things which, without a revelation, could not have been known; though, in a certain sense, the *whole* of the Gospel was a mystery. By the *πάσαν τὴν πίστιν* is meant faith of the highest kind; and the words following are plainly *hyperbolical*, and probably *adagial*; since it appears from Buxtorf's *Lex. Rabb.* 1653, Lightf. H. H. on Matt. 21, 21., and Vorst. de *Adag. N. T.* C. 2, 3. that the expression *כִּי כִּי הָאֵל* was proverbially said of doing any thing most arduous and difficult. *Μεθιστάνειν* is put, by a kind of solecism, for *μεθιστάναι*. And it is reckoned among such by Lucian, *Solæc.* 7. and the Interpreters *ad loc.* Yet there is no doubt but this was a form in popular use.

2. οὐδὲν εἰμι. A popular expression, with which Wetstein compares several from the Classical writers signifying, "I am nobody." But *here* the sense is rather (as appears from οὐδὲν ἀφελοῦμαι in the parallelism of the next verse,) "I do myself no good; I am nothing more on that account; I am no nearer salvation." So Arrian, *Epict.* 4, 8. (cited by Wets.) εἰ μέ τις βλάψαι δύναται, ἐγὼ οὐδὲν ποιῶ· εἰ ἄλλον περιμένω, ἵνα με ἀφελήσῃ, ἐγὼ οὐδὲν εἰμι. And in this same view Whitby observes: "Our Saviour speaks of many being rejected at last, even though they had prophesied and wrought many mighty works. Matt. 7, 22 & 23."

3. καὶ ἐὰν ψωμίσω πάντα, &c. Of the scope of the Apostle in this passage the Commentators seem little aware. Chrysostom has treated it with much ability: but even *he* fails (I think) in discerning it. The Apostle, I conceive, throughout this whole chapter, is exerting himself to lessen the too great anxiety of the generality of Christians for the *χαρίσματα* above mentioned; and, in order to do this the more effectually, he brings forward a certain *principle* which is of more value than them all, namely,

ἀγαπή. What, then, does he mean to denote by this term? He means (I think) real, unaffected, and heartfelt *love towards God, and towards men, for God's sake*. Not love towards God, as shown only in external forms, outward professions of zeal, nay even laying down one's life for the Gospel's sake, *but internal and heartfelt love towards God*, as separate from all motives of vanity, self-interest, obstinacy, or fanaticism; also *love to man*, both for the *sake of man*, and also *in order to please God*, not for our own sake, to please our own vanity, and to gain popularity. In the words ἐὰν γὰρ ψωμίξω the Apostle, I think, intended to give an *example* of two of the most remarkable and striking of those *external marks of religion* in its two principle parts, *love towards God, and love towards man*; and thus to show that if even *these*, being defective therein, are of no worth, it must *à fortiori* be true of *others*.

Such, if I am not mistaken, is the true view, and real sense intended by the Apostle to be ascribed to this ἀγαπή. This then may be a key to his meaning throughout the chapter, in which the Popish Commentators have been exceedingly annoyed with what seemed to them unfavourable to that *alms-giving* (or rather giving money to *pious* uses) which they lose no opportunity of extolling.

But to proceed to the consideration of the phraseology in detail, ψωμίξειν, from ψωμῆς, a *bit* or piece (from ψάω, to *break off*), signifies properly to break off ψώμια* and *feed* a person therewith; as frequently in the Old Testament. (See Schl. Lex.) And so it is used in Rom. 12, 20. (where see the note.) Here it signifies merely to break up any thing into ψώμια, and distribute them. Therefore it is meant to denote charity of the most eminent kind, such as was then regarded such, namely, that of dis-

* Hence it is very appropriate to the mode in which infants are fed by the nurse, or younglings by the parent bird. So Porphyry. de Abst. 3, 23. (cited by Wets.) Columbae ψωμίζουσι τὰ νεόττια. And Galen, ἐπὶ μὲν τῶν βρεφῶν, ὅσα ψωμίζουσιν αἱ τροφαί.

tributing or doling out ψάμα at one's gate; and, to raise this virtue to the highest pitch, it is here supposed that the whole of any one's property is thus distributed.

The next words relate to the *other* branch, namely, of *love towards God*; and this, again, is represented in its most striking point of view, namely, as shown in laying down one's life to bear testimony to the truth of His religion, and not only that, but laying it down in the most agonizing manner. That this *may* be done from fanaticism, obstinacy, vain glory, and other such *selfish* motives, the records of history, both sacred and profane, abundantly prove. And this Grot. exemplifies from the case of Calanus (recorded by Arrian), and of Peregrinus the philosopher. On which he makes the reflection: "Adeo apud Deum res istæ ex proposito magis quàm ex facto æstimantur." That this last *does* solely relate to martyrdom for religion's sake, is confirmed by this circumstance, that it is an allusion to what is said of Shadrach, Meschach, and Abednego, who *yielded up their bodies to be burned*, that they might not serve any God except their own God. The Greek Commentators, indeed, truly remark, that all this is said *hypothetically*: but still (as Whitby justly observes) this implies that the thing was not impossible, and that there was no *necessary* connection between these gifts and the ἀγάπη spoken of. See Matt. 7, 22 & 23. and 6, 2.

3. οὐδὲν ὠφελοῦμαι, "I am nothing the nearer salvation on that account;" namely, because the thing is done for my *own* sake, not *God's*.

4. ἡ ἀγάπη, &c. After having said thus much in *recommendation* of this divine principle, the Apostle proceeds to *describe* it, and point out its nature: and this he does *populariter*, but in a most striking manner, by showing what are its *effects*, what its *properties* and *attributes*, and the marks by which it may be distinguished. To make this the more impressive, he personifies the virtue, or principle, by

using such language as is suitable to a person who is endued with it. It may be observed, that though these characteristics are mostly such as appertain to this virtue as it regards *men*, yet they are all of such a nature as originate in, and are inseparable from the *ἀγάπη* as it regards *God*. Here it is truly and beautifully remarked by Mackn.: "From what he says of *love* in this and in the following verses, it appears to be the grace which renders men most like God, and that which is the best preparation of them for living in heaven." Hence Milton, in his *Comus*, terms it, "*The golden key, which opes the palace of eternity.*"

Among the *γνωρίσματα* of this divine disposition, the Apostle first places *μακροθυμεῖ, χρηστεύεται*. These are meant to be united: and the latter, I think, is intended to explain the former. *Μακροθυμεῖν* signifies to be *long-suffering*, slow to anger and vengeance; as in Matt. 18, 26. 2 Pet. 3, 9., and often in the Old Testament. (See Trom. and Schl. Lex. V. T.) *Χρηστ.* is added *exegeseos gratiâ*; as *χρηστότης* is found subjoined to *μακροθυμία* in Gal. 5, 22. Col. 3, 12. A description of true Christian magnanimity. *Χρηστεύεσθαι* signifies *χρηστὸς*, which has the same extent of signification as our adjective *good*, and denotes benevolent, benignant, mild, kind-hearted. Chrysost. has here a masterly explanation of *χρηστεύεται*, from which the following excellent remark of Theophyl. is derived: Ἐπειδὴ δὲ τινες οὐκ εἰς φιλοσοφίαν τῇ μακροθυμίᾳ κεχρήται, ἀλλὰ πολλάκις τοὺς κατ' αὐτῶν ὀργιζομένους διαγελάοντες καὶ εἰρωνευόμενοι, ὡς δῆθεν μακρόθυμοι, μᾶλλον αὐτοὺς ποιοῦσιν ἐκκαίεσθαι τῇ ὀργῇ· διὰ τοῦτο φησι, τὸ, *χρηστεύεται*, ἀντὶ τοῦ, *χρηστὸν ἦθος καὶ ἄκακον ἐκδεικνύται*· οὐχ αἰς ἐκεinoί γε οἱ ῥηθέντες, ὑπουλοὶ καὶ κακοηθεῖς.

4. οὐ ζηλοῖ. This term is susceptible both of a good and a bad sense. (See Schleus. Lex.) The context here undoubtedly points to the latter. By this the Apostle means to check the envious spirit with which the possessors of the higher *χαρίσματα*

were sometimes viewed by those who had the lower, or none at all. Theoph. rightly discerns the reason why this latter term is put after the former: ἔστι γὰρ καὶ μακρόθυμὸν τίνα εἶναι, καὶ βασκαίνειν ἀλλ' ἤγε ἀγάπη καὶ τοῦτο διαπέφευγε.

4. οὐ περπερεύεται. On the interpretation of the word, neither the ancient nor modern Commentators are quite agreed. The ancient glosses found in Hesych. and the Etym. Mag. (formed, no doubt, from early Commentators) explain it ματαιοῦται, ἀτακτεῖ, κατεπαίρεται. And so Marc. Anton. p. 148. edit. Gatak. καὶ τὸ σωματίον καταιτιᾶσθαι, καὶ ἀρέσκεσθαι, καὶ πέρπερεύεσθαι. and Polyb. Excerpt. legat. 122. p. 1323. ed. Gronov. φύσει δὲ ὦν λάλος καὶ πέρπερος καὶ κατακορής. Thus it will signify to be ostentatious and boastful: which interpretation is supported by Heins., Muret., Wolf, Fessel, Fabric., Rosenm., Ernesti, and other celebrated Critics. If this be the true sense, the next word φυσιοῦται must be considered as added by way of explanation. I am, however, rather inclined to think that the Apostle intended this as a separate trait; and therefore I prefer the opinion of Chrysost. and the Greek Commentators, and several eminent modern Interpreters, as Hardy, Doddr., Jaspis, and Krause, including Schl. in his Lex. Its very origin, indeed, shows its sense: for, notwithstanding what some Critics may say, it is derived from the old Latin adjective *perperus*; or rather this old Latin was derived from an obscure Æolic word which did not find its way into the ancient Greek authors. It is well explained by Suidas προπετεῖν, and signifies to act precipitately, inconsiderately, rashly, and thoughtlessly. To the establishment and illustration of this signification most of Wetstein's Classical citations tend, especially Arrian Ep. 3, 2. θέλεις, σοι εἶπω, τίνα ἡμῖν ἔδειξας, παριόντα, ταπεινόν, μεμψίμοιρον, ὀξύθυμον, δειλόν, πάντα μεμφόμενον, πᾶσιν ἐγκαλοῦντα, μηδέποτε ἡσυχίαν ἔχοντα, πέρπερον. So the Vulg.: "non agit perperam." And the Syr.: "non tumultuatur." Of all the

Commentators no one has so well explained its true sense as Theophyl. (from Chrys.) as follows: οὐ προπετεύεται, ἀλλὰ συνετὸν ἐργάζεται καὶ βεβηκότα τὸν ἔχοντα· πέπερος γὰρ ἐστὶν ὁ μετεωριζόμενος, ὁ κούφος, ὁ βλακεύμενος· καὶ τοῦτο δὲ πρὸς τοὺς παρ' αὐτοῖς κούφοις καὶ νεωτερικοῦς.

This admonition was especially suitable to those to whom it was addressed, namely Greeks, who (and especially the Northern) were exceedingly prone to the very temper of mind which the Apostle here censures; as is clear from Thucyd. 1, 70. νεώτερο ποιοὶ καὶ ἐπινοῆσαι ὀξεῖς—ὥστε μήτε αὐτὸς ἔχειν ἡσυχίαν, μήτε τοὺς ἄλλοις ἀνθρώπους εἶναι — & 3, 82. τὸ δ' ἐμπλήκτως ὀξὺ ἀνδρὸς μοῖρα προσετέθη. See the whole of the Chapter, which is one of the finest *moral paintings* that has ever been drawn, and various other parts of the historian, as also of Aristoph., Xenoph., and others. The temper, indeed, yet remains in the Greeks of the present day.*

4. οὐ φυσιοῦται. On this term see the note on 4, 6. It is well observed by Theophyl., that the Christian may have the preceding virtues, and yet not possess true humility. This admonition is evidently meant to repress all boasting, and self-righteousness.

5. οὐκ ἀσχημονεῖ. It is not easy to determine the sense of the term ἀσχ., on which even the ancient Commentators were not agreed. Theoph. takes it to mean: “thinks it no shame to suffer in behalf of God and good men.” But I see not how this sense can be elicited from the word. Others expound: οὐκ

* It is obvious how inconsistent this is with the ἀγάπη, in both views of it, either with true *love towards God*, since such levity shows the heart to be unaffected (so Eccles. 6, 2. “Let not thy heart be hasty to utter before God), or with *love towards man*, since it shows a want of that caution and deliberation, without which we may, nay *must* harm others, and even ourselves. So true is the observation of the wise man: “He that is hasty of spirit exalteth folly.” Nay even in the pursuit of the best things this temper is to be avoided. In which sense I would understand the words of Solomon, Prov. 19, 2. “That the soul be *without knowledge* is not good, and (*but*) he that hasteth with his feet (i. e. makes more haste than good speed) sinneth (i. e. erreth).”

ὑβρίζει. This, however, seems very vague and frigid. Others, οὐκ ἐπεξέρχεται τοῖς ἀδικοῦσι σφοδρῶς. But this sense surely cannot be elicited from the word, and would, moreover, be a repetition of what had been before said. The early modern Commentators, and Hardy, explain, "agit modestè et verecundè:" which is, however, too vague and general. The true meaning of the Apostle has, I think, been best seized by Grot., who explains: "beware of doing what, even in the opinion of men, may be base or unseemly.*" The same interpretation is adopted by Rosenin., Jaspis, Schleus., and Krause, who compare 11, 13 & 14. Deut. 25, 3. Ezek. 16, 6. Sept.

The expression seems levelled against those who, out of a vain affectation of superior knowledge, thought they might set at nought the censures of the heathens, by eating idol meats, &c.

5. οὐ ζητεῖ τὰ ἑαυτῆς, i. e. does not seek her own interest exclusively, nor to the injury of her neighbour, but (as Mede says) rather foregoes her right than pursues it in a manner inconsistent with charity. Agreeably to the injunctions of our Lord.

5. οὐ παροξύνεται. This cannot mean "is *not provoked*:" for such would be impossible in a world like this. Our common translators insert *easily*. The truth is, the term παροξύνεσθαι is a very strong one, and denotes all those feelings of violent irritation and bitter exacerbation, which, in an irritable man, are so easily excited. I would translate: "is not violently exasperated; i. e. is not *prone* to violent exasperation." A *temper* which was but too common among the Greeks, and still is so.

5. οὐ λογίζεται τὸ κακόν. This is, I think, ill rendered, "thinketh no evil:" though such is the interpretation supported by Grot., Par., Cal., Est., and others, who explain: "Dubia in partem accipit meliorem. Non est suspicax, sed aliorum dicta fac-taque benignè accipit. Non machinatur in corde malum adversus proximum etiam laccessitus non im-

* The Cynics, it is well known, were fond of setting at nought all the common ideas of decency.

putat injuriam, nec vindictam expetit, sed dissimulat, excusat, ignoscit." All this, indeed, may be very suitable to the character here described; but had such been the sense intended, the article would not have been used; as in Matt. 9, 4. ἐνθυμείσθαι πονηρὰ.

Hamm. here perplexes himself to little purpose: and as to Macknight's translation, "does not reason out or conclude," it is neither English nor sense. He also proposes "does not impute," which is intelligible. And so Erasmus. But neither is *this* permitted by the article, which, I think, refers to the foregoing word. The true sense seems to have been alone seen by Œcumen. and Theophyl., who take it to refer to the preceding παροξύνεται; q. d. "not only is not prone to exasperation at injury, not only is not prone to pursue it with vengeance, but not even λογίζεται," i. e. does not, as it were, enter it in a note-book, in order to bear it in mind, as matter of reproach or vengeance; οὐ μνησικακεῖ. On this sense of λογίζεσθαι see Schlex. Lex. in voce § 7. The above interpretation is also adopted by Wolf, Rosenm., Mede, Homb., and Olearius.

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. Ἀληθ., it is evident, here means, not *truth*, but *true*, sincere, and real *virtue*, as opposed to the ἀδικία, which is a general term denoting vice and iniquity of every kind; a sense frequent in the New Testament. (See Schleus. Lex.) These two terms are also opposed in Joh. 3, 21. ὁ ποιῶν τὴν ἀληθειάν—ὁ φαύλα πρᾶσσων. The sense is plainly this: "rejoiceth not over the *vices* of other men, but over their *virtues*:"* or, "rejoiceth not in any (reported)

* How different is the description of *scandal* (Fama) Virg. in Æn. 4, 188. Tam ficti pravique tenax, quam nuntia veri. Those who rejoiced in the evil of others were called οἱ χαιρεκάκοι; as in Æsop. F. τι με ἐπιχαιρεκακεῖν. And so Soph. Aj. 961. οἶδ' οὐ γελώντων κῆρι χαίρόντων κακοῖς τοῖς τοῦδ'. Wets. adduces many examples of the phrase; as Thom. Mag. ἀδικία χαίρει. D. Chrys. 36. χαίρων ἀληθείᾳ. Eurip. Bacch. 1037. πλὴν ἐπ' ἐξαιρεγασμένοις κακοῖσι χαίρειν ὃ γυναῖκες, οὐ καλόν. Liv. 4, 41. oratio non suis

iniquity, but in any true virtue." The *συγχαιρ.* is said to be for the simple *χαίρει*. But the *συν.* rather stands for *ἐπὶ*, which is *expressed* in the preceding clause.

7. *πάντα στέγει*. This may either be interpreted "endureth all things;" as supra 9, 12. (where see the note), and so the ancient Commentators, and many moderns: or, with others, *tegit, reticet*; as in Sirach. 8, 20. *οὐ δυνήσεται λόγον στέξαι* and sometimes in the Classical writers. The latter sense seems to be the more agreeable to the context. And so 1 Pet. 4, 8., and James 5, 20. *ἀγάπη καλύψει πληθὺς ἁμαρτιῶν* and also Prov. 10, 12. and Hesych. *στέγει, κρύπτει*. The *πάντα*, however, must here, and especially in the following clauses, be taken *populariter*, and also be restricted by the circumstances of the case. Thus Rosenm.: "Solent voces universales restringi ex materiâ subjacente." In like manner the *πάντα πιστεύει* must be interpreted, "trusteth all things which his knowledge of facts will permit him to believe." The following *πάντα ἐλπίζει* is nearly allied to this, and must be similarly restricted. And so, finally, must the *πάντα ὑπομένει*, i. e. all things, which with a safe conscience may be borne.

These four last clauses, however, admit of some variety of interpretation, according to the general view taken of their character. (See the Commentators ap. Pole.) Yet the *στέγει* must (I think) be interpreted as above; and the *πάντα πιστεύει* must not be confined to our dealings with our *friends*, but, as appears from the preceding, extends to our intercourse with our *neighbours* generally, and denotes a *spirit of candour* which is willing to believe

vana laudibus, non crimine alieno lata. Plut. p. 518 c. *κακῶν ὅν ἱστορίας ὁ πολυπράγμων ἀρεγόμενος, ἐπιχαιρεκακίας συνέχεται πάθει, φθόρου καὶ βασκανίας ἀδελφῶν. φθόρος μὲν γὰρ ἐστὶ λύπη ἐπ' ἄλλοις ἀγαθοῖς· ἐπιχαιρεκακία δέ, ἡδονὴ ἐπ' ἄλλοις κακοῖς· ἀμφότερα δὲ ἐκ πάθους ἀνημέρου καὶ θηριώδους γεγένηται τῆς κακοηθείας.* See also Ter. Andr. 4, 1.

and hope well of all men,* i. e. as well as their actual conduct will permit us to do.

On these last four verses see the excellent summary of Whitby.

8. ἡ ἀγάπῃ οὐδέποτε ἐκπίπτει. There is more than one sense of which these words are susceptible (see Schol. ap. Matth.); but the context requires ἐκπίπτει to have the sense assigned to it by the Greek Commentators, οὐ διάλυεται, οὐ διακόπτεται, οὐδέποτε παύεται, “nunquam usu caret:” the present being used populariter for the future, “*will* never cease, or come to nought;” but (as Theoph. observes) ἐν τῷ μέλλοντι αἰῶνι μένει, τῶν ἄλλων ἀπάντων κατηρημένων. And so Zonar. 679. This interpretation is confirmed by the following εἴτε δὲ προφητεῖαι. It is rightly remarked by Rosenm., that εἴτε has here the force of “conjoining what is of the same nature or kind.” There is also a verb omitted. Grot. well renders: “si alicui obtigere.” These χαρίσματα, it is said, will cease, (for καταργ. is synonymous with παύσονται,) i. e. in a future life, since there will then be no need of them, for all will praise God. This is the general view taken of the sense. I cannot, however, but think it too confined. The gifts here spoken of ceased in a very short time after the Apostle wrote, having served the purpose intended by bearing testimony to the divine origin of the Gospel. It should therefore seem that the *ceasing* and *coming to nought* was meant to be gradual, and to take place first in this world, and then in the world to come. So Theophyl. (from Chrys.): Εἰ γὰρ καὶ αἱ προφητεῖαι, καὶ αἱ γλῶσσαι διὰ τὸ τὴν πίστιν παραδεχθῆναι εἰσι, τῆς πίστεως πανταχοῦ ἀπλωθείσης, εἰκότως ὡς περιτταὶ ἀργήσουσι, καὶ νῦν μὲν, μάλιστα δὲ τότε. So also Phot. ap. Œcum.† It is therefore without reason objected by

* This virtue is beautifully depicted in Thucyd. 1, 68. (cited by Wets.) τὸ πιστὸν ὑμᾶς, ὃ Λακεδαιμόνιοι, τῆς καθ’ ὑμᾶς αὐτοὺς πολιτείας, καὶ ὁμιλίας, ἀπιστοτέρους ἐς τοὺς ἄλλους, ἂν τι λέγομεν, καθίστησι. Yet the words were a mere flattery, intended to cajole the Lacedemonians.

† And also Mackn.; “They shall be abolished in the Church on

Doddr., that the γνώσις cannot refer to every kind of knowledge, since the noblest shall be much improved." The Apostle is here speaking of ἡ γνώσις, namely, the supernatural χάρισμα so called, which, as a gift, has been long since abolished. What is here said of these three principal gifts is intended to be applied to the rest: and this seems to be suggested by the εἶτε, which is very elliptical; q. d. "But (all these gifts above mentioned will cease) whether prophecies, whether tongues," &c.

9. ἐκ μέρους γὰρ γινώσκομεν, &c. This must be understood chiefly of another world, but partly also of this. Ἐκ μέρους is used in the same sense as at 12, 27.

11. The Apostle now illustrates this truth by two similitudes, one taken from the state of boyhood as compared to manhood; the other, from the view of objects through a dim and obscure medium. Schoett. well traces the scope of the Apostle thus: "He had said that charity is of greater value than the gifts of the Holy Spirit, because the former remains to eternity, but the latter will, in process of time, cease. Now he compares this life and the next with the age of boyhood and manhood. By boyhood he represents the present life, in which, as children delight in toys, so we delight in χαρίσματα. By manhood he represents the life to come, in which superfluous things will be done away with, and love only remain."

11. ὅτε ἤμην νήπιος, &c. Probably this was an adage, being also found in Maimonid. Grot. thus expounds: "Alius est sermo, alia studia, alii rerum conceptus pueris, alia hæc viris."* It is plain that

earth, after it hath attained sufficient internal strength to support and edify itself. See Ephes. 4, 11—14. 'They shall be abolished likewise in heaven, being of no use there, as the Apostle observes in the following verse.'

* Wets. has well illustrated this from the Classical writers; as Eurip. Peliad. 9. διδάξει δ', ὃ τέκνον, σὲ βούλομαι, ὅταν μὲν ᾖ παῖς, μὴ πλέον παιδὸς φρονεῖν, ἐν παρθένοισι δὲ παρθένου τρόπους ἔχειν· ὅταν δ' ὑπ' ἀνδρὸς χλαῖναν εὐγενοῦς πέσῃ, τὰ δ' ἄλλ' ἀφεῖναι μηχανήματ' ἀνδράσι. Hor. Epist. 2, 1, 99. Sub nutrice puella velut cum

the apodosis is here wanting, which is, however, easy to be supplied, and was omitted agreeably to the genius of Oriental writing.

I cannot assent to most recent foreign Commentators, who refer this to some "more perfect state of the Church, in which Divine knowledge should have made a considerable advance." For the very turn of the expressions, "see face to face," and "then shall I know even as I am known," is such as plainly to point at the knowledge of God, his ways, and works in *another* world. And in this manner the passage was explained by the antient Commentators,* who rightly exemplify it by a reference to the mysterious doctrines of the Gospel, which we are *enjoined to believe*, but not *permitted to fully understand*. I have somewhere read, that Sir Isaac Newton thought his profoundest disquisitions on the laws of nature very possibly might appear to the Almighty as the merest trifles of puerile imagination. He said he seemed to be, in this life, as it were, only amusing himself, like a boy, with picking up pretty pebbles on the sea shore.

12. βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι. To comprehend the meaning of the Apostle, it must be observed, that he here somewhat confounds the na-

luderet infans. Quod cupidè petiit, inaturè plena reliquit. Xen. Pæd. 8. ἐγὼ γὰρ παῖς τε ὢν τὰ ἐν παισὶ νομιζόμενα καλῶ δοκῶ κεκαρπῶσθαι· ἐπεὶ δὲ ἤβησα, τὰ ἐν νεανίσκοις τέλειος τε ἀνὴρ γενόμενος· τὰ ἐν ἀνδράσι. He also cites Seneca, Ep. 27., and Arrian, Epict. 3, 24. The passages of Eurip. and Xen. I had myself noted. I add Hor. Carm. 4, 10, 7., and Philostr. Vit. Ap. 1, 17. s. f. (p. 22. sub. init.) ἐρομένου δὲ αὐτὸν τῶν στενολεσχούντων τινὸς, δτου ἔνεκα οὐ ζητοίη; δι, ἐφῆ, μειράκιον ὢν, ἐζήτησα· νῦν δὲ οὐ χρὴ ζητεῖν· & 3, 29. τὸν μὲν γὰρ χρόνον, ὃν μειράκιον ἦσθα, ξυνεχώρησε σοὶ ἡ νεότης τὰ τοιαῦτα, ἐπεὶ ἐς ἀνδρας ἐξαλλάττεται ἤδη, φειδόμεθα τῶν ἀνοήτων τε καὶ εὐκόλων. The sophist (I suspect) had this passage of St. Paul in mind, and so had a writer of a life of Isæus, prefixed to Bekker's Edition.

* Thus Theophyl.: ὅτε ἐν τῷ μέλλοντι τὴν ἀνδρειοτέραν γνῶσιν ἔξω, τότε καταργηθήσεται ἡ μικρὰ καὶ νηπίους εἰκονία γνῶσις, ἣν ἐνταῦθα ἔχομεν. And Theodoret: ἀπέκασε τοίνυν τὴν μὲν ἐπὶ τοῦ παρόντος βίου δεδομένην ἡμῖν γνῶσιν τῇ τῶν νηπίων γνῶσει, τὴν δὲ γε προσδοκώμενην, τῇ τῶν τελείων ἀνδρῶν.

tural and the metaphorical, the thing itself and that with which it is compared. Thus βλέπομεν properly belongs to the latter, but is used for γινώσκωμεν; and ἐν αἰνίγματι, which properly belongs to the former, and for which one would have expected ἀμυδρῶς, is used of the latter. The phrase, Ros. thinks, is derived from Num. 12, 8. διὰ αἰνιγμάτων. But that is of a different nature. The expression in question signifies *obscurity* in such a way as ænigmas are usually understood: and this is confirmed by Hesych., who explains it (I think with a reference to this passage) ἐν παρεικασίᾳ, by guess. And so Theophyl. understood it. Of Wetstein's Classical citations the following are the most apposite: Eurip. Rhes. 5. τὰ δ' οὐκ ἐν αἰνιγμοῖσι σημαίνει κακὰ, Σαφῶς γὰρ αὐδᾶ. Pausan. Arcad. 8. δι' αἰνιγμάτων πάλαι, καὶ οὐκέτ' ἐκ τοῦ εὐθέως λέγειν τοὺς λόγους. Ach. Tat. οὕτω φανερώς, καὶ οὐκέτι δι' αἰνιγμάτων. Æschin. c. Ctesiph. οὐ δι' αἰνιγμάτων, ἀλλ' ἐναργῶς γέγραπται. See also Bp. Blomf. on Æschyl. Ag. 1081. Gloss.

With respect to the δι' ἐσόπτρου, I accede to the opinion of Bos, Elsn., Pearce, Wets., and most Critics since their time, (including Dr. Maltby, in a very instructive note to an admirable Sermon on this text), that it is to be understood of some of those transparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw indeed the objects without, but obscurely. Windows were often formed of the lapis specularis mentioned by Plin. 36, 22., which was very pellucid, and admitted of being split into thin *crustæ*, though some were much more obscure than others. See the passages cited by Wets.* Humboldt (I think) and Dobrizhoffer both

* Among these are Plut. 198, 34. ὡς γὰρ διὰ κατόπτρου φαντασι-
οῦται ὁ νοῦς θεὸν ἐρῶντα καὶ κοσμοποιούντα. Strabo, p. 814 B. ἦν δὲ
τις τόπος καὶ λίθου λευκοῦ—ἄλλος δὲ τὰς διόπτρας βώλους μεγάλας
ἐκδιδούς, ὥστε καὶ ἔξω κομίζεσθαι. Philo, 599, 15. δρομαῖος εἰς
μέγαν οἶκον εἰσεπήδησεν, καὶ περιελθὼν προστάττει τὰς ἐν κύκλῳ
θυρίδας ἀναληφθῆναι τοῖς ὑάλη λευκῇ διαφανέσι παραπλησίως λίθοις,

make mention of a very pellucid kind of lapis specularis commonly used in South America for Church windows.

12. πρόσωπον πρὸς πρόσωπον is supposed to be formed from στόμα κατὰ στόμα λαλήσω in Deut. 28, 37. Of course it signifies "most clearly."* Elsner here compares two fine passages from Plat. Phæd. 346. and Max. Tyr. D. 27. (which latter I had myself noted down); also Plut. de Os. p. 382. Krause, too, compares a very similar one of Philostr. V. Ap. 8, 26. βλέψας τε δεινὸν ἐς τὴν γῆν, καὶ προβάς τρία ἢ τέταρτα τῶν βημάτων, παιέ τὸν τύραννον, παιέ, ἔβοα· οὐχ ὥσπερ ἐκ κατόπτρου τινος εἰδῶλον ἀληθείας ἔλκων, ἀλλ' αὐτὰ ὁρῶν, καὶ ξυλλαμβάνειν δοκῶν τὰ δρώμενα.

The words ἄρτι γινώσκω, &c. are explanatory of the preceding; and καθὼς καὶ ἐπεγνώσθην can only be rationally understood of the *knowledge of another world*, where the Lord will be known, and all his dispensations, even as *we* are now thoroughly known by Him, "who spieth out all our ways;" nor is there a thought in our hearts but He "knoweth it altogether." This view is confirmed by some antient Greek Commentators, as Photius. See also Schol. ap. Matth. Slade well paraphrases thus: "We do not yet thoroughly comprehend the designs of God; we

οἱ τὸ μὲν φῶς οὐκ ἐμποδίζουσιν ἄνεμον δὲ εἵργουσι καὶ τὸν ἀφ' ἡλίου φλογμὸν. Wetstein also adduces many similar comparisons from the Rabbinical writers; as Jalkut Rubeni, p. 109, 1. Q. quanta fuit inter Mosen et reliquos prophetas differentia! Prophetæ reliqui viderunt *per specular non lucidum*, neque poterant vultum attollere in cælum, ut viderent, quæ in cælo aguntur. S. D. Dan. 10, 9. neque hic tantum, et ea verba ipsis non fuerunt satis clarè revelata. Moses vero vidit *per specular lucidum*, neque hoc tantum, sed et caput sustulit in altum, ut videret *farie ad faciem*, et vidit splendorem gloriæ ejus, neque mens ejus immutata est, neque facies, sicut reliquorum prophetarum. Jebamoth, fol. 49, 2. Omnes prophetæ viderunt *per specular non lucidum*; Moses magister noster vidit *per specular lucidum*.

* Theodoret, exemplifying this from the two Sacraments, Baptism and the Supper of the Lord, says of the latter, Ἐνταῦθα τὰ σύμβαλα τοῦ δεσποτικοῦ θεῶμεθα σώματος, ἐκεὶ δὲ αὐτὸν ὀψόμεθα τὸν Δεσπότην' plainly in the very view we Protestants take of the Sacraments. Let not the Catholics pretend to say that the Greek Commentators countenance transubstantiation.

cannot see him face to face, i. e. our knowledge of him is not like his knowledge of us : in the next life it will be otherwise ; we shall then know him, even as we have been here already known to him." In illustration of this ἐπίγνωσις Theophyl. has the following fine comparison : Ὡςπερ ὁ ἐν σκότει καθήμενος, ὥς μὲν οὐ βλέπει τὸν ἥλιον, οὐκ αὐτὸς ἐπιτρέχει τῷ κάλλει τῆς ἀκτίνος, ἀλλ' ἐκεῖνη δείκνυσιν αὐτὴν ἐπειδὴν λάμψη· ὅταν δὲ αὐτῆς δέξηται τὴν αἴγλην, τότε καὶ αὐτὸς δίδωκε τὸ φῶς. For this, and another almost equally beautiful comparison, he was indebted to Chrysost.

13. νῦν δὲ μένει—ἡ ἀγάπη. These words seem very imperfectly understood by Commentators both ancient and modern. The recent foreign ones, as Krause, generally interpret πίστις *fiducia* in aliorum fidem atque integritatem in docendo, hortando, monendo : ἐλπίς, *spes* in meliora ecclesiæ tempora et perfectionem ejus statum. But this is a very unwarrantable license of interpretation. Scarcely better founded is that of Grot. : " will remain, in their effects, to all eternity ;" as the *works* of the dead are said to follow them. " Thus (says he) faith, hope, and love will have their reward, 2 Tim. 4, 7 & 8., not prophecy, Matt. 7, 22." As little satisfactory are the interpretations of the other Commentators. The true scope of the passage was alone discerned by Theodoret, whose words are these : Ἐδείξε παυόμενα τὰ χαρίσματα, μόνῃ δὲ τῇ ἀγάπῃ μένουσαν· ἔδειξε δὲ καὶ τῶν γνωμικῶν κατορθωμάτων αὐτὴν ὑπερέχουσαν· περιττὴ γὰρ πίστις ἐν τῷ μέλλοντι βίῳ, τῶν πραγμάτων ἐναργῶς φαινόμενον· εἰ γὰρ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων φαινόμενον οὐκ ἔτι χρεῖα τῆς πίστεως· οὕτω καὶ ἐλπίς ἐκεῖ περιττὴ· ἐλπίς γὰρ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τι καὶ ἐλπίζει ; ἡ δὲ γε ἀγάπη ἐκεῖ μᾶλλον ἔχει τὸ κράτος, τῶν παθῶν παυόμενων, καὶ τῶν μὲν σωμάτων ἀφθάρτων γενομένων· τῶν δὲ ψυχῶν οὐκέτι νῦν μὲν ταῦτα, νῦν δὲ ἐκεῖνα προαιρουμένων. See also Œcumen. and Theophyl. (whose matter is chiefly derived from Chrys.) The truth is, the difficulty hinges on this : The Apostle has omitted to mention

the *cause* of the superiority ; yet he hints it in the words *ὡν μένει* (which many modern Commentators endeavour to render nugatory, silencing the first, and explaining away the second), namely, since the *πίστις* and *ἐλπίς* only remain in use *now*, in this world only, the *ἀγάπη* will *also* be exercised in *another world*, and to all eternity. The sense, then, may be thus expressed : “ And Faith, Hope, and Charity, these three* together exist in the present scene *only* ; but in the future world Faith and Hope will be done away, and therefore the greatest of these is Charity.” Of the modern Commentators, Whitby and Mackn. have best discerned the sense. Yet, in some things, both are mistaken, by a neglect of the antient Interpreters.

The Apostle could not mean to draw a contrast between these three and the gifts, since *one* of the three forms one of those gifts. The truth is, he is here speaking not *by contrast with gifts*, but of *virtues*, and (I think with Bp. Pearce) virtues not confined to the wants of the infant Church, but to be practised by all Christians both in this world and the next. Nor is it correct, with Mackn. and most others, (seconded by our translation *charity*,) to consider the *ἀγάπη* only with reference to *men*, since it must also have respect to *God*. Few Commentators, indeed, are there who have perceived this. Of those few, however, is the judicious Dr. Doddr., who, after having observed, in a note, that *ἀγάπη* must be here taken in its noblest sense for such a love to the *whole* world as arises from principles of true piety, and ultimately centres in God, thus paraphrases : “ *Love*, which most directly transforms us into the image of God, and which shall continue to exert its influence,

* There is no occasion, with Grot. and Est., to suppose that the Apostle made choice of *three* as a sacred number. The same occurs in Clem. Alex. p. 550 fin. ὁ νεὼς τοῦ Θεοῦ τρισὶν ἡδρασμένος θεμελίοις, πίστει, ἐλπίδι, ἀγάπῃ φαίνεται. Thucyd. 6, 73. Ἑρμοκρατὴν, καὶ Ἡ. καὶ Σ. τούτους τρεῖς. See also 1, 123. Euseb. ap. Stob. Sermon. 271, 22. χρημάτων, καὶ σώματος, καὶ ψυχῆς, τριῶν ὄντων. Arist. Plut. 425. τὸ χαίρειν ταῦτα καὶ τὰς Νεφέλας, καὶ τὴν γλῶτταν τρία ταῦτ’.

when faith is superseded by sight, and hope by enjoyment ; when in his light we shall see light, and when, amidst the fullest communications of his love, we shall for ever love him and each other, with ardours which the best hearts, in their moments on earth, can neither attain nor conceive."

CHAP. XIV.

VERSE 1. διαίκετε τὴν ἀγάπην. I know not why some recent Editors, as Krause, unite these words with the preceding Chapter. For though they do (as Rosenm. says) cohere with it, yet, in respect to *construction*, they belong to the following ζηλοῦτε δέ; as appears from the δέ, to which the apodotic μὲν is wanting. (See Hoog. and Devar. de Part. and Matth. Gr. Gr.) The sense is: Pursue (then) and studiously cultivate this love, yet (δὲ) desire spiritual gifts.* Most Commentators take the δέ for τε. But as the δέ is apodotic, it ought rather to have the sense *tamen*; as in Matt. 8, 21. 23, 25. 2 Cor. 6, 10. and often in the Classical writers. Pisc. renders it *autem*, which, as δέ immediately after occurs, may seem better. Yet the Apostle little heeds tautology.

The ζηλοῦτε is not well rendered *desire*, which is too limited a sense. The term signifies both *seek after* and *studiously cultivate*. So that it was applicable both to those who had, and to those who had not the gifts. These χαρίσματα having been before treated on at large, no explanation can here be necessary. Μᾶλλον δέ signifies "rather than (any one of the rest), *but chiefly*." This use of the comparative for the superlative, which occurred just before in μείζων for μέγιστος, is frequent in the Scriptural and not unknown in the Classical writers, and seems to be derived from Oriental idiom.

Of προφητεία an explanation was given on 12, 10.

* So Theophyl. : "ἵνα μὴ νομίσωσιν, ὅτι διὰ τοῦτο ἐξῆρε τὴν ἀγάπην, ἵνα σβέσῃ τὰ χαρίσματα ἐπάγει, Ζηλοῦτε τὰ πνευματικά, τοῦτέστι, τὰ χαρίσματα, ἐναιρέτως δὲ τὴν προφητείαν.

Though the Apostle's expression refers to all, yet from what follows it seems that he has an eye chiefly to the gift of tongues.

2. ὁ γὰρ λαλῶν γλώσση, &c. Here γὰρ must have the sense of *exempli gratia*. Γλώσσα signifies a *foreign* tongue, unknown to the congregation; which is a perpetual sense of the word in the later Greek writers. (See Schleus. Lex. in voce.) The *earlier* ones did indeed use it in this sense, but it was with the name of the foreign nation subjoined; as Thucyd. 1, 138. 3, 112. 6, 68. 7, 10. Λαλῶν must signify, not *praying* (as Krause and others suppose), but *preaching, exhorting*, &c.; for such is the popular sense of the word in Scripture, and this seems to be required by what follows. Οὐκ ἀνθρώποις λαλεῖ. A figurative expression for "it is as if he addressed himself not unto men but God; for (as the Apostle adds) no one understandeth him." By ἀνθρώπ. is meant the *generality*, the ἰδιῶται, who are not expected to understand a foreign language. Οὐδεὶς must, I think, be taken with restriction, in the sense *nemo fere*; as in Persius Sat. 1. init. Quis leget hæc? nemo Hercule—nemo? Vel duo, vel nemo. For, (as Grotius observes) strangers seem to have very rarely attended. The words τῷ Θεῷ are therefore not to be interpreted (with some early modern Commentators) *to the glory of God*. They are merely added on account of the ἀνθρώποις; "he only addresses, *as it seems*, God." Ἀκούει, *understands*. A very common signification, which some derive from the Hebr. שמע. But it occurs in the Classical writers, from whom examples are adduced by Grot., Kypke, Dorv. on Char. 562., and many others.

2. πνεύματι δὲ λαλεῖ μυστήρια. In the interpretation of these words great doubts and difficulties have been raised by the moderns, but (as will appear) very needlessly. Vorst., Casaubon, Le Clerc, Locke, Pearce, Semler, and others interpret, "speak to his own mind, or understanding."*

* Nor was this (as I find from Phot. ap. Œcumen.) unknown to the ancients.

usus loquendi, nor the context, will permit this; since (as Whitby observes) the Apostle is all along speaking of spiritual *gifts*, i. e. supernatural endowments; "and the *afflatus* was to enable the man to speak the mystery, not to speak the unknown tongue." See the ratio of these *χαρίσματα* ably explained by Whitby. Almost all the recent Commentators either take *πνεύματι* to mean a foreign language, or for *τῷ πνεύματι τῶν ἀνθρώπων*. But that subaudition would be intolerable without the article. Others, as Paulus, resort to critical emendation, which, however, is unnecessary. There is surely no difficulty, if the word be taken, as the Greek Commentators direct, and which is a mode of interpretation adopted by most early modern ones, for the *Holy Spirit*. The true scope of the words was distinctly seen by Chrysost., Phot., Theophyl., and especially Theodoret, who remarks, that they are brought in ἵνα μὴ ἄχρηστω τὸ χάρισμα ποιισθῇ. So Phot. 552 v. paraphrases: εἰ καὶ ἐν πνεύματι λαλεῖ, ἔλαττω ἐστὶ τῆς προφητείας, ὥσων καὶ ἡ ἀφέλεια ἦττων. And Theophyl.; ἐν ἁγίῳ Πνεύματι λαλοῦσι μυστήρια. Ὡστε καθὼ μὲν ἐκ Πνεύματος λαλοῦσι, μέγα τὸ πρᾶγμα· καθὼ δὲ οὐκ ἀνθρώποις ἀφείλει, ἡττάται τῆς προφητείας. Ἐκείνη γὰρ καὶ ἐκ Πνεύματος, καὶ ἀφελισσώτερα, τοὺς ἀστηρίκτους οἰκοδομοῦσα, τοὺς βαθυμωτέρους παρακαλοῦσα καὶ διεγείρουσα, τοὺς ἀλιγοψύχους παραμυθουμένη.

3. ὁ δὲ προφητεύων, ἀνθρώποις λάλει. The recent foreign Commentators endeavour from this passage to confirm their explanation of *προφήτης*, by which word they maintain is meant a popular haranguer, or preacher of the Gospel; and at v. 1. Rosenm. and Krame maintain that *προφητεύειν* did not mean to *predict future events*, nor even to illustrate the obscurities of the Old Testament, nor to speak *afflatu quodam divino*. And the former adds: "Quo enim jure, ut nunc alia taceam, Paulus hujusmodi dotes tanquam primarias, omnibus donis præferre ac commendare potuisset, (μᾶλλον δὲ ἵνα προφητεύητε,) aut quæ ejus tanta necessitas fuisset, ut his omnium minimè ca-

rere Christiani potuissent?" But that the *προφητεία* was a *supernatural endowment*, is clear from the whole tenor of these three chapters, and other parts of the New Testament. And as to what *use* they would be to Christians in general, I would reply, that the words *ζηλοῦτε*, &c. are not *imperative*, but *preceptive* and *permissive*,* meant, *not for the generality*, but for those only who aspired to the *χαρίσματα*.

I must therefore retain the common interpretation of *προφητ.*, and *include* the *afflatus*, or inspiration, and the prediction of future events among these endowments. Though I am ready to grant, that with these were *conjoined* the offices of *preaching* the word of God, yet with an *authority* and *effect*, on account of their *high inspiration*, superior to the *διδάσκαλοι* mentioned sup. 12, 28. and Eph. 4, 11. And surely the *purposes* meant to be answered, namely *οικοδομὴ παράκλησις*, and *παραμυθία*, would be far better attained by persons who to the ordinary qualifications of evangelizing added a *certain degree* (for we are not told how much) of *inspiration*, so as to be enabled occasionally, when need might require, to predict also.†

With respect to the words *πράκλῃσιν* and *παραμυθίαν*, these are *not* (as is maintained by Krause) mere synonymes, but, as Grot. says, *οικοδομὴ* is the generic name, which is then separated into its parts. He then paraphrases thus: *prodest monendo fragiles, solando afflictos; illos periculorum, hos liberationis, prædictione: utrumque cum circumstantiis quæ humanitus prospectari non poterant.* Theophyl. still better, thus: *τοὺς ἀστερίκτους οἰκοδομοῦσα, τοὺς ῥαθυμότερους παρακαλοῦσα καὶ διεγείρουσα, τοὺς ὀλιγοψύχους παραμυθομένη.*

* Bp. Pearce and Dr. Doddr. are the only Commentators who have seen this.

† Mackn., I perceive, gives up the prediction of future events, but contends for *inspiration*: which seems a needless concession, and, indeed, involving an inconsistency.

The οἰκοδ. has been already explained at 8, 1.

4. ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ. There is, I think, no reason, with some early Commentators, to too anxiously inquire how he edified *himself*, since on this the Apostle does not mean to *dwell*. There is here an ellipsis of *μόνον*, and, as the Greek Commentators observe, the Apostle is adverting to the case of one who had the gift of *tongues*, but not that of *interpretation*. This, Theophyl. says, was the case with many, οὗτοι τοίνυν ἑαυτοὺς μόνον ἀφέλουν. His self-edification would consist in feeling his mind elevated with admiration and devout thankfulness. Yet I admit, with Doddr., that it was much more probable a man might be hurt than edified by the exercise of this gift, when attended with such ostentatious circumstances.

The ὁ προφητεύων, on the other hand, edified the congregation, nay sometimes the Church at large; for, as Grotius observes, prophecies were sometimes carried to other and distant congregations.

5. θέλω δὲ πάντας ὑμᾶς λ. γ. Lightfoot here very well renders "*volo, hortor vos.*" The word must be taken, like the ζητοῦτε at ver. 1. rather as *permissivè*. Thus the best Commentators render it *vellem, optarem*, "I should be very well pleased." By this (Theophylact observes) the Apostle means to show that he does not undervalue the gift of tongues. See the note on 7, 7.

Μεῖζων, *præstantior* (so 13, 13.), namely, as being more useful to the Church. Μεῖζων ἢ ὁ, &c. is an unusual syntax. In ἐκτὸς εἰ μὴ there seems a sort of pleonasm, but it occurs in many good Classical writers. Examples from Plut., Sext. Emp., Aristot., and Lucian, are adduced by Wetstein on this passage and Kypke on 15, 2. It is, however, not so much pleonastic as *strongly exceptive*. Διερμηνεύη, "except he interpret." And so all Translators, except Dr. Macknight, who renders, "except *some one* interpret." The other, he says, would be at variance with the Apostle's precept at ver. 28. where the ὁ λαλῶν γλώσση is directed not himself to inter-

pret. But it is sufficient to answer, that the *διερμ.* is here suspended on an *ἐκτὸς εἰ μὴ*, and the direction had not yet been given. And moreover, as Mr. Slade observes, "the Apostle might not here take it into supposition that any Interpreter was at hand." As to the reading of some MSS. *ἐκτὸς εἰ μὴ ἢ ὁ διερμηνεύων*, it is (I think) an alteration by some one who (like Dr. Macknight), *stumbled* at the expression.

With respect to the sentence itself, I do not discern in it the *difficulty* complained of by some modern Commentators, and which has led to variety of interpretation. Nor do I see (as Rosenm. thinks) that this difficulty can be diminished by placing a mark of interrogation after *ωφελήσω*. It is not usual when any sentence is held in suspense by an *εἰ μὴ*, to place any mark of interrogation, until the *end* of the sentence. If this be done in the present case there will be no more difficulty. We have only to consider this as a negative sentence expressed, as often, by way of interrogation; in which case the negation is left to be *supplied* thus: "not at all."

The only difficulty in this sentence rests with *λαλήσω ἐν ἀποκαλύψει*, which is regarded by the Commentators as a Hebraism for *λαλ. ἀποκαλύψιν*. It should rather seem put for *δι' ἀποκαλύψεως*, i. e. "speak what had been communicated by revelation. I would compare Ps. 88, 19. (Sept.) *τότε ἐλάλησας ἐν ὁράσει τοῖς υἱοῖς σου*. And Job 40, 22. *λαλήσει σοι δεήσει*, subaud *ἐν*. Macknight thinks that *λαλεῖν* ought to be rendered "speak intelligibly." But this is an unwarranted and very unnecessary deviation from common use. The use here of the dative he also misconceives.

To turn to the consideration of the four disputed terms, *ἀποκαλύψει*, *γνώσει*, *προφητεία*, and *διδασκῇ*, both antient and modern Commentators have been much perplexed with them. Dr. Doddr. says he is "not certain how far different ideas are to be affixed to each of these words; or supposing that how far these are the appropriate ideas intended by each. And he numbers this among the many texts which he dares

not pretend fully to understand." And Locke, after proposing an interpretation, ends by saying that "it cannot be made out, with certainty, what is the precise meaning of the words." Whitby, too, is here at fault, and has not shown his usual sound judgment and good sense. Doddridge nearly follows him, but with even less success. Mr. Locke's exposition would seem superior to either, except that he adopts the notion of *προφητεία* signifying an *inspired hymn*. Dr. Mackn. has, perhaps, come nearer to the sense than any other modern Commentator. His paraphrase is as follows: "Unless I shall speak to you either by the revelation peculiar to an Apostle; or by the word of knowledge, the gift of a superior prophet; or by prophecy, the inspiration proper to an inferior prophet; or by doctrine, the inspiration proper to the ordinary pastor?" I must, however, object that there seems no ground to interpret the ἀποκαλύψει of the revelation *peculiar to an Apostle*. For here St. Paul, to show the superiority of some other gifts to that of prophecy, is *supposing* himself one of those teachers possessed of the gifts in question. Besides, I know no authority for his distinction between *superior* and *inferior prophets*.

Under these perplexities, I cannot but suspect some corruption of the text; though here the fertile imaginations of critical conjecturers, as Bowyer, Markland, Owen, &c. stand us in no stead. Upon close examination of the words, it appears to me that the *ἡ* after λαλήσω has no place there, but has crept in by the confusion occasioned by the two other *ἡς*. Upon looking about for critical support to this conjecture, I find that such was the reading of several MSS., the Syriac, and some Latin Versions, and also of Theophyl. and Photius. That profoundly-learned Prelate has, of all the antient Commentators, best discerned the real sense; though in some things his interpretation is objectionable. He rightly takes ἐν ἀποκαλύψει as an adverbial phrase, for the adverb ἀποκαλυπτικῶς. And he explains thus: ἐὰν γὰρ μὴ λαλήσω ὑμῖν, φησὶν, ἐν ἀποκαλύψει, τούτέστιν εὐσυνόπτά τινα καὶ

σαφῇ καὶ νοούμενα, ἢ ἐν γνώσει, τουτέστιν ἵνα γινώσκητε ὃ λέγω, ἢ ἐν προφητείᾳ, (ταύτην γὰρ ἐνόουν κατὰ τὴν κοινὴν ὁμιλίαν λαλουμένην,) ἢ ἐν διδαχῇ, οὐκ ἔσομαι, φησὶν, ὑμῖν ἐπωφελῆς. Thus the sense will be: "Unless I shall speak distinctly, and with an interpretation of what I say, ἢ γνώσει, &c. whether that speech be *in the way of γνώσις*, or προφητεία, or διδακῇ." In these three terms the Apostle, I think, has reference to three of the *gifts** mentioned at 12, 8 seq. and 27. and these seem used *exempli gratia*. Thus the γνώσις will correspond to the gift there called the λόγος γνώσεως; the προφητεία to the προφητεία at 12, 10.; and the διδακῇ to the διδασκάλους at 12, 28. where it follows the προφήτας, as διδαχῇ here follows προφητεία. These terms must, of course, be here understood in the same way as in the passages to which they refer. The general sense is therefore well expressed by Photius as follows: ἐὰν εἰθω ἔχων μὲν τὸ χάρισμα τοῦ γλῶσσαις λαλεῖν, μὴ ἔχων δὲ τι ἄλλο χάρισμα τοῦ γλῶσσαις λαλεῖν, μὴ ἔχων δὲ τι ἄλλο χάρισμα τῶν εἰρημένων τεσσάρων, τί ἔσται ὑμῖν ὄφελος; Chrysostom, too, was not far from discerning the real sense; and if he had only perceived the corruption which arose from the wrong insertion of the ἢ, he would certainly have discovered it.

Thus, I trust, all is made perfectly clear; and hence it appears that Mr. Locke and Dr. Doddr. causelessly professed despair of ascertaining the true sense. I will only add, that the interpretation of ἐν ἀποκαλύψει, proposed by Photius, has been approved by Olearius, Wolf, and Schl. Lex.

7. ὅμως τὰ ἄψυχα, &c. Here we have (as Krause observes) an illustration by examples derived from common life.

There is not a more manifest mistake in the whole

* So Photius: τὰ εἶδη λέγει τῶν ἐν τῷ λόγῳ χαρισμάτων· ταῦτα δὲ ἐστὶ, γλῶσσας ἐρμηνεύειν, καὶ τὰ λαλούμενα παρ' αὐτῶν ἀποκαλύπτειν, ἢ συνάμφω, καὶ γλῶσσαις λαλεῖν καὶ ἀποκαλύπτειν, ὃ καὶ γνῶσιν καλεῖ, ὅτι λαλεῖ καὶ ἐρμηνεύει ὡς εἶδws ὃ λέγει, ἢ προφητεύειν, ἢ διδάσκειν· ἕτερον τοῦτο χάρισμα παρὰ τὰ εἰρημένα.

of our common translation than that here committed by following the Vulg. *tamen*, which is quite unsuitable to the scope of the Apostle's words, as it was distinctly seen by the Greek Commentators,* who take ἡμῶς (for so it should be accented) in the sense of *quinetiam, similiter*. Kypke, indeed, adduces several passages from the Classical writers where ὁμοῦς has this sense. But that is justifying error by error. In such minute matters as accents and punctuation, MSS. are of no authority, and are rather everywhere to be regulated by the rules of grammarians, formed on the *usus loquendi* of the best writers.

7. ἄψυχα, "things without life." Of this sense Wetstein adduces several examples; the most apposite of which is from Eurip. Ion. 881. ὃ τὰς ἐπταφθόγγου μέλπων κιθάρας ἐνοπᾶν ἄτ' ἀγραύλοισ κέρασις ἐν ἀψύχοις ἀχει. Piscator observes, that the Apostle uses φωνήν for ἦχον, or φθόγγον, referring both to the ὄργανα ἐμπνέοντα and the κρουσικά. Φωνή is, however, distinguished in Arrian, Diss. Ep. 3, 6. cited by Wetstein.

7. εἰὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, "unless they give a distinction in the sounds," i. e. yield a distinction in the sounds, or rather *tones*, such as are in the gamut represented to the eye by the *notes* of a music-book.†

* So Photius ap. Œcumen. 555 D. καὶ τι λέγω ὅτι ἐφ' ἡμῶν, τὸ μὲν νοούμενον ὠφέλιμον, τὸ δὲ μὴ νοούμενον ἀκερδές; καὶ γὰρ καὶ ἐν τοῖς ἀψύχοις ὀργανοῖς τοῦτό τις εὔροι· καὶ ἐπὶ κιθάρας γὰρ καὶ αὐλοῦ, μὴ συγγεῖσθαι χρὴ τὰ λεγόμενα· ἐπεὶ οὐκ ἂν ποτὲ τινα ψυχαγωγήσειεν.

† That the antients used φωνή in this sense has been proved by Raphael, Obs. Polyb. in h. l. Rosenm. and Krause explain: "Nisi distinctos sonos edant, i. e. harmonicos secundum artem musicam compositos, qui certis harmoniis ac modulis testentur aut cantionis argumentum, aut effectum, quo vocat cantio." But this is elaborate trifling, or rather nonsense. The Apostle does not advert to the laws of harmony or melody, but is merely speaking of *intonation*. Now it is plain that unless an instrument has this intonation, the difference of tones cannot be expressed; so that no one can distinguish what is piped or harped, i. e. will not know one tune from another, nor perceive any tune at all. And this is all that the Apostle means.

8. καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ. The Apostle further illustrates the inconvenience of want of perspicuity in matters of this kind by another example.

The γὰρ is not (as Bp. Pearce treats it) an expletive, but has the sense of *exempli gratia*: and in the following words the Apostle adverts to a use of musical tones in which their *distinction* was especially necessary, viz. for the purposes of war. That the ancients used musical instruments, especially *wind* instruments, for military purposes, is well known to those who have read the Classical writers.* Now they were not used merely for the purpose of directing the steps in marching, but also (and especially the trumpet) for the purpose of signifying to the soldiers what they were to do, whether to advance, or retreat, take to arms or go to quarters; in fact to do all that is now done by the trumpets, fifes, and drums. That there were even names for the different tunes, appears from Polyæn. 318. ἐκέλευσε τῷ σαλπιγκτῇ ὑποσημῆναι σημεῖον Ἀφοβίας. When, however, these *signals* (for such they were) became known to the enemy, great advantage was sometimes thereby obtained. So Herod. c. 78. Μαθὼν δὲ ὁ Κλεομένης ποιεῶντας τοὺς Ἀργεῖους ὁκοῖόν τι ὁ σφέτερος κήρυξ σημήνειε, παραγγέλλει σφί ὅταν σημήνη ὁ κήρυξ ποιέεσθαι ἄριστον, τότε ἀναλαβόντες τὰ ὅπλα, χωρέειν εἰς τοὺς Ἀργεῖους. The crafty general thus accomplished the defeat of the enemy with great slaughter. Sometimes, however, a counter-stratagem was employed, and with even

* On this subject Wetstein has numerous Classical citations, but of little consequence. The most apposite is Xiphil. p. 41. ἐγένετο δὲ ἡ μάχη τοῦτον τὸν τρόπον, α. μὲν σαλπιγκτῆς εἰς ἑκατέρωθεν ὁπλοῦμαινε, καὶ οὕτως οἱ λαοὶ ἐπὶ ἡγήσαν, πρῶτοι μὲν οἱ τότε στασιμοὶ καὶ τὸ παρασκευαστικὸν ἐν τόπῳ τινι κυκλοτέρει διὰ σαλπίγγων μελῶδοντες, ἔπειτα δὲ καὶ οἱ ἄλλοι. Perhaps the most curious and important passage on this subject is Thucyd. 5, 70. καὶ μετὰ ταῦτα ἡ ξυνοδος ἦν, Ἀργεῖοι μὲν καὶ οἱ ἐξυμμαχοὶ ἐντόνως καὶ ὀργῇ χωροῦντες. Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν νόμῳ ἐγκαθεστώτων, οὐ τοῦ θεοῦ χάριν, ἀλλ' ἵνα ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες προέλθοιεν, καὶ μὴ διασπασθεῖν αὐτοῖς ἡ τάξις.

greater effect. So Polyæn. Strat. 5, 4. p. 497. Παρ-
μένης τοὺς πολεμίους ἐξηπάτησε χρησάμενος τῷ νόμῳ
τῆς σάλπιγγος ὑπεναντίον, προπαραγγείλας τοῖς ἑαυτοῦ
στρατιώταις, πρὸς μὲν τὸ ἀνακλητικὸν ἐπιθέσθαι, πρὸς
δὲ τὸ ἐπικελευστικὸν ἀναχωρῆσαι· τοῦτο ποιήσας, ἐν ἀμφο-
τέροις μεγάλα τοὺς πολεμίους ἔβλαψεν.

When the Apostle says, "if the trumpet utter an uncertain sound" (i. e. if the trumpeter sound his instrument without proper intonation), he adverts to what *did* sometimes take place. Thus Polyb. 30, 13, 8. οἱ μὲν αὐλοῦνται φυσῶντες ἀδιάνητα, &c. And, what yet more illustrates the Apostle's words, Liv. 25, 10. tuba inscients a Græco inflata, quis aut quibus signum daret, incertum efficiebat.

8. τίς παρασκευάζεται, ε. π. "who will prepare himself for war?" i. e. (as I understand it) for any of the evolutions of war, and not *battle*, as the word is rendered in our common version. This sense of the middle verb is well known. See Dresig. p. 366. and the numerous examples adduced by Wets. and Krause (after Casaub.) and Polyb. 1, 12.

9. οὕτω καὶ ὑμεῖς, &c. "To apply this to the case in question, if you, by the use of that foreign tongue do not make your speech * intelligible, how will it be known what has been said? "You will be like those speaking to the air," i. e. vainly. Εὐσημον is for εὐδηλον, of which examples are given by the Philologists; as Ps. 81. 3. σαλπίζατε ἐν εὐσημῳ. Zos. L. 2, εὐσημος ἀοιδῇ. Porphyry. de Abstin. 3, 4. φθέγγεται φανερά τε καὶ εὐσημα.

The expression εἰς ἀέρα λαλοῦντες is compared by Grot. and others to the εἰς ἀέρα δέρειν at 9, 26., since there is in both an idea of inutility. There rather seems to be an allusion to some proverb similar to our "you may as well speak to the winds," i. e. it will be to no purpose to speak. And Wets. compares Lu-

* Bp. Middleton interprets it "your tongue." It means (he says) the organ of speech, as opposed to the musical instrument just spoken of. This, however, seems fanciful and ill founded.

cret. 4, 929. Tu fac, ne ventis verba profundam. Possibly, too, there is an allusion to the practice of young orators, who (like Demosthenes) used to exercise their lungs by going to the sea-side and *spouting* to the winds and waves.

10. *τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ.* Here is another argument, or illustration by example. In the interpretation of the words, we are especially to attend to the *popular* manner in which the sentence is expressed. This (I think) is especially discernible in the *τοσαῦτα* and the *εἰ τύχοι*, in the former of which there is an ellipsis, which the Commentators variously fill up. Some, as Pisc., Beza, and Valpy, supply *ὅσα ἀνδρῶν*, "as nations of men." This, however, is too arbitrary, and besides is inconsistent with the *εἰ τύχοι*. And, moreover, the words would thus be a mere truism. Macknight supplies, "as ye speak; as many as your most numerous assemblies." But this is too arbitrary to be thought of. Grotius supposes that the Apostle means *seventy*, alluding to a common saying of the Hebrews; and adds *εἰ τύχοι* by way of adverting to tongues the Hebrews never heard of. But this rests on mere conjecture, and no such sense can be elicited from the words. I am surprised the Commentators should not have seen that the elliptical clause (which must correspond to the *εἰ τύχοι*) is the *ὅσα ἂν θέλοιτε*. Thus the sense will be: "Let there be as many kinds of languages in the world as ye may choose, *εἰ τύχοι*, *if so many there should be*." For such is the sense of *εἰ τύχοι*, and not *exempli gratiâ*, or *nempe*. Now this mode of explanation will apply to all those numerous examples from the later Greek writers (as Dionys. Hal., Arrian, Lucian, Diog. Laert., D. Cass., D. Chrys., Athen., Galen, Herod., Arist., Plut., Plato, and others) cited by Wetstein and Loesner.

Φωνή in the sense *language* is frequent in the best Greek writers. At *οὐδὲν* we must supply *γένος* from *γένη*. Thus the sense is, "and no one kind of language (i. e. *no language*) is ἀφώνον." This cannot

mean, as some explain, *mute*; for it is not likely the Apostle would say no nation is dumb, or no nation is without a language. The word must be meant to apply to the *languages*, and to assert that no one is without those distinctive idioms which separate it from others. This sense of ἄφωνος is indeed rare, but it involves no harshness.

11. ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς. "If then I do not comprehend the force and meaning of the language addressed to me." This sense of δύναμις and δύναμαι is frequent in the Greek writers: and so the Latin *valor*. Ἐσομαι τῷ λαλοῦντι, &c. "I shall be, with respect to the speaker of it, a barbarian or foreigner; and the speaker will be in my estimation a foreigner." Such is the literal sense. Βαρβ. here signifies one who neither understands nor can speak a language. This sense I have copiously illustrated at Rom. 1, 14. With ἐν Krause compares the use of the Hebr. י and ב. But they are *not* (as he says) redundant.

12. οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί—περισσεύητε. It is well observed by Ecumenius: παυσάμενος τῶν παραδείγματων, γυμνότερον αὐτοῖς παρανέει, repeating (as Theodoret remarks) his former injunction.

There are two ways in which the clause οὕτω καὶ ὑμεῖς may be and has been taken. Some antient and modern Commentators unite it with the former word, and assign to it the sense, "so will it be with you." This, however, is too harsh a subaudition; and that sense would require οὕτω καὶ ὑμῖν ἔσται. Besides, the following weighty admonition would be too abrupt. Most Commentators (from Chrysostom), more rightly, I think, unite the clause with the ἐπεὶ ζηλωταί ἔστε, &c. and assign to οὕτω the sense *therefore*, or *wherefore*. The clause may, however, be more literally rendered, "Thus also (to apply this to your case), since you are desirous," &c. Ζηλωταί ἔστε must be taken in the same sense as ζηλοῦτε at 12, 31. and 14, 1. (where see the notes,) and πνευμάτων is for πνευματικῶν, scil. χαρισμάτων, as there.

12. πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Almost all Commentators adopt the opinion of Grotius, that there is here a transposition for ζητεῖτε περισσεύειν πρὸς. This, however, is somewhat harsh, and the figure in question is not often used by the Apostle. Besides, I can find no example of ζητέω followed by an ἵνα. It is almost always used with an accusative, expressed or understood, or, in the place of it, an infinitive. And here, I conceive, that construction is not deviated from. I would subaud ταῦτα from πνευμ. just before. The words are put out of their natural order, for the purpose of imparting strength to the sentence; q. d. "For the edification of the Church seek ye them that ye may abound thereunto." Περισσεύειν is, I think, used absolutely; as at Phil. 1, 9 & 21. Col. 2, 7. 1 Thess. 1, 10. (where the sentiment is more fully expressed), περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου.

13. διόπερ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ. There are few passages which have more perplexed the modern Interpreters, and on which their labour has been less successful. Maussac. ap. Wolf and Mackn. render: "let him (so) pray that (some one) may (withal) interpret his prayers." But this is doing too great violence to the words. Others, as Menoch., Vorst., Pisc., Wolf, Whitby, Knatchbull, Rosenm., Krause, Schleus., and Pearce, render: "let him (so) pray that he may (himself also) interpret." This mode of explanation is stoutly maintained by Bp. Pearce and especially Whitby, who offers the following paraphrastic translation: "let him (so) pray (with his gift, as) that he may (by the words used in his prayer, or by explaining it in a known language) interpret, and impart to others, what the afflatus hath imparted to him, and not out of vain ostentation utter it in a tongue unknown. The arguments used in support of it are these: "As it is evident from ver. 4. and 28. that he who spake with tongues understood the meaning of his own tongue; nor can he be said to have the gift of tongues who

only has the gift of talking he knows not what, as the Phanatici did among the Heathens ; nor can it be supposed the Spirit of God should assist men in that useless manner ; these words cannot be here understood as an exhortation to this linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his gift, than the edification of the Church." And it is further urged, that the Apostle here discourses of speaking with an unknown tongue in prayer, and of praying also by the afflatus of the Spirit." But these arguments seem to me by no means of such force as to induce us to embrace an interpretation at variance with the rules of construction, and which is liable to this insuperable objection, namely that it goes upon the supposition that the person who had the gift of tongues had *also* the gift of *interpretation of tongues* ; whereas the contrary is evident from 12, 10. ἐτέρῳ δὲ γένῃ γλωσσῶν, ἄλλῳ δὲ ἐρμηνείᾳ γλωσσῶν. Not but we may conceive that *some* had *both*, and by the Apostle's words it seems that more might have had them, by using proper means, especially the exercise of fervent prayer. Now the interpretation of tongues might surely have respect as well to the interpretation of their own words as those of others. And Mr. Slade, with his usual good sense observes that : " The inspired person, though understanding the general import of what he uttered, might not be able at once to interpret it, even in his own vernacular tongue : he might not be so well acquainted with the structure of the two languages, as to translate immediately and correctly, from the one into the other. Much less does it follow, from his thus understanding his own prayer, that he should have been able to perform the office of interpreter to *another* inspired person, though using the same inspired language. It is by no means necessary to suppose, that he had an accurate or a general knowledge of the language,

only that he was enabled to speak it as occasion required." See ver. 27.

There seems no reason, then, to desert the common interpretation, which the first of the arguments above detailed rather *supports*, and which is adopted by all the Greek Commentators and Translators, and, of the moderns, by Grot., Beza, Schliting, Casaub., Vatabl., our venerable English Translators, Hamm., Schoettg., and Doddr. And this seems the plain and natural sense of the words, which are expressed populariter; nor is there any such difficulty in the following words as need compel any one to desert it. See the excellent exposition of Chrys., Œcumen., Theophyl., and Theodoret, which last-mentioned Commentator interprets thus: Αἰτῆσαι τὸν δεδωκότα σοι τὸ τῶν γλωττῶν χάρισμα, προσθεῖναι καὶ τὸ τῆς ἑρμηνείας, ἵνα προσφέρῃς τῇ ἐκκλησίᾳ τὴν ὠφέλειαν. And Chrysostom thus: αἰτεῖ τοίνυν μὴ γλωττῆς ἔχειν χάρισμα μόνον, ἀλλὰ καὶ ἑρμηνείας, ἵνα πᾶσιν ὠφέλιμος γένη, καὶ μὴ ἐν σεαυτῷ μόνῳ κατακλείσῃς τὸ χάρισμα. And such, I conceive, is the true sense.*

14. εἰάν γὰρ προσεύχωμαι γλώσση, &c. In this verse (the sense of which has been strangely misconceived by some antient and modern Commentators) the Apostle means, I think, to excite them to aim at some higher gifts than the mere γλώσσαις λαλεῖν: and this he does by showing the inefficiency of that gift to general edification. But to consider the expressions in detail, in εἰάν γὰρ προσεύχωμαι γλώσση, I evidently denotes (per μετασχηματισμὸν) a person having the gift of tongues. The sense is: "For if I pray in a foreign and unknown tongue."

14. τὸ πνεῦμά μου προσεύχεται. It is strange that

* From this, however, almost all the modern Commentators just mentioned somewhat deviate, by taking the words to mean that he should pray for the gift of *interpretation* of tongues instead of that of tongues. But this sense is by no means natural, or unexceptionable, and also requires the unauthorized subaudition of μάλλον. According to the interpretation I have adopted, διερχμ. has the sense, *to be ndued with the faculty of the ἑρμηνεία; as in 12, 30. μὴ πάντες διερμηνεύουσι.*

so many eminent modern Commentators should interpret this of the *Holy Spirit*, and yet more so, that Phot., Grotius, Par., Sclater, Locke, and Whitby, should render it, "*my spiritual gift prayeth*:" an interpretation which drew forth some severe animadversions from Le Clerc, to whom Whitby made a most splenetic reply in a long, but little convincing annotation. It was in vain to urge that πνεῦμα, in all this discourse, no where else signifies *mind*; and the examples adduced by the Doctor are all but one in the *plural*; which somewhat alters the case. Instead of bandying about texts which have little reference to the point in question, *Le Clerc* should have demanded an example of τὸ πνεῦμα in the *singular*, with a *personal pronoun*: and *Whitby* was bound to produce it, or give up the interpretation. As that was not done (and, indeed, could not be done), the interpretation must fall to the ground.

The true sense seems to be that expressed by some ancient Commentators, and most modern ones, for the last century, namely *mind*. They take νοῦς to mean *sententia*, *my sense*, the sense or import of my words. Ecumen. thus excellently paraphrases: ἐὰν γὰρ λαλῶ γλώσσῃ, οὐ μὴν καὶ διερμηνεύω, τὸ μὲν πνεῦμα μου, ὃν ἡ ψυχὴ αὐτὴ καθ' ἑαυτὴν ὠφελεῖται, ἄκαρπος δὲ μου ὁ νοῦς εὐρεθήσεται, τῷ μὴ καὶ ἄλλους ὠφελεῖν· νοῦ γὰρ καρπὸς, τὸ διὰ ποικίλων καὶ παντοδαπῶν νοημάτων ὠφέλειαν τοῖς πλησίον ἐπινοεῖν. And Rosenm. very well thus: "If I pray in a foreign language, my *mind* prayeth (I myself understand what I am praying), but my *meaning* (the meaning of my words) does not profit another who understands not that foreign language."

: 14. ἀκαρπὸς ἔστι, "*infructuosus est*," i. e. by a very common metaphor, "yields no fruit, brings no benefit (namely of edification) to the hearers."

15. τι οὖν ἔστι; A formula not unfrequent in St. Paul (as Rom. 3, 9. and 6, 15., where see the notes), and which occurs sometimes in the Classical writers. It is a *conclusive* phrase, introduced at the end of a

discussion, the sense of which is always *nearly* the same, but which requires to be *accommodated* to the context. Here it may be rendered: "What, then, is best for me to do, and most calculated for usefulness?" The answer to this is made in the *first* person, suitably to the μετασχηματισμὸς in the verse preceding. And the direction is not expressed by "Pray with," &c., but "*I will pray with.*" It is well noticed by Chrys. and Œcumen., that this is the same as if he had said: "The best to be done is to ask God, in prayer, to be enabled to pray with the spirit, and to pray," &c. The passage is well paraphrased by Œcumen. as follows; Τί οὖν ἐστὶν ὃ χρὴ αἰτεῖν τὸν Θεόν; τι; το προσεύχεσθαι τῷ πνεύματι, οἷον τῇ ψυχῇ, ὅπερ εἰς τὴν αὐτοῦ μόνου συντείνει ὠφέλειαν, προσεύχεσθαι δὲ καὶ τῷ νοῖ, ὅπερ καὶ εἰς τὴν τῶν πλησίων φθάνει οἰκοδομήν, κατὰ τὴν ἐπάνω παραγραφὴν, καὶ ψάλλειν δὲ ὁμοίως. The sense, then, may be thus expressed: "The best to be done is to ask God to be endued with the faculty of divinely inspired prayer in a foreign tongue, not with the *spirit* and soul only, and to my own edification only, but τῷ νοῖ, so as to be understood by others also," i. e. "that I may have, too, the χάρισμα of *interpretation* as well as *tongues*." This is, I conceive, the only sense that can be affixed to the words consistently with the context, and it is supported, besides Œcumen., by Beza, Lightf., Vatabl., Menoch., Tirin, J. Capell., Vorst., Vitring., Hamm., Whitby, Pearce, Rosenm., Krause, and Jaspis. At least all those Commentators support the sense of νοῖ just laid down, and it is very satisfactorily made out by Locke and Pearce. That sense, indeed, is required both by the context here, and especially by the parallel expression at ver. 19. διὰ νοὺς μου (or, as the best MSS, read, τῷ νοῖ), which they explain by ἵνα καὶ τοὺς ἄλλους κατηχήσῃ. Nor does this mode of interpretation involve so much harshness, if we consider, that in the best Greek writers the syntax of a dativus commodi vel scopi is often changed into an accusative with an εἰς

or πρὸς. And Grot. well suggests that the Heb. ל is often so used.

Ψάλλειν here, as in Rom. 15, 19. Eph. 5, 19., and elsewhere, signifies to celebrate the Divine praises in *verse*. See a quite kindred passage in James 5, 13., where προσευχεσθαι and ψαλλέτω are, in like manner, antithetical. It is not clear, however, that this is to be understood always of a *regular hymn sung*. I conceive that it was, in general, only a composition in such poetic numbers as would admit of being adapted to music; though, I imagine it was often only *recited*. This, indeed, would especially appear from the passage of James. We may also collect from the term ψάλλειν here employed (especially in comparison with the use of it in other parts of Scripture), and also εὐλογήσης just after, that the subject of the speeches of those who had the gift of tongues was usually the prayers and praises of God, either expressed in *hymns*, or in that sort of style, half prose and half poetry, so characteristic of the genius of Oriental writing.

16. ἐπεὶ, ἐὰν εὐλογήσης τῷ πνεύματι—εὐχαριστία. It is to be observed that ἐπεὶ, like some other particles, carries with it sometimes an ellipsis of ἄλλως, and must be rendered “since otherwise;” as in Rom. 36, 11, 6 & 22. 1 Cor. 5, 10., where see the notes. Nor are Classical examples wanting, some of which may be seen in Schl. Lex. The sense of the verse will be sufficiently clear if we attend the sense of the words πνεῦμα and νοῦς before explained. Εὐλογεῖν, as Rosenm. rightly remarks, is of nearly the same import with ψάλλειν just before explained. Πνεύματι must be taken as in the preceding verse, and μόνον must be supplied; q. d. καὶ οὐ τῷ νοῖ; both of which phrases must have the same sense as in the preceding verse, i. e. “so that thou mayest edify in thy *mind* and *soul*, but not so that he may understand thee.”

16. ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου. The general sense of this term ἰδιώτης I have explained at Acts 4, 13., where I observed, that it denotes a *private*

person as opposed to those in any office, since they are, in a certain sense, public characters; and it sometimes denoted the *ignorant*, as compared to the *learned*; and for a plain reason, since persons in private stations may be *presumed* to be less knowing than those who fill public offices. For this reason *ιδιώται* and *φιλοσόφοι* were opposed, and also because the philosophers were considered as *public characters*. Here, then, by *τοῦ ιδ.* are denoted persons who did *not* sustain a *public* character by the *open* exercise of any spiritual gifts, but *possessed them not*: and this is all that is meant, viz. persons *e grege*, and unendued with any *χάρισμα*.* All the significations of *ιδ.* are illustrated by Wets., with exceeding minuteness, from Classical passages, every one of which, however, may be understood on the general principles laid down here, and in the note on Acts.

The phrase *ἀναπληρῶν τὸν τόπον* is said to be an Hebraism for *מִלֵּא נֶחֱד, to fill a place, be in any state or condition*. But similar expressions are found both in Greek, Latin, and even the modern languages. Examples are adduced by Kypke, Loesner, and Krause: as Liban. Ep. 239. *βιοῦν ἐν ιδιώτου χώρᾳ*. Hierocl. in Carm. A. *τὴν ἐφεξῆς πληροῦντες χώραν*. Arrian Diss. Epict. p. 364. *οὐδ' ἐξεπλήρουσιν τὴν χώραν τὴν πρέπουσαν*. Tacit. Ann. 4, 38. *si locum principum impleam*. It may be observed, that the passages adduced by the Commentators have mostly *τάξις*, or *χώρα*, which both seem to be military allusions. So that, after all, there is (I think) more reason to consider it as a *Latinism* than a Hebraism.

* Thus Doddr. renders it "private persons," as does also Mack., who remarks that Josephus Antiq. 3. C. 9. §. 1. uses the word *Ἰδιώτης* to denote a *private person*, as distinguished from the priests. In like manner (he adds), in this verse *ιδιώτης* denotes those of the assembly who had not the gift of languages, and who were not *teachers*, but *hearers* only. And so the word is interpreted by Chrys. and the Greek Commentators. Slade, however, defends the common version, especially from ver. 23. It indeed comes to much the same thing; or both interpretations may be united.

16. πῶς ἐρεῖ τὸ ἀμήν. Mackn. rightly expresses the force of the article by rendering: "How shall he pronounce *the* Amen.*" By this use of the article, as Mackn. truly observes, the Apostle implies that it was the *custom*; a custom, as the Commentators satisfactorily prove, derived from the Jewish Church. See Grot., Buxtorf de Syn. Jud. p. 226., and other authorities referred to by Wolf, as also the note of Whitby. That it prevailed in the primitive Church we need not doubt, and the early Ecclesiastical writers supply abundant evidence. See Just. Martyr. Apol. 2. It is observed by Schoettgen: "Quum ergo ceremonia illa Amen respondendi Paulo Apostolo tantoperè probata sit, faciliè judicari potest, quid de hodierno ritu sentiendum sit, quando ad preces publicas ministri Ecclesiæ vel unus tantum, vel pueri et symphoniaci tantum Amen respondent. Nam id a totâ Ecclesiâ fieri debet, ut fiduciam erga Deum de certâ precum exaudatione ostendat."

The word εὐχαριστία is for εὐλογία, and refers to the εὐλογίης just before. Ἐπειδὴ τι λέγεις οὐκ οἶδς, "seeing he understandeth not what thou sayest." For acquiesce and approbation *supposes* and *requires* previous knowledge.

17. σὺ μὲν γὰρ οἰκοδομεῖται. The Apostle simply means to reason, that as he has known nothing of what has been said, he can have learnt nothing, nor be benefited.

Theophyl. rightly remarks that by the use of καλῶς the Apostle means to show that it is not his intent to depreciate the gift, but only to evince its inferior utility.

18. εὐχαριστῶ τῷ Θεῷ — λαλῶν. It is well observed by Theophyl. (after Chrys.), that these words

* Every one knows that the word is properly an adjective signifying *true*, and, as such, was used as well in solemn asseverations, when ἐστὶ was left to be understood; as *after prayer*, which involved either *asseveration*, (as when the praises of God were pronounced,) or *supplication*, when his aid was sought, which required the ellipse *ἔστω*.

are meant to preclude the supposition that he depreciates this gift because he possesses it not. The remark is borrowed by Semler and others.

I cannot approve of the common translation, and that of Doddr., "I thank God that I speak," &c., i. e. I thank God that I am enabled to speak. This sense cannot be elicited from the words by any rules of regular construction. Besides, this is neglecting the sense of *εὐχαριστ.* what twice occurs in the preceding verse. Bp. Pearce and Mackn. render the next words: "I speak with more languages than you all." But though this might be true, since (as Grot. says) the Apostle enjoyed an *ὁμάδα*, or conflux of all gifts, yet the Greek words merely mean what the common translation expresses, namely: "I enjoy and exercise this gift of tongues more than you all." So Chrys.: *τὸ χάρισμα—καὶ ἔγω κέκτημαι καὶ ὑμῶν πλεόν.* Yet under this is delicately couched the sense which Theophylact suggests, and indeed Chrysostom, who enters into an able comparison of it with Rom. 11, 1. *εἰ τισὶ δοκεῖ*, &c. And he adds, that such is the custom of the Apostle.

Macknight here very justly remarks: "The Apostle had this great variety of languages given him by inspiration, that he might be able immediately to preach the gospel to all nations, without spending the time in learning their languages. But it must be remembered that the knowledge of so many languages, miraculously communicated, was a knowledge for common use, such as enabled the Apostle to deliver the doctrines of the gospel clearly and properly; and not such a knowledge of these languages as prevented him, in speaking and writing, from mixing foreign idioms with them, especially the idioms of his mother tongue. An attention to such trifles was below the grandeur and importance of the work in which the Apostle was engaged, and tended to no solid use; these foreign idioms being often more expressive and emphatical than the correspondent classical phrases."

19. ἀλλ' ἐν ἐκκλησίᾳ θέλω—γλώσση, "But in a Christian congregation I prefer, or choose, to say a few words so as to be understood, and that I may instruct others, rather than ten thousand words in a tongue foreign to, and unknown to the congregation." With respect to the phraseology, we have to notice the ellipsis of μᾶλλον, which is not unfrequent in the Classical writers. (See Viger., Bos, Ellipsis., and Matth. Gr. Gr.), especially when some word occurs in the sentence which, in a certain measure, includes the μᾶλλον; as here θέλω, which, though it generally signifies *wish*, also denotes *choose*. So βούλομαι in the well known Homeric passage, *Iliad*, α. 117.

The idiom in πέντε λόγους is found in the popular and familiar style in all languages. Krause compares Aristoph. *Ran.* δὺ' ἔπη ῥῶ and Nub. τρία ῥήματα εἰπεῖν. Terent. *Phorm.* 4, 3, 33. Tria non commutabitis verba. Equally common, too, is the idiom in μυρίου λόγους, by which a large limited is used for a great and unlimited number. This varies in different countries, and may be either 500, or 1,000, or 5,000, or 10,000.

19. διὰ τοῦ νοός μου. This phrase must (I think), with Locke, Mackn., Rosenm., and many others mentioned *supra* ver. 15., be rendered: "so as to be understood by others." The following words ἵνα καὶ ἄλλους κατηχῆσω are exegetical. The reading τῷ νοί, which is supported by many MSS., including all the most ancient, the Vulg., Copt., and Armenian Version, and some Fathers, deserves attention, and I think, with Bp. Pearce, that it is the true one. The common one has the *air of a gloss*; which this can never be, since it is the more difficult reading.

On the sentiment in μυρίου λόγους see Doddr.

20. μὴ παιδία γίνεσθε ταῖς φρέσιν—γίνεσθε. Theophyl. observes, that after he has shown them of what nature is the gift of tongues, the Apostle now uses a πληκτικωτέρῳ λόγῳ, and rebukes them (though affectionately addressing them with ἀδελφοί), as being

puerilely minded; it being the disposition of *boys* to admire little things, because, perhaps, they are striking, (such as the gift of tongues,) but neglect and despise great things, *ὡς μηδὲν καινοπρεπὲς ἐμφαινόντων*, such as were the *προφητεῖαι*. There is here (I think) a figure frequent in the Apostle, namely, the *epanorthosis*. The Apostle, as it were, corrects himself, and, remembering another view in which the word *παῖδιον* might be taken, and, by allusion, supply an instructive moral lesson, adds: *ἀλλὰ τῇ κακίᾳ νηπιάζετε*; q. d. "I give you leave to be child-like *τῇ κακίᾳ*, where I am surprised the Commentators should not have seen that *ἐπὶ* is to be *understood*, and that the sense is: "quod attinet ad malitiam," i. e. *in respect to not being vicious*." The idiom often occurs in the best authors, especially Thucydides. This childlike innocence and simplicity our Lord often earnestly enjoined. In this view it is finely observed by Thucyd. 1, 83. *init. καὶ τὸ εὖθες*,—*οὐ τὸ γενναῖον πλείστου μετέχει*.

Most Commentators think that the *κακία* signifies *malice*, meaning (as Locke says) all sorts of ill temper of mind, contrary to the gentleness and innocence of childhood; and, in particular, their emulation and strife about the exercise of their gifts in their assemblies. But I can find no authority in the New Testament for this sense, which is somewhat far-fetched, and, indeed, is not founded in truth, for boys are, I apprehend, not deficient in petulance and ill temper.

20. *ταῖς φρεσὶ τέλειοι γίνεσθε*, "in understanding, prudence, and judgment in approving those things which are excellent, *be grown up men*, and attain to something of the maturity of your Christian profession." This sense of *τέλειος* is frequent in the best writers, from whom many examples are adduced by Schl. Lex. Loes. cites Philo 446 D. where these words *νήπιος* and *τέλειος* are opposed to each other. It is of more importance, however, to advert to a similar metaphor in Ephes. 4, 13. *μέχρι καταστήσωμεν οἱ*

πάντες εἰς ἄνδρα τέλειον, i. e. become mature Christians, both in knowledge and prudence.* The Commentators remark on the similarity of this to the injunction of our Lord, "Be ye wise as serpents, but harmless as doves." The passage is thus admirably paraphrased by Theodoret: Μὴ ἀντιστρέψητε τὴν τάξιν, μηδὲ τῶν παιδίων τὴν ἄνοιαν, ἀλλὰ τὴν ἀκακίαν ζηλώσατε· τῶν δὲ τελείων μὴ τὴν πονηρίαν, ἀλλὰ τὴν ἀγχείνοιαν ἔχετε.

21. ἐν τῷ νόμῳ γέγραπται Ὅτι, &c. These words are referred to Is. 28, 11 & 12., and Jer. 5, 15., which passages may be regarded as predictive of the gift of tongues. It is well known that νόμος often signifies, as here, the Jewish Scriptures in general, and not the Mosaic books only. See Joh. 10, 34, 15, 25. The student may compare the words of the Hebrew and Sept., which differ much from St. Paul's. See the Hexapla. The Apostle, however, did not *intend* an *exact citation*. He merely meant to give the substance of the sense; which (as far as regards the Hebrew original) he has done. It is, at all events, a very happy *accommodation* of the words of the Prophet.

21. εἰσακούσονται μου, "hearken to, obey me. To the examples of this sense, adduced by the Commentators, I add Soph. Œd. C. 1645. τοσαῦτα φωνήσαντες, εἰσηκούσαμεν Εὐμπάντες.

22. ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν—ἀπίστοις. In order still further to show the inferiority of *tongues* to interpretation, the Apostle adverts to the *chief purpose* which signs were meant to serve, namely, for the conviction of unbelievers, rather than the edification of believers.

The sense is: "Wherefore *the* tongues (i. e., by

* So Seneca Ep. 75. p. 222. (cited by Bulkley) Quidam hoc proficientium genus, de quo locutus sum, ita complectuntur, ut illos dicant jam effugisse morbos animi, affectus nondum, et adhuc in lubrico stare; quia nemo sit extra periculum malitiæ, nisi qui totam eam excussit. Nemo autem illam excussit, nisi qui pro illa sapientiam assumpsit.

the force of the article, the tongues in question) are (meant) to serve for a sign, or mark, by which it may be known that the Christian doctrine is true.* Yet these are (intended) not (so much) for believers, as unbelievers.† Some recent Commentators take the γλῶσσαι and προφητεία to denote *persons endued with those gifts*. But this is equally harsh and unnecessary.

The ὡ—ἀλλὰ must be rendered *non tam—quàm*.

Rosenm. thinks that the inference meant to be drawn by the Apostle is this: “Ergo προφητείας donum, quod inter vos viget pro divinæ in vestram ecclesiam benevolentiae argumento habendum est.” But he must have been *aliud agens* not to have seen that the Apostle is drawing no such inference. The scope of the passage is plainly such as I have laid down. The tongues (he says) are only meant for a sign, and even *that* rather for unbelievers than believers; whereas the *prophetia*, though it is not so much a sign to the unbeliever, yet is especially such to the believer; being a sign and a confirmation of their faith, and an increase of their knowledge. And this, I think, is all that seems necessary to be kept in view.‡

* So 2 Cor. 12, 12. τὰ σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν.

† So Jaspis paraphrases: “Cum vident Pagani, exteris linguis loqui Christianis repente contingere, attoniti, attenti fiunt, cogitant, qualia hæc? cogitant, quæ qualis illa religio!”

‡ The early Commentators, on this passage, trifle egregiously. There is more solidity in the following passage of Theophyl. (from Chrys.) than in all their annotations put together: Τὸ δὲ σημεῖον ἐκπλήττει μὲν, οὐ πάντως δὲ διδάσκει καὶ ὠφελεῖ, ὅποτε καὶ βλάπτει πολλάκις, ὥσπερ ἡ ἀνευ ἐρμηνείας γλῶσσαι, καθὰ προῖών φησιν, ὅτι ἐροῦσιν ὅτι μαίνεσθε· ἀλλὰ μὴν καὶ τοῖς ἀπίστοις δέδοται τὰ σημεῖα· οἱ γὰρ πιστοὶ οὐ δέονται τούτων, ἤδη πιστοὶ ὄντες. And further on: Ἡ προφητεία, φησιν, ὠφέλει τοὺς πιστοὺς, κατηχοῦσα τούτους· ἄρα οὖν καὶ τοῖς ἀπίστοις οὐκ ἔστιν ἡ προφητεία; καὶ πῶς παρακατιῶν λέγει, ὅτι ἐὰν πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος; Ἰδοὺ γὰρ καὶ τοῖς ἀπίστοις ἡ προφητεία. Ἔστιν οὖν εἰπεῖν, ὅτι οὐκ εἶπεν ὁ ἀπόστολος, ὅτι οὐκ ἔστι χρήσιμος ἡ προφητεία τοῖς ἀπίστοις, ἀλλ’ οὐκ ἔστιν εἰς σημεῖον ἀνωφελές, ὡς ἡ γλῶσσα. Ὡστε συλλήβδην εἰπεῖν ἡ μὲν γλῶττα εἰς σημεῖον ἔστι τοῖς ἀπίστοις, τούτέστιν, εἰς τὸ

23. The Apostle further evinces the inferiority of tongues, by showing the *misconstruction* which the gift might occasion to the Heathens; so that, unless employed in conjunction with interpretation, it might tend rather to the injury than benefit of the Gospel.

23. εἰς ὧν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ. The ὧν is not *conclusive*, but *transitive*, and may be rendered "now if," "if, for example." On συνέλθῃ ἐπὶ τὸ αὐτὸ, see the notes on 11, 20. and Acts 2, 44. Καὶ πάντες, i. e. (as Est. and Menoch. explain) *all together, mixtim, confusi, tumultuariè*. This, however, involves great improbability; neither do the words *imply* it. Grot. and others better explain the *all* by "one after another," all "in their turn," but all "in a foreign tongue." The Commentators, however, do not tell us *who* are to be understood by the *all*. Not surely all the *congregation*, for that was already said to be ἡ ὅλη ἐκκλησία, but all those who have gifts sufficient to enable them to address the congregation.

23. εἰσελθῶσι δὲ ἰδιῶται ἢ ἄπιστοι. Almost all Commentators suppose these ἰδιῶται to be *Christians* who had not the gift of tongues. But how can this suit the words ἐλέγχεται ὑπὸ πάντων? which will only apply to unbelievers.* Both words together were, I think, meant to express *unbelievers ignorant of foreign languages*. And so Chrysost. and the other ancient Commentators evidently took the words, as did also the Æthiopic Translator. The ἢ is for καὶ as often in the Old Testament, and sometimes in the New; as 1 Cor. 11, 27.; and may be rendered *or even*.

ἐκπλῆξαι μόνον· ἡ δὲ προφητεία καὶ τοῖς πιστοῖς ἐστὶ χρήσιμος, καὶ τοῖς ἀπίστοις, ἐλέγχουσα αὐτοὺς, καὶ οὐκ εἰς σημεῖον αὐτοῖς εἶναι λέγεται.

* And the same view (I find) is taken by Bp. Pearce. "For (says he) except the person entering were both unlearned and an unbeliever too, he would not think them mad for speaking in foreign languages; an unbeliever who was learned and understood those languages would not be surprised; and a believer who did not understand them, would in reverence think well of those speakers." Dr. Doddr. felt the difficulty, and attempts to remove it, but very *inartificially* and *unsatisfactorily*.

The only modern Commentator who has seen the true sense (though he did not seize the right clue to it) is Bp. Pearce. He would cancel the η ; which is, however, quite unnecessary. It were uncritical to think of any such thing; since η very rarely creeps in, and *here* no account could be given for its insertion. Heathens and unbelievers (Whitby and Grot. observe) used to come to the Christian assemblies, (Acts 13, 44 & 48.) nor, whilst they assembled in the Jewish synagogue, could it be otherwise.

23. οὐκ ἐροῦσιν ὅτι μαίνεσθε; "will they not say that you are frantic enthusiasts?" This, Mackn. observes, is *not* contrary to what is said at ver. 22., that the speaking in foreign languages was a sign to convince unbelievers; for *the unbelievers* to be convinced by that sign were such strangers as understood the language in which they were addressed; whereas *the unbelievers* and *unlearned persons*, who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them." Wets. cites the following very curious passage from Jambl. S. 3, 8. δὲ ζητεῖν τὰ τῆς θείας μανίας αἰτία. Ταῦτα δὲ ἐστὶ τὰ καθήκοντα ἀπὸ τῶν θεῶν φῶτα, καὶ τὰ ἐνδιδόμενα πνεύματα ἀπ' αὐτῶν, καὶ ἡ ἀπ' αὐτῶν παντελὴς ἐπικράτεια—λόγους μὲν προεμένῃ, οὐ μετὰ διανοίας δὲ τῶν λεγόντων, ἀλλὰ μαινομένων, φασί, στόματι φθεγγομένων αὐτοῦς, καὶ ὑπηρετούντων ὅλων, καὶ παραχωρούντων μόνη τῇ τοῦ κρατοῦντος ἐνεργείᾳ.

24. ἐὰν δὲ πάντες προφητεύουσιν, "but if all (the inspired persons) prophesy," i. e. perform the offices of the προφήτης, on which see the note on ver. 1 & 3. Ἐλέγχεται ὑπὸ πάντων, α. υ. π. In ἐλέγχεται and ἀνακρίνεται the sense is not very clearly evolved. Hence the varying opinions of Commentators.* Most recent Interpreters explain, "he is convinced of

* Mackn. renders ἀνακρίνεται "is questioned by all," namely, all who have the gift of discerning spirits, who will proclaim the purpose of his coming, namely, to be a spy." But this is a mere tissue of misconception, and utterly unfounded; for the words "and thus the secrets of his heart are made manifest" have quite another meaning.

the erroneousness of his opinions concerning Christianity." But this, though a very good sense, is too limited a one; and for the *person* to be put for his *opinion* is not a little harsh. The true sense undoubtedly is that assigned by the Greek Commentators, and all the moderns down to Grot., which is both supported by the *usus loquendi* and by the words following, which seem meant to *explain* what is here expressed too briefly. Ἐλέγχεται, then, signifies, "he is convicted by all* (the preachers) of sin and iniquity and error in the opinions he had formed of the Christian doctrine. Ἀνακρίνεται is a judicial or forensic term, which must (as Schleus. admits) involve a notion of condemnation, and is added to strengthen the sense. It is well explained by Semler: "Animi et conscientię novis motibus tangitur haud dubiè; licet nemo ex istis, ipsum quasi nomine appellat, tamen eadem axiomata sæpius repetita, ejus conscientiam pulsabant." The above sense of ἐλέγχων occurs in Luke 3, 19. 1 Tim. 5, 20. 2, 15. James 2, 9. ἐλεγχόμενοι ὑπὸ νόμου ὡς παραβάται. See Wolf.

25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται, &c. These words need not have occasioned so much trouble to the early modern Commentators. They seem merely a *popular* description of the workings of an awakened conscience in the mind of an Heathen hearer: for, as the former words represent him *convinced of sin*, so these (I conceive) express the *effects thereof*, in open compunction for sins before concealed, or dissembled, nay, hardly *known to be* sins. The next words, καὶ οὕτω, πέσων ἐπὶ, &c. describe the final *effects* of that compunction, namely, in prayer to God for forgiveness, and acceptance, and in acknowledgment of the truth of the religion which he had before rejected; for this last is *implied* in the words ὅτι ὁ Θεὸς ὁντως ἐν ὑμῖν ἐστὶ.†

* For (as Doddr. well paraphrases) "every one of the preachers says something of which his conscience bears witness.

† So Wolf: "In hoc commate duplex effectus commemoratur,

This *power* has been, indeed, the especial privilege of faithful preachers in every age, and is well (though quaintly) expressed in the words of an antient English writer cited by Bulkley, as follows: "By preaching their conscience is gauled, their wickedness and hypocrisie discovered, their damnation threatened; they are called to repentance and forsaking of their pleasaunt sinnes, and to holynesse and innocencie of life. So that if there be any sparke of the fear of God in them, hearing preach, so often as they use to heare service, they will fall down on their faces, and worship God, acknowledging the great power of God in his ministers."

26. The Apostle now draws the *conclusion*, that the value of these *χαρίσματα* is not to be measured by the *nature* of the gift considered in itself, but by the mode and degree in which the common advantage of others is promoted. This he recommends them especially to keep in view, 3, 5, & 12. See Rom. 14, 9. 15, 2. (Jaspis.)

26. *τι οὖν ἐστίν*; On this formula see the note on ver. 15. In these, and the words following, there is something not a little awkward, there being no appearance of an *admonition*, as we should expect. To remove this difficulty various conjectures have been devised, very little effectual. Grot., Pearce, Semler, and Macknight, would read the words following interrogatively. But this seems very harsh just after a former interrogation, and gives the sentence a very frigid air. Rosenm., Jaspis, and Valpy, would supply *ἢ* at each clause. But this is too precarious and arbitrary a principle to deserve much attention. The most favourite interpretation for the last half century is that of Locke, Wolf, Semler, and Dodd., who reject both the interrogation and the insertions, and take the words *ἐκαστος ἔχει* in the sense, "every

ex ἐλέγχῳ et ἀνακρίσει antea commemoratis consequens, nempe tum *manifestatio* cogitatorum animi interior, et adversus hominem ipsum, de eorum pravitare, ante ignorata, convictum; tum exterior et non dissimulata ad Deum *conversio*."

one is *ready* (i. e. *eager* and *impatient*) to be heard. Upon this principle Doddridge offers the following paraphrase: "What a shocking thing it is, my brethren, that when you come together for the purposes of social worship, in which all hearts should unite, each of you is desirous himself to officiate publicly, in such a manner as best suits his present inclination, without any regard to decency and order." But surely no greater perversion of the sense of words can be conceived than this; and the ignorance shown in misconceiving the common formula *τι ὧν ἐστίν*, is very disgraceful.

After all, there need be no difficulty, if we consider this sentence as expressed populariter, and that an *εἴτε* is to be subauded from the following verse, where it is *expressed*. The sense then will be this. "What, then, is to be done (to avoid these evils, and promote the good in view; why this). Each (*I will suppose*) hath some gift or other: whether he hath a psalm, whether he hath," &c. (Well, be it so, so that all be done unto *edification*.) Keep *that* in view. "Let every thing be done unto edification." Of all the Commentators, Œcumen. alone saw the ellipsis, and discerned the sense of the passage, which he excellently paraphrases thus: "Ἐκαστος ὑμῶν εἴτε ψαλμὸν ἔχει, εἴτε διδασκίαν ἔχει, εἴτε προφητείαν, εἴτε γλῶσσαν ἔχει, εἴτε ἐρμηνείαν ἔχει, πρὸς ἐν τέλος πάντα ὁράτω, τὸ οἰκοδομεῖν τὴν ἐκκλησίαν."

The *ἕκαστος* is meant to suggest that the different *χάρισματα* would be distributed among *different persons*, and not all or several of them be found in any *one* person. So Theodoret: *διὰ δὲ τοῦ ἕκαστος ὑμῶν τὸ δὲ ἔχει καὶ τὸ δὲ, τὴν τῶν μελῶν διαφορὰν*. On the imparting of these gifts Grot. rightly observes: "Omnia quæ olim aut ex ingenio, aut ex labore, veniebant, tunc multis dabantur subito et divinitus, ut ex eo intelligeretur Dei summa beneficentia"

The words which here express the different gifts are to be explained with reference to what the Apostle has before said concerning these gifts. Yet as he here speaks somewhat *generally*, and does not

use precisely the same terms, the Commentators vary in opinion as to the sense. Rosenm. huddles the first three terms together, and assigns this signification: "donum in peregrinâ linguâ precandi vel psallendi." And he explains ἀποκάλυψιν "a clear knowledge of some truth hitherto unknown, or obscure to himself and others." But this method, however it may be a convenient way of dissembling a difficulty, is not to be approved. The term ψαλμὸς, I think, denotes another supernatural gift, namely ψαλμοδία, and has not been distinctly mentioned before. Yet I think there is a reference to it at ver. 15. ψαλῶ τῷ πνεύματι—νοί, where see the note. Perhaps this was an extemporaneous and inspired composition in poetic numbers, adapted, or suitable to music. Grotius compares the Hymn of Simeon and Hannah, Moses, and Maria his sister, another of Moses, and that of Deborah, Hannah, wife of Elkanah, and that in Is. C. 5.

Διδαχή, which also occurs supra ver. 6. ἡ ἐν γνώσει, ἡ ἐν προφητεία, ἡ ἐν διδαχῇ, is well explained by Theophyl. διδασκαλίαν.* And so Suidas. It seems to denote an *instructive discourse* proceeding from one of the διδασκαλοὶ mentioned at 2, 29. μὴ πάντες προφητῆται; μὴ πάντες διδασκάλοι; where see the note, and at 12, 28.

As to the γλώσσαν and the ἐρμηνείαν, they require no explanation. The ἀποκάλυψιν will merit some attention. Rosenmuller's exposition is shallow, and, indeed, a mere shift to avoid the difficulty. Most Commentators, with Grot., think it was a faculty of explaining what was wrapped up in the figures and mysteries of the Old Testament. But this is far too hypothetical and limited a definition. The sense has, I think, been best seen by Theophyl., who takes it as put for προφητείαν, the species being used

* Mackn. explains it, "a discourse for edification, exhortation, and consolation."

for the genus: a figure common in Scripture, on which see Glass Phil. S. 1256.

27. The Apostle now proceeds to give some *special directions* as to the exercise of the gift of tongues, and shows how it may be so exercised as to tend to edification.

27. εἴτε γλώσση τις λαλεῖ, κατὰ δύο, &c. It is plain that there is here an *ellipsis*, which Knatchbull fills up with ἕστω. But to this it is objected by Wolf, that δύο or τρεῖς refers to the *speakers*. Thus Rosen. subauds λαλεῖσσαν, which is, so far, more exact. Yet this subaudition is harsh; whereas the other is mild, and such as is usual with the Apostle. Our common Translators, and Doddr., have therefore (I think) done right in adopting that mode of filling up the ellipsis. Mackn. (absurdly enough) understands by δύο ἢ τρεῖς the λόγους, "because (says he) only *one* person is mentioned." But how so? This cannot be inferred from the *singular*, which I am surprised none of the Commentators should have seen, is used, together with the verb for the plural, something in the way of an impersonal; as in Pet. 4, 11. εἰ τις λαλεῖ ὡς λόγια Θεοῦ, εἴ τις διακονεῖ, &c., i. e. if there be any speaking. It must also be observed, that τις, in the best Classical writers, is often (as Matth. Gr. Gr. observes, 487.) used in a collective sense for *many*, and often answers to the Fr. *on*, and our *one*; and, on account of this collective sense, the word which refers to it is sometimes put in the plural. See the examples of Matth., and of Zeun ap. Viger. Id. p. 41 a., and of Viger and Hoog. ap. Viger. p. 151. Such sentences are always commutable with impersonal ones, as τούτου δὴ τις ἀποκρίναιτ' ἂν, "one might reply," or "it might be replied." It is strange that Schleus., in his Lex., has not touched on this idiom, nor even Wahl, whose article is, in some respects, more valuable than Schleusner's.

27. κατὰ δύο—τρεῖς, i. e. "two or three at a time." Such is the general sense of the idiom: but by *time*

must here be meant "*day, or time of meeting.*" Ἄνα μέρος plainly signifies "each in turn." And so Polyb. 3, 5. 5, 8.

27. καὶ εἰς διερμηνεύτω, "and let there be always one to interpret." The Apostle, I think, means to say that this gift should be so exercised, that not more than two, or at most three, should speak on any one occasion, and that successively; and that there should always be *one* to interpret.

28. εἰ μὴ ᾗ διερμηνευτῆς, "But if there be no one present who has the χάρισμα of interpretation." Σιγάτω ἐν ἐκκλησίᾳ. At σιγάτω we must repeat τις, which is to be taken as before. When it is said εἰ μὴ ᾗ διερμ., it must, I think, be understood, "if he *himself* cannot interpret, and there be no other who can do it." For though almost all the Commentators are of opinion that the Apostle expressly forbids a man to be his own interpreter, yet that sense cannot, I think, be proved. It is little probable in itself, and is contradicted by the manifest meaning of ver. 5 & 13., where see the note.* Mr. Slade has very judiciously treated this subject. "The gift of

* And so Doddr. admits that a man might have the *gift of speaking* with tongues, *who could not interpret.* And he attempts to remove the difficulty as follows: "The miracle (says he) which conferred the gift of tongues, seems to have been the instantaneous impressing on the mind the familiar and perfect knowledge of a language with which the person was before unacquainted; yet so that, from that time, the person receiving it should be able, without any new miracle, to use it as he thought fit; but I apprehend that every man using this gift, and understanding what he said, must have been able to have rendered his discourse, sentence by sentence, into his native language, he might be able to render it into a third, which might be that of many present. Now, in such a circumstance, the *gift of interpretation* might take place, if it consisted, as I conjecture it did, in an instantaneous capacity of understanding a strange language just for that time, and rendering what was spoken in it into the native tongue of the interpreter. (Compare the paraphrase on chap. 12. ver. 10.) On this hypothesis, and truly I think on this alone, one who had the gift of interpretation might not be able to speak any foreign language at all; and he who had the gift of a tongue, might not, in some circumstances, be able to interpret to those who were his hearers."

tongues (says he), and the interpretation of them appear to have been usually imparted to separate persons, for thereby the power of the Spirit was more conspicuously manifested; but it seems too much to say that these gifts were invariably distinct." Certainly the present passage does not compel us to suppose so. For (as Mr. Slade observes) the Apostle's injunction might only be given, on the supposition that the person had, as in ordinary cases, the gift of tongues without the power of interpretation. And though it should appear from the phrase *ἐὰν δὲ μὴ ᾖ διερμηνευτὴς*, that the Apostle did not, on the present occasion, contemplate the circumstance of these gifts being exercised by the same person at the same time, it does not follow that he actually prohibited them from being so exercised *at any time*. And this phrase in question no more precludes the *possibility* of a person's being his own interpreter, than the phrases in ver. 5 & 13. preclude the possibility of interpretation by others." Macknight, indeed, objects that for a person to interpret his own words would be mere ostentation; since he might as well at once speak the language into which he interpreted them. And so Whitby. But that proceeds upon mere misapprehension. For (as Mr. Slade truly remarks) there might be occasions on which such an interpretation might be useful and requisite; as, for instance, when the audience was of a mixed nature; which must very commonly happen." This view of the subject is adopted by Rosenm., and, what is more, is supported by the authority of *Chrysost.*, who explains thus: "If any one has *both* gifts, let him speak; but if he has not, and wishes to speak, let him do it with an interpreter, and if there be no interpreter, let him keep silence." And so *Œcumen.*

The words *ἐαυτῷ δὲ λαλεῖτω καὶ τῷ Θεῷ* are not well interpreted by Grot. and other modern Commentators, "speak at home, what God and himself may understand." *Chrysost.* well explains: *λαλεῖτω*

κατὰ διάνοιαν, ἢ ἥρεμά καὶ ἀψόφητι.* And he suggests that there is implied, εἰ γε βούλεται, “*if he will speak.*” “For this (says he) is not to be understood as an *order*, but a *permission*; as at c. 11, supra, εἰ δὲ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, i. e. “*if he will, and must eat.*” It is plain that this kind of language is rather of discouragement, than recommendation of any thing.”

29. προφηται δὲ δύο ἢ τρεῖς λαλείτωσαν, &c. After giving directions for the regulation of the exercise of the γλωσσαί, the Apostle now proceeds to that of the προφητεία; q. d. “As to the *Prophets*, let two or three speak, and the rest,” &c. He means that these two or three shall speak ἀνὰ μέρος, *in turn*; as in the case of the Glossæ. Our common Translators have ill rendered: “let *the* Prophets speak two or three.” It should rather have been thus: “Let two or three Prophets speak.” I cannot assent to Beza and Sclater, that this is spoken hypothetically; q. d. “if there shall be so many.” It rather seems to be meant that there *shall* be at least two or three: though I think, with Chrys., that a greater number is not forbidden; nay this seems to be contemplated from ver. 37.

By the ἄλλοι Grot, Paræus, and Vorst., understand the rest of the congregation, namely, such as were intelligent, and of sufficient abilities to do it. But this is itself very improbable, and cannot be permitted by the article, which (as Beza and others remark) confines it to the Prophets.† Besides, the ἄλλοι just after can be interpreted in no other way. We are, then, to understand “the *rest of the Prophets*, who are not speaking.” Such is evidently the Apostle’s meaning, which is only rendered obscure by the omission of ἀνὰ μέρος.

* So Arrian Diss. 4, 8. (cited by Wets.) ὅσα λαλῶς ἐποίουν—οὐ διὰ τοὺς θεατὰς ἐποίουν· ἀλλὰ δι’ ἐμαντὸν—πάντα ἐμαντῷ καὶ τῷ θεῷ. Diog. Laert. 9, 64. ἐμαντῷ λαλῶν· and Them. 366 c. οἰκουρῶ τὰ πολλὰ ἐνδον, καὶ ἐμαντῷ, φασί, καὶ ταῖς Μούσαις ᾄδω.

† So Chrysost. and the Greek Commentators.

Διακρινέσθαι is by Casaub. explained: "remove any difficulty, or obscurity in the discourse." But this involves great improbability, and the signification itself is unfounded. Almost all Commentators from Chrys. downwards rightly (I think) interpret it *dijudicant*, "decide whether the sermon be dictated by the Spirit or not."* And so also Mackn.† Chrys. aptly compares this with the *διάκρισις πνευμάτων* in the preceding chapter. Some, as Mr. Slade, think the Apostle is only speaking of *true* Prophets. An ill founded supposition, and which is at variance with what the Apostle says in his second Epistle to the Corinthians, written a year after, where he cautions them against *false prophets*.

On the term *σῴζω*, difficulties are raised by many modern Commentators, as Grot., Whitby, Locke, Pearce, Pile, Doddr., and Macknight. They think it unlikely that the Apostle would direct the *silencing* of any one speaking by Divine revelation, because another had something to offer: and they therefore take *σῴζω* in the sense: "let him be *suffered to conclude his discourse*." But this the *usus loquendi* does not permit, and the criticism is itself unfounded. The plain sense is: "let the first *come to a conclusion*;" which involves no difficulty: for we are not compelled to conceive that the conclusion should be so *abrupt* as to occasion, what those Commentators causelessly suppose, *confusion*. We need only imagine the speaker's speedily bringing the thread of his discourse to a termination. And this view of

* Whitby and Doddr. with less propriety explain: "compare one doctrine with another for the further improvement of all;" an interpretation, indeed, extremely precarious.

† And such is the interpretation adopted by Schoettg., who has the following well digested annotation: "Quoties quis in Ecclesiâ primitivâ aliquid proferret, alii quidam surgebant, quos Spiritus S. singulari judicio instruxerat, et de explicatione et applicatione ejus judicabant, an verbo divino et analogiæ fidei Christianæ conformis esset, an veno minus. Vide supra; c. 12, 10. Quæ res sanè animos auditorum summopere instruxit, ut in verbo divino longè essent exercitiores."

the subject is supported by Chrys. and the Greek Commentators,* who have better discerned the scope of the Apostle's direction, which was not (as most modern Commentators think) to prevent the confusion of *rude interruption* (for that could not decorously be presumed of such inspired personages), but rather of *undue prolixity*, and the occupying the attention of the congregation to the loss of some more valuable and edifying remarks, which might suddenly occur to another *προφήτης*. This, as long as human nature continues what it is, may be supposed of any personages, however holy. So Theophyl. (from Chrysost.) *Εὐταξίαν ἐνταῦθα καὶ ταπεινοφροσύνην διδάσκει. Ὅταν γὰρ ἄλλω ἐμπνεύσῃ, τὸ πνευμά, φησι, σὺ σίγα ὁ πρῶτος· εἰ γὰρ ἠθέλησε τὸ πνεῦμα σε λαλεῖν, οὐκ ἂν ἐκείνον ἐκίνησεν· Εἶτα παραμυθούμενος ἐκείνον, φησι, δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν.*

It is strange that the recent foreign Commentators, as Krause and Rosenm., should understand *ἀποκάλυψιν* not of any *inspired revelation*, but of *thoughts* which arose by association of ideas, and were suggested by what the speaker was saying, or by reflection: a most unfounded, nay irreverent notion; for *supernatural* influence is all along *supposed* throughout these three chapters; and the term *ἀποκάλυψις* in this very sense has occurred already two or three times. Besides, the verb *ἀποκαλύπτειν* is almost always used in the New Testament of *supernatural* and *Divine revelation*.† There is, however, one

* Thus Theodoret explains: 'Εὰν ἄλλον παρακίνησῃ ἡ χάρις τοῦ πνεύματος, παραχωρεῖτω ὁ τοῦ λέγειν ἀρξάμενος. And in this sense the word occurs in Acts 15, 13, and often in the Classical writers; as Polyb. 9, 13, 2.

† And so Schleus. Lex., who cannot, assuredly, be accused of superstition. "Αποκαλύπτομαι *edoccor, institutor, cognosco, et speciatim de iis rebus usurpatur, quas homines ipsi sentiendo, indagando, ratiocinando et experiendo reperire non valent, sed singulari Dei et extraordinario interventu (quam revelationem dicunt) cognoscunt.*" And he adduces as examples Matt. 11, 27. 16, 17. 1 Cor. 2, 10, 14, 30. Galat. 1, 16. 3, 24. Ephes. 3, 5. compared with 5, 3. Philip. 3, 15. 1 Pet. 1, 11. Jamblich. de Mysteriis, sect. 2, c. 10. p. 54; sect. 3, c. 17. p. 82.

difficulty, which, though it has not been perceived, or been dissembled by the Commentators, I cannot but propound, in order to remove it. Supposing the first προφήτης under an immediate Divine afflatus, on what principle ought he to be expected to yield the discourse to another, who could pretend to nothing *more*? But, I conceive, that we are not compelled to suppose the προφῆται were all under a *perpetual* and *immediate* Divine influence. That they *were* not always so, even when preaching, may (I think) be inferred from the term διακρινέσθαι. They might at all times be said to enjoy the ordinary influences and assistances of the Holy Spirit, and therefore be very fit to preach to edification. Yet, occasionally, they might (I imagine) *perceptibly* distinguish a special *illapse* of the Holy Spirit, which might thus be called *extraordinary*, and would therefore demand to be yielded to by themselves, and attended to by others. The above I find confirmed by Calvin and Par., thus: “ Spiritus Sanctus non omnibus dictabat omnia, sed unicuique dabatur ad certam mensuram. Fieri igitur poterat, ut Prophetæ dono Spiritûs sua quadam admiscerent. Id dijudicare aliorum Prophetarum erat.”

The words following are meant to suggest the *reason* for this direction; namely, for thus all the προφῆται will have individually an opportunity of preaching, and the whole congregation will reap the advantage of more diversified instruction and apter exhortation. This use of καθ’ ἓνα, *one at a time*, Wets. illustrates from the Classical writers.

32. καὶ πνεύματα προφητῶν προφῆταις ὑποτάσσεται. On the meaning of these words there has been some diversity of opinion. The most favourite interpretation for the last half century has been that which is supported by Rosenm., Schulz, Middleton, and Schleus., who assign to the words this sense: “they who are divinely inspired, are bound, at proper seasons to give place to others who have been gifted with the same inspiration.” The learned Prelate

endeavours to confirm this from his ingenious theory of the Greek article, but (I think) unsuccessfully. It is not clear to me that if the *same* Prophets were meant as those just before spoken of, the article would be *absolutely* necessary. It is often left to be supplied : as, for example, at πνεύματα. Besides, there is no necessity to understand this of the same Prophets ; we may understand it of Prophets *generally*. And it is surely unwarrantable thus to silence the πνεύματα, which is (I think) a very significant term.* All the Greek Commentators interpret it of the χαρίσματα : and so all the modern Commentators before the time of the recent German School : and this is undoubtedly the true sense. The Greek Commentators, however, are not quite agreed on the scope of the words ὑποτάσσεται προφήταις. Some, as Chrysost., think them meant as a consolation to the silenced ; q. d. “ If the Spirit within thee be silenced, do not thou be obstinate.” This, however, is very harsh. The true interpretation is, undoubtedly, that of Phot. and Œcumen., which is as follows : πνεύματα προφητῶν φησιν, αὐτὸ τὸ πνευματικὸν χάρισμα· εἶτα, ἵνα μὴ λέγῃ τις, καὶ πῶς σιγᾶν δύναμαι ; αὐτὸ γὰρ τὸ ἐπιπνέον ἅγιον Πνεῦμα καὶ ἐκόντα καὶ ἄκοντα ἀναγκάζει λαλεῖν, οὐχὶ φησιν ὑποτέτακται γὰρ τῷ προφήτῃ· τὸ χάρισμα, τουτέστιν, ἐν αὐτῷ ἐστὶ καὶ λαλεῖν καὶ σιωπᾶν. Αντικρὺς, ἡ ἐπὶ τῶν μάντεων· ἐκεῖνοι γὰρ μετὰ τὴν παρ’ αὐτοῖς ἐνθουσίασιν, καὶ ἄκοντες οἷα δαιμονῶντες λαλοῦσιν ἃ οὐ βούλονται· εἰ τοίνυν τὸ χάρισμα τοῖς προφήταις ὑποτέτακται, πῶς οὐκ ἄτοπον ὑμᾶς μὴ ὑποτάσσεσθαι τῷ κοινῇ συμφέροντι, ἵνα ὅταν ἡ καιρὸς σιωπῆς, σιωπᾶτε ; οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεός· εἶτα δείκνυσιν ὅτι καὶ τῷ Θεῷ τοῦτο δοκεῖ, τὸ, τὸν πρῶτον σιγᾶν ἐρεῖ μὴ ἐστὶν ὁ Θεὸς ἀκαταστασίας, ἀλλ’ εἰρήνης. This view of the subject is supported by Grot., Hamm., Locke, Whitby, Wolf, Pearce, Mackn., Krause, Jaspis, and Slade. It is true that Grot., Calvin, Par., and other Commenta-

* Besides (as Mr. Slade justly observes) it may be doubted whether the spirit of one Prophet can be properly represented as in *subjection* to another.

tors ap. Pole start objections to this interpretation, but not, I think, on sufficient grounds.

After all, however, I would suggest a remark which seems to have escaped all the Commentators. May not the Apostle have intended this as a *general admonition*, which all the prophets, whether speaking or hearing, might do well to remember : so that, on the one hand, he who was speaking might not demur at bringing his discourse to a conclusion, on the pretence of the overpowering influence of the Holy Spirit ; and, on the other, he who was hearing might not interrupt the speaker,* unless for some sufficient reason, nor have to plead spiritual compulsion. This is confirmed by a Scholiast ap. Matth. καὶ πνεύματα προφητῶν προφήταις ἢτοι ἑτέροις, ὡς ἕκαστὸν ἕκαστῷ παραχωρεῖν ἢ καὶ αὐτοῖς ἐκείνοις, ὡς εἶναι παρ' αὐτοῖς καὶ λαλεῖν καὶ σιωπᾶν καὶ μὴ ἀναγκάζεσθαι καὶ ἄκωτας λαλεῖν τοῦτο γὰρ τῶν ἐνθουσιῶντων καὶ μαινομένων.

The word ἀκαταστασία properly denotes an *unsettled* state, and is used of tumults, and those seditions which very often accompany war, and which are fully described by Thucyd. 3, 83—6. See also Luke 21, 9. and the note. So Schoettg. explains it : “ tumultus, seditio : quando quis sine omni ordine et institutione superiorum res suas tractat. Tob. 4, 13. Clemens 1. ad Corinth. p. 56.” In the same sense the word occurs in Dionys. Hal. p. 365, 38. ἐν τοιαύταις ἀκαταστασίαις τῆς πόλεως οὐσης. Here as being opposed to εἰρήνη, it must mean tumult, disorder, and confusion.

The words ὡς ἐν πάσαις ταῖς ἐκκλησίαις are, by most recent Commentators, united with the *following* words. But I find no authority for so doing in the ancient Commentators, nor the moderns, up to the time of Bp. Pearce, and I see no sufficient reason to adopt this change. The common punctuation, which is rightly retained by Jaspis, seems far

* And to this some Commentators, as Schoettg., confine the sense.

preferable. The words οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεὸς are parenthetical; and in the words αἰς ἐν, &c. must be understood ὁ νόμος, namely, "for the prophets to have in subjection the spiritual influence, for good." As to the new punctuation, it occasions a very offensive tautology, and derogates much from the weight and gravity with which the direction is brought forward.

This clause has nearly the same sense as that of 10, 16. ἡμεῖς τοιαύτην συνηθειάν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

34. The word ἀκαταστασίας seems to have suggested to the mind of the Apostle to notice and censure an indecorous practice which was likely to occasion much disorder, namely, that of the women of the congregation arrogating to themselves the office of publicly addressing and teaching the congregation.

34. αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν. This is always rendered "Let your women," &c.; but the word properly signifies *wives*, matrons; as appears from ver. 35. That *virgins* should speak, the Apostle did not (I conceive) contemplate the possibility: and, indeed, considering the customs of Greece, and how studiously unmarried females were secluded,* it is probable that *they* did not often attend the public assemblies.

By σιγάτωσαν is meant "let them keep silence altogether," not only refraining from *teaching*, but

* The most remarkable proof, I remember, of this is in Eurip. Phœn. 8, 8. 'Ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν Μεθῆκε, Στράτευμ' ἰδεῖν Ἀργεῖον ἰκεσίαισι σαῖς, Ἐπίσχε, ὡς ἂν προῖξερευνήσω στίβον, Μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος, Ζοὶ δ', ὡς ἀνάσσει. So also Synes. 105 D. μίαν γὰρ ἀρετὴν Ὅσιρις ᾤετο γυναικὸς εἶναι τὸ μηδὲ τὸ σῶμα αὐτῆς μητὲ τοῦ νομα διαβῆναι πῇν αὐλίον. Thucyd. 2, 44., where Pericles winds up all that he has said on this subject with the following maxim: τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χεῖροσι γενέσθαι, ὑμῖν μεγάλη ἡ δόξα, καὶ ἥς ἂν ἐπ' ἐλάχιστον ἀρετῆς περὶ ἡ ψόγον ἐν τοῖς ἀρσεσι κλέος ᾗ· which passage seems imitated by Plut. 2, 230. ὅλως περὶ γυναικείας φύσεως παρὰ τοῖς ἐξώλογον εἶναι οὐδένα δεῖ.

interrogating, the former of which is expressly forbidden in this verse, and the latter indirectly in the next. Schoettg. has shown that among the Jews it was strictly forbidden for a woman even to ask questions.*

34. οὐ γὰρ ἐπιτρέπεται.

Mackn. renders, "it hath not been permitted." But this, though it may appear a more exact, is, in fact, a less faithful version than our common one "is not permitted." A Translator of the New Testament ought not to have been ignorant of so common an idiom as that by which (especially in commanding) the preterite passive is used for the present tense in its indefinite sense. As to the reading *ἐπιτρέπεται*, adopted by Pearce, and approved by others, it is a mere gloss.

The words *οὐ γὰρ ἐπιτρέπεται ἀνταῖς λαλεῖν* are, I think, meant to further explain the Apostle's meaning in the preceding words *ἐν ταῖς ἐκκλησίαις σιγέτωσαν*. Here, however, our modern Commentators start many difficulties. The question is, are we to understand by these words that the Apostle wholly forbids them to speak at all in the congregation. Many modern Commentators, as Grot., Locke, Doddr., and Benson, think he does; and to reconcile this prohibition with the seeming permission at 11, 5, et seqq. for the women *προφητεῖν καὶ προσεύχεσθαι*, it is supposed by those Commentators, that they were forbidden to speak only when they had no supernatural impulse and Divine revelation. But (as Mackn. justly remarks) the Apostle has been all along speaking of inspired teach-

* So Bammidbar rabba sect. 9. fol. 204, 4. Matrona quædam interrogavit R. Elieserem : Cur Israelitæ, qui circa unum tantum vitulum peccatum commiserunt, triplici morte puniti sunt ? Rabinus respondit : Mulieres nihil scire debent nisi eorum. Exod. 35, 25. R. Elieser : Comburantur potius verba Legis, quam mulieribus tradantur.

Schoettg. proceeds to inform us that to the schools of the Rabbins they were admitted, yet only to *hear*, and not to propound questions. See Hor. Heb. on Luke 2, 46. It was also forbidden by the Rabbins for women to take the lead in the singing of the Synagogue.

This was quite agreeable to the customs of the Greeks also, in illustration of which Grot. and Wets. adduce numerous Classical citations, the most important of which are these. Plaut. Rud. 4, 4, 70. Tacita bona 'st mulier semper quam loquens. Valer. Max. 3, 8. quid feminæ cum concione ? Si patrius mos servetur, nihil. Eurip. Troad 649. γλώσσης δὲ σιγῇ, ὄμμα δ' ἥσυχον πόσει παρείχον. Soph. Aj. 294. Γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει. Æschyl. S. C. Theb. 238. ἀνδρῶν τὰδ' ἐστὶ—σὸν δ' αὖ τὸ σιγῆν, καὶ καλὰς ἐμπλεον ἥσυχίας. The sentiment of Sophocles was imitated by Democrit. ap. Stob. κόσμος ὀλιγομυθίῃ γυναιξὶ. See also Plut. Num. p. 77. cited by Elsner.

ing and preaching, and, after directions for the orderly exercise of these gifts, subjoins this order respecting the women : the prohibition, therefore, standing in this connection, implies that the Corinthian women were not to pray and prophesy in the Church as teachers, on pretence of being inspired and unable to restrain the motions of the Spirit." Besides (adds he) the reasons mentioned by the Apostle show that the prohibition was absolute and general. Christ had not permitted women to speak in the Church as teachers of the men ; neither had the law of Moses permitted them ; for it commanded them to be in subjection to the men. He plainly tells them that whatever inspirations of the Spirit they might be favoured with, no inspiration was given them for the purpose of enabling them to teach publicly, or to lead the devotion of the Church." Dr. Mackn. further argues, that the Apostle did not prohibit the women from speaking in the Church, in ch. 11., because his sole object there was to correct the abuse of their officiating with the head uncovered, reserving his correction of the other abuse to this place. And so Dr. Whithy. And, in the same view, others maintain, that the Apostle, in ch. 11., only intended to say how the women should speak, *if they spoke at all*, but *here* absolutely to forbid. But (as Doddr. remarks) we can hardly suppose that the Apostle would debate and adjust the *circumstances* of doing an unlawful action, and (to use the words of Mr. Slade) so far expose himself to the danger of being misunderstood, as to condemn the *manner* of doing what *was wrong*, without giving, at the same time, the slightest intimation of its impropriety." Upon the whole, (as far as I can presume to pronounce on so nice and intricate a question), it appears to me that the *salvo*, or *exception*, propounded by Grot., Locke, and others, is too refined and too limited ; and, besides, leaves an opening to other objections and difficulties. And that the Apostle would, at one time, indirectly permit what at another he absolutely forbids, nothing but necessity should induce me to admit. But here there is none. Our learned countrymen have not enough attended to the sense of *λαλεῖν*, which, in the New Testament, almost invariably signifies, not to *speaking*, but to *talk*, discourse, and *teach*. See the numerous examples adduced by Schl. Lex. in v. § 12. In order, therefore, to reconcile the two passages of the Apostle, we have only to suppose that, in the former, he means that sort of prayer and *προφητεία* that should not *lead* the devotions of the congregation. Surely the *προσεύχεσθαι* may there very well denote only *joining* in prayer ; not taking the lead in it ; much less are we compelled, with Mr. Slade, to suppose *inspired* prayer : and *προφητεύεσθαι* may be understood of the recitation of certain spiritual songs, (whether in reading, or extemporaneously,) or the reading of devotional and edifying compositions in prose ; on all which I have treated in the note on 11, 5. Now *this* would not be any violation of the order of the Apostle, for the woman *ὑποτάσσασθαι*, to be in subordination.

Mr. Slade would remove the difficulty by supposing that, in the 11th Chapter, the Apostle only alludes to smaller or more private assemblies, in which the women were permitted to exercise their

gifts, and urges that the expression in ver. 16. of that chapter does not forbid this explanation; for, by saying "the churches of God have not this custom," the Apostle does not necessarily discourse of what was done in the Church, because the Church, (i.e. the society of Christians) had jurisdiction of matters without the walls of a general assembly, as well as within." I grant that it does not forbid it, but the conjecture itself is so evidently a *gratis dictum*, and "made for the nonce," that it cannot be admitted. Nay it is contradicted by the direct words of the Apostle, since, after animadverting on this the abuse of the women praying without veils, he says: *ταῦτο οὐκ ἐκραίνω, ὅτι οὐκ εἰς τὸ κρείττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε*. And that by *συνέρχεσθε* is meant *public worship*, is plain from what the Apostle proceeds to say of the Agapæ and the Eucharist. Indeed there is no instance of *συνέρχεσθαι* ever being used in the N. T. of private prayer meetings.

Now the Greek Commentators do not touch on the above difficulty; but they evidently suppose that the Apostle here intends an absolute silence. Had the difficulty been started, they would probably have removed it in the manner proposed by Whitby and Mack, namely, that the Apostle did not prohibit the women from speaking in the Church, in ch. 11., because his sole object there was to correct the abuse of their officiating with the head uncovered, reserving his correction of the other abuse to this place." Whether this hypothesis, or that which I have above adopted, may deserve the preference, the reader will decide for himself.

In the words *καθὼς ὁ νόμος* there was no need for Krause to raise any difficulty. It is (as Chrys. and almost all Commentators are agreed) an allusion to the words of Gen. 3, 16., "and her desire shall be in subordination to her husband." Chrysost. observes that subjection implies silence; yet, I must remark, not absolute silence, but an abstaining from discourse which carries with it any thing imperative, or dictatory.

35. *εἰ δὲ τι μαθεῖν θέλουσιν, &c.* This is meant to exclude the pretence of speaking for the purpose of interrogation. "No (says the Apostle) let them ask their own husbands any such questions at home (it is, I say, forbidden); for it is indecorous for a woman," &c., i.e. is unsuitable to the custom of the world, *οὐ πρέπει*. See 11, 6. compared with ver. 13.

36. To the reason deduced from *custom* the Apostle subjoins another deduced from fact, that the Corinthians have no priority of conversion to plead, or any such superiority over other Churches as should give them a privilege to deviate from the general practice.

The words of this verse have (I think) reference

to the whole of what went before in the two preceding Chapters, and the Apostle seems here to anticipate an objection. *All* Commentators, indeed, ancient and modern, refer these words solely to what has just preceded :* but I doubt not what is here said was meant to be applied to all those respects in which the Corinthians held practices different from those of the other Churches, which irregularities the Apostle's admonitions were meant to repress. See the note on ver. 33.

Some very ancient Interpreters, however, seem to have thought that the words have *no* reference to what immediately precedes ; for, considering ver. 34 & 35. as parenthetical, they have cut them out and placed them at the end of the Chapter. And so in four of the *most* ancient MSS. and several *very* early Latin Versions and Fathers, who have been followed by Beza Ed. 3, 4 & 5., and Semler, the latter of whom thinks the verses were written afterwards by the Apostle, and put in the margin. This, however, is very improbable, and I must maintain that the words have reference to the irregularities of the Corinthian congregation in respect to the women teaching, *as well as* in *other* respects.

It is rightly observed by Semler, that the η is *indignantis et subirati* ; q. d. " Is yours the mother Church ? Went not the word of the Lord from Jerusalem ? " There seems an allusion to Is. 2, 3. " Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. " See also Is. 31, 4.

Κατήρτησεν, *devenit*, *pervenit* ; as Acts 26, 7. ; q. d. " Ye are not the first ; ye are only among a great number of Churches, and therefore must submit to the custom of the generality, as a part should give way to the whole. " (See Doddridge's Paraphrase.) I must observe that the Apostle seems to have had in view some teachers who were zealous

* And Mackn. most absurdly (and even ignorantly, as appears from *ὑμᾶς μόνους*) supposes them addressed to the *women*.

defenders of these irregularities : and hence he sub-joins εἰ τις δοκεῖ προφήτης, &c.

37. εἴ τις δοκεῖ προφήτης εἶναι, ἢ πνευματικὸς. Most modern Commentators take the δοκεῖ to be *elegantly pleonastic*. But though I do not deny that there are some examples of this pleonasm in the New Testament, yet *here* it is not (I think) necessary to resort to a principle at all times precarious. There are two significations of the word, either of which will here be applicable ; or both may be admitted. Thus : “ If any one profess himself to be a προφήτης, be reputed to be a prophet.” See the note on 7, 40. Πνευματικὸς is rightly understood, by Chrysost. and Theophyl., of one who enjoyed some other spiritual χάρισμα besides the προφητεία, namely the λόγος γνώσεως. See 12, 1.

In the words ἐπιγινώσκτω ἃ γράφω ὑμῖν, ὅτι, &c., there is a very common Hellenism for : “ let him know that the injunctions I issue are the commands of the Lord,” by which we are not to understand any *special* precepts of our Lord while on earth. It is meant that these directions, concerning order, edification, decorum, &c. are agreeable to the injunctions and commands of the Lord. So Krause. Which is very true as far as it goes ; but it should be added, that the directions of one who enjoyed so plenary an inspiration as the great Apostle, might very well be said to be the commands of our Lord himself.

Ἐπιγινώσκτω is rendered by Schleus. *dijudicet* : and by others, *cognoscat*, *know*. But this sense, though supported by the Greek Commentators, is scarcely significant enough, and not agreeable to the ἀγνοεῖ following, with which there seems to be an antithesis. I prefer, with most modern Commentators, *agnoscat*, which involves assent and approbation ; q. d. “ let him acknowledge and receive these things, and such he *will* acknowledge if he be endued with a spiritual gift.”

38. εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω, “ if any one be igno-

rant," or (as the Apostle, I think, intends by a paronomasia from ἐπιγινώσκω) "if any one will not choose to acknowledge them as such, let him do so, *per me licet, suo periculo.*" Thus Schleus. renders "call into question," "make a doubt of;" and he cites Phavorin.: ἀγνοῶ σημαίνει δὲ τὸ καθόλου καὶ παντελῶς μηδὲν εἰδέναι, ὅσον ἀγνοεῖν τὴν ἁμαρτίαν, καὶ ἀμφαγνοῶ τὸ ἐν τισὶν διστάζω. Some, as Beza, seek a further meaning in εἰ δὲ ἀγνοεῖ, ἀγνοεῖτω. But it rather seems to be a popular mode of expression, and is best interpreted as above. And this is confirmed by Chrysost., who compares 1 Cor. 2, 16. And so Locke, Doddr., and Mackn., which last paraphrases thus: "If any one pretend not to own these decisions, or call them in question, I shall not debate with him, or take any further trouble to convince him on this head." He alludes, it is thought, to the false teacher. But perhaps there was more than *one* such; and the *τίς* may very well bear that extensive sense.

39, 40. These verses form, as it were, the *Coda* to the whole disputation in these three celebrated chapters, wherein the Apostle sums up all in one comprehensive direction.

40. πάντα εὐσχημόνως καὶ κατὰ τάξιν γενέσθω. Mack. and Doddr. observe that "this passage cannot have any relation to rites and ceremonies, and cannot, except by a mere accommodation, and a parity of reasoning, be extended to them." But to this I can scarcely assent. The πάντα must surely have an especial reference to what has been said in these last three chapters, in which there is much that regards rites and ceremonies. It is plain that εὐσχημόνως has reference to the indecorum committed at the Agapæ, and that of the women praying without veils, preaching, and such other breaches of decorum. The κατὰ τάξιν, it is evident, entirely respects *discipline* in the observance of rites and ceremonies; since it has especial regard to the ministrations in the congregation. The τάξιν must have reference

to the rites which then prevailed in the Church, including those directions which the Apostle was then issuing, or might afterwards issue. It is *not*, therefore, by a mere *accommodation only* that we may apply the words to forms of worship, and to ecclesiastical order and discipline. Upon the whole, it is evidently the Apostle's intention that the rites and forms of worship should be decorous, and the ministrations orderly, that due attention should be paid to the rules of the Church, and subordination yielded to the authorities exercising the power necessary to the preservation of discipline.

Εὐσχημόνως properly signifies *becomingly* (see the note on 7, 35.), and *here* "with due decorum;" as in Rom. 13, 13.; and this with regard to heathens as well as Christians. See 14, 23. And so 1 Thess. 4, 22. *ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω.* This implies a due regard to the customs and ideas of decorum, or indecorum, then prevalent. So Etym. Mag. *εὐσχήμων ὁ κόσμος καὶ πειδόμενος τοῖς νόμοις.* And this is still further confirmed by the classical illustrations adduced by the philological Commentators; as Plotin. Enn. 2, 9, 5. *ὁρῶντες ἐκεῖ μὲν τὸ τεταγμένον καὶ εὐσχημον καὶ εὐτακτον.* Plut. Lycurg. p. 58. *Εὐσχήμονος βίου, καὶ τεταγμένης πολιτείας.* Aristid. Plat. 2. p. 28, 2. *οὐκοῦν τοῖς γε Ἀθηναίοις εὐσχημόνως ταῦτα ἐπράττετο· εἰ δὲ εὐσχημόνως, καὶ τεταγμένως· εἰ δὲ τεταγμένως, καὶ κοσμέως.* Doddr. cites a certain dict of a philosopher exhorting men to consider the exact order and regularity of the heavenly bodies, that they may thence learn *τὸ εὐσχημόν καὶ τὸ τεταγμένον.* The expression *κατὰ τάξιν* is properly a military term, yet I remember to have read it applied, in the profane writers, to discipline and forms of religion. And so Coloss. 2, 5. *βλέπων ὑμῶν τὴν τάξιν.* where Schleus. in his Lex. rightly interprets, "*vestram ordinem in dispositione et observatione rituum ecclesiasticorum.*"

See here the excellent annotation of Chrysost., who, (inter alia) observes: *οὐδὲν οὕτως οἰκονομεῖ, ὥς*

εὐταξία, ὡς εἰρήνη, ὡς ἀγάπη, ὥσπερ οὖν καὶ τὰ ἐναντία διαλύει. I cannot but think he had in mind a similar and very beautiful sentiment of Plato de Legg. L. 6. πᾶν μὲν οὖν ὅτι περ ἂν τάξεως καὶ νόμου μέτεχον ἐν πόλει γίγνεται, πάντα ἀγαθὰ ἀπεργάζεται τῶν δὲ ἀτάκτων, ἢ τῶν κακῶς ταχθέντων, λυεῖ τὰ πολλὰ τῶν εὐτεταγμένων ἄλλα ἕτερα.

CHAP. XV.

We are now come to a chapter, above all others, interesting to us as Christians, and indeed as *mortal* beings, who have an instinctive horror of death, and an equally instinctive impression of a future state of existence, whither our hopes and fears already precede us. It is no wonder therefore that this chapter should have been handled by Commentators with that studious care and especial attention which so deeply interesting a subject requires. Well has the Poet sung :

"The soul uneasy when detained from home,
Rests and expatiates on a life to come."

On the plan and disposition of the Apostle's matter in this masterly chapter, the reader may consult with advantage Dr. Macknight's Introductory remarks. I know not any one, however, who has traced the plan with so much regularity and exactness as Schoettg. whose analysis I shall now lay before my readers.

"In this treatise on the doctrine of the resurrection of the dead,* three questions are solved. I. Whether there is any resurrection of the dead? ver. 1—35. II. With what body will the dead rise again? ver. 35—51. III. What will become of those whom the day of the Lord will find yet alive? ver. 51—fin.

That there is a resurrection, the Apostle both proves and illustrates. Now he *proves* it in two ways: I. by *adducing reasons* derived 1st from Scripture, ver. 1—4. 2. from eye-witnesses, ver. 5—12. II. by *shewing the absurdities* which a denial of this resurrection involves; since *thus* 1. Christ himself would not have risen again, ver. 13. 2. He is preached in vain, and in vain is faith reposed in him, ver. 14. 3. The Apostles would be false witnesses, ver. 15. 4. The faith of the Corinthians would be vain, ver. 16 and 17. 5. All the faithful who have died in Christ, would be under condemnation, ver. 18. 6. Believers in Christ would be the most miserable of all men, ver. 19. 7. Baptism for the resurrection of the dead would be vain, ver. 29. 8. The Apostles and other Christians would suffer so many persecutions to no purpose, ver. 30—32.

He *illustrates* it by parity of reasoning, ver. 21 and 22.

There is, moreover, inserted, by Prolepsis, an answer to an objection from some one of the adversaries, to the following purport :

* The occasion of which was that certain false teachers among the Corinthians called in question that doctrine, see ver. 12.

"If on the resurrection of Christ depends the resurrection of the faithful, it follows that the faithful have already risen again." But the Apostle replies, that this conclusion, "*that the resurrection must have already taken place*, is false; that it only follows, *that the faithful shall certainly rise again*: for that the divine order, described in ver. 23—28, requires that Christ should *precede*, and the rest in their time follow."

Krause, however, thinks that all that is here said may very well be reduced to *two heads*, of which the *first* evinces that a resurrection of the dead is to be expected, ver. 1—35.: the *second* replies to the objection which had been raised against that constant and unvaried doctrine of Scripture, ver. 36—57." So also Jaspis: "Paulus in hoc capite ita versatur, ut primum eos, qui mortuorum corpora reviviscere posse negant, variis argumentis ac imprimis Jesu redivi exemplo, refellat; 1—34. deinde autem dubitantibus scrupulos ab adversariis injectos examinat, simulque de ratione et modo resurrectionis accuratè disputet, 35—58."

It is plain, that the Apostle means this as a refutation of the opinions of *some* persons at Corinth, who denied the resurrection; though against *whom* this refutation is meant to be levelled, the Commentators are not agreed. Some think they were *Heathens*; and from Acts 18. 32. we may infer that the doctrine in question was by the philosophers accounted as not merely unfounded, but even ridiculous, as involving various absurdities. Others contend that they were *Christians*, either *Jewish Christians*, who had formerly been *Essenes*, or *Sadducees*. Nor are there wanting those who think they were *Gentile Christians*; which indeed seems more probable. There can, I think, be no doubt but that the Apostle wrote *principally* and immediately for *Christians*, though (as in the case of the Epistle to the Romans) *indirectly* for *Heathens*, such as might be induced to read and weigh its contents. By *Christians* I mean both Jewish and Gentile ones; and the Apostle (I conceive) wrote 1st for the instruction and comfort of *sincere believers* in the doctrine of the resurrection; 2dly, for the *refutation* of those who *denied*, and the *confirmation* of those who were *wavering* in opinion. The *second class* would (we may suppose) be chiefly composed of those Jewish Christians who had formerly been *Sadducees*, or *Essenes*, and of such Gentile Christians as had been imbued with the opinions of certain philosophical sects, whose tenets were especially adverse to the doctrine in question,* particularly the *Stoics* and others. It is not surprising that such converts should have proved in this respect *backsliders*, and have again openly professed, or secretly fostered,

* These, as Theophyl. observes, πάντα ἂν κεραιδέσαντο, ἢ τὴν ἀνάστασιν. And others, as Doddr. remarks, "taught virtue to be its own necessary reward, in such a manner as tended to overthrow the strongest of all natural arguments for a future state; namely, that token from such an unequal distribution of rewards and punishments, as could not otherwise take place under the government of a righteous God."

their former opinions on the subject in question. This heresy was probably maintained, or favoured, by some false teachers at Corinth. For we find by 2 Tim. 2, 17. that, a very few years afterwards it was supported by Hymeneus and Philetus, whose error, the Apostle says, "eateth away as doth a gangrene." And we learn from Tertullian, and other Ecclesiastical Historians, that some of the earliest of the Heretics, as Marcion, Valentinus, Apelles and the Gnostics, followed, in this respect, the errors of the Sadducees. These persons, as we may collect from the above passage of Timothy, and as we learn from the Ecclesiastical Historians and Chrysost. in loc., maintained, that the resurrection promised by Christ was only to be understood *metaphorically*, of a resurrection of the soul from the death of sin;* and by thus refining on the doctrine, they explained it entirely away in its natural and most important sense. We may observe, however, that the arguments here adduced only apply to sincere believers in Jesus Christ, and are meant only of the resurrection of the just, and not a resurrection in general.† In this St. Paul seems to have followed the custom of the Jews, by whom (Jaspis observes) that alone was called *the resurrection*. And he refers (besides the writings of the Rabbins), to 2 Macc. 12, 43. Luke 2, 55. Joh. 6, 39, 44 and 54. Phil. 3, 11.

On the *plan* pursued by the Apostle, Chrys. has the following admirable remarks: σκόπει σύνεσιν' πρότερον γὰρ τοὺς οἰκείους ἀσφαλίσáμενος, τότε ἐπεξέρχεται καὶ περαιτέρω τῷ λόγῳ, καὶ τοὺς ἔξωθεν ἐκ περιουσίας ἐπιστομίζει· ἀσφαλίζεται δὲ τοὺς οἰκείους, οὐκ ἀπὸ λογισμῶν, ἀλλ' ἀπὸ τῶν ἤδη γιγεννημένων, καὶ ἅπερ αὐτοὶ κατεδέξαντο καὶ ἐπίστευσαν γεγενῆσθαι· ὃ μάλιστα ἦν ἐντροπικόν, καὶ ἱκανὸν αὐτοὺς κατασχεῖν· εἰ γὰρ ἡβουλήθησαν ἀπιστῆσαι μετὰ ταῦτα, οὐκ ἐτι λοιπὸν τῷ Παύλῳ, ἀλλ' ἐαυτοῖς ἔμελλον ἀπιστεῖν· ὅπερ κατηγορία ἦν ἐκείνων τῶν ἀπαξ καταδεξαμένων καὶ μεταθεμένων· διὰ δὴ τοῦτο καὶ ἐντεῦθεν ἀρχεται, δεικνύς ὅτι οὐκ ἄλλων δεῖται μαρτύρων εἰς τὸ δεῖξαι, ὅτι ταληθῆ λέγει, ἀλλ' αὐτῶν ἐκείνων τῶν ἡπατημένων·

VERSE 1. γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, &c. The construction (which is

* This resurrection, Grot. observes, they made to consist in not attending to the concerns of this life, and, among the rest, matrimony, but in an exclusive devotion to meditation, like the Essenes, who practised celibacy: they accounted this as a *new life*, compared with which the former life was death; they therefore called the one *death*, and the other *resurrection*; as appears from 2 Tim. 2, 17 and 18. Clem. Alex. Strom. 3., and Iren. and Tertul. de Saturnino." He then cites Tertullian in Apolog. Ex horum semine etiam nostram hanc novitiolam paraturam viri quidam suis opinionibus ad philosophicas sententias adulteraverunt, et de unâ viâ obliquos multos et inexplicabiles tramites sciderunt.

† And indeed the error in question then prevalent among Christians justifies the course here pursued by the Apostle.

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1. καὶ παρελάβετε. See the note on 11, 23. Now they had received it not by word only, but by works and wonders; and in order to persuade them to hold it fast, as a sacred deposit, the Apostle adds, ἐν ᾧ καὶ ἐστήκατε, which words the modern Interpreters *qualify* in various ways, but with little success. Theophyl. observes, that though the Apostle knew they were wavering, yet he says that they stand, willingly feigning ignorance and to preoccupy them, that they may not be able, however inclined they might be to deny, &c. And in much the same manner (though more neatly), Theodoret accounts for it as follows: τῇ διδασκαλίᾳ τὴν εὐφημίαν ἀνάμιξε, προλαΐνων τὴν ἀκοήν. In fact, the sense seems to

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for: "ye are *in vain called* Christians, since the whole of Christianity rests upon the doctrine of the resurrection." So also Chrys., Œcumen., and Theodoret. Krause thinks that the formula εἰκὴ πιστεύειν answers to the formula κατέχειν λόγον τοῦ εὐαγγελίου, and signifies *temerè credere*; "which those do who apprehend not the reason for any doctrine, or care nothing about it." But this does not represent the Apostle's meaning so well as Theophylact's interpretation.* Krause, however, aptly cites Xen. Apol. Socr. § 15. ὅμως δὲ ὑμεῖς μὴδὲ ταῦτα εἰκὴ πιστεύσητε σὺ θεῷ, ἀλλὰ καθ' ἐν ἑκάστῳ ἐπισκοπεῖτε.

3. παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὁ καὶ παρέλαβον. The recent Commentators (as Rosenm.) explain the παρέδωκα "I taught;" referring to Rom. 6, 17. and elsewhere. But the word often signifies "to communicate to another any information or knowledge derived from some "teacher." And this must be the sense here; since it is suggested by the following words ὁ καὶ παρέλαβον, which, notwithstanding the refinements of recent Commentators (as Rosenm. and Krause), who refer them to information derived from some of the Canonical Gospels then extant, or others now lost (viz. the Apocryphal ones), must be understood of the information derived by the Apostle from the personal and immediate revelation of Jesus Christ, adverted to at Gal. 1, 12. and elsewhere: though it may *include* the instruction communicated by Ananias, and then by the Apostles, mentioned in the Acts, on which Grot. *especially dwells*. Thus all the difficulties involved in the several new interpretations proposed are avoided. Rosenm. indeed refers to 11, 23. as proving that some of the present Gospels were then extant. But this is reasoning in a circle: for the expressions there are the very same as here, and (as I have shown on that passage) cannot be correctly

* Jaspis better interprets it: "Nisi illa omnia prius credita vobis exciderint, aut planè corrupta fuerint."

interpreted of any thing but of the personal revelation of Jesus Christ. This interpretation is supported by all the Greek Commentators, and, of the moderns, by Est., Menoch., Crell., Whitby, Wolf, Doddr. &c.

At *πρώτοις* most modern Commentators supply *στοιχείοις τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ*, from Hebr. 5, 12., i. e. "the principal heads of the Gospel." But *such* a subaudition is somewhat too arbitrary, nor indeed is it necessary to suppose *any*. It may be sufficient to regard *ἐν πρώτοις* as an adverbial phrase, like the Latin *imprimis*, from which perhaps it was derived : and so, if I mistake not, the Greek Commentators took it.

3. *ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*. The best Commentators are agreed that *ὑπὲρ* is for *ἐνεκα*, *περὶ*, *ἀντὶ*, &c. "for the *expiation* of our sins," And so Crell., Vorst., Pisc., Par., Est., &c. And certainly this correctly enough represents the sense ; yet I think the preposition was selected, to denote more strongly the *atonement* thus made by his suffering in his own person, *for* (as the Prophet says becoming *a curse for us*,) i. e. in our stead. Grot. compares Rom. 4, 25. *ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν*. Where see the note.

3. *κατὰ τὰς γραφάς*. Here the recent foreign Commentators (as Rosenm.) are in doubt to what passage of the Old Testament the Apostle refers ; or whether he does not mean some Gospels then in being : an opinion so frivolous, and manifestly false, as to deserve no attention. I will only observe, that had the Canonical Gospels even been then in being, they could not, in so short a time, have obtained such general acknowledgment as to be called *the Scriptures* ; and as to the *Apocryphal* ones, *they* would not *deserve* the name. The ancient Commentators, and all the modern ones up to the last century, were at no loss to what to refer the Apostle's words. It is plain that he has in view the prophecies of the Old Testament concerning the Messiah *generally* ; as Is. 53, 5—10. Zach. 12, 10. Ps. 22, 15, 7. 40, 7—9. (See

Mack. and others.) Eckerman miserably enervates the force of these prophecies, so strikingly fulfilled, by referring what is here said to the custom of the Jewish Doctors, viz. of mystically and allegorically "accommodating the words of the Old Testament to any present purpose." But this principle of *accommodation*, always precarious, and often dangerous, is here wholly inapplicable,* as indeed appears from the *repetition* of *κατὰ τὰς γραφὰς*. *Κατὰ* here signifies *agreeably to*, conformably to, in *fulfilment* of. And so in the next verse, where there is also a reference to Is. 53. Ps. 16. and other passages pointed out by the Commentators.

5. καὶ ὅτι ᾤφθη Κηφᾶ, &c. Since the resurrection of Christ is a thing founded in *fact*, and as facts can be proved by nothing more satisfactorily than by the authority of those who are eye-witnesses of them, therefore the Apostle appeals to several highly worthy of credit, to whom our Lord showed himself, and who all, at the peril, nay even sacrifice of life, bore testimony to the actual resurrection of Christ. And since he is not now taking in hand for the *first* time to show this, but merely means to recall to their memory what had been before delivered to them, he does not adduce *all* the witnesses (not, for instance, the *women*, who were the *first* witnesses of the resurrection), but only the more important ones. Since too, the authority both of Peter and James was great among the Corinthians, he does not content himself with appealing to the general testimony of all the Apostles (much less mentions himself), but urges *by name* the authority of Peter and James; (Krause); especially as Peter had, after the women's report, been the first to go to the sepulchre. See Joh. 20, 3. seq. On *κηφᾶ* see Luke 24, 12 and 34.

5. εἰτα τοῖς δώδεκα, "then of the twelve. Though, by the death of Judas, and the absence of Thomas,

* I would beg to suggest to those who possess the necessary qualifications, that there is room for a small work on the *use* and the *abuse* of Rabbinical learning. On the former see a Sermon of Bp. Blomfield.

there were but *ten*, yet, by a not unusual figure, they are called the *twelve*, because that was the number of their body at its original institution.* So in Matt. "Have not I chosen you the *twelve*?" As to the reading *ἐνδεκα*, it is plainly *ex emendatione*.

With respect to the *thing itself*, the Apostle may be supposed to advert to the wonderful appearance of Jesus Christ to the Apostle, mentioned at Joh. 20, 19. et seqq.

6. *ἔπειτα ὅφθῃ ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ*. This use of *ἐπάνω* is idiotical, and not found in the Classical writers. Another instance occurs in Mark 14, 5. With respect to the *sense*, some ancient and modern Commentators render it *supreme*, *aloft*. But this is too harsh. The most judicious Interpreters are agreed that it must signify *more than*. In the passage of Mark it has a genitive after it, but not *governed* by it, it having of itself no regimen; indeed it is used, as it were, parenthetically, like the *plus* of the Latins. Thus Rosenm. instances "*interfecit plus trecentis*," i. e. slew 300 *and more*. Our word *over* had formerly a similar signification, which is still retained by the vulgar in the Northern counties. Rosenm. compares the Heb. *מעלה*.

Ἐφάπαξ, "at the same time." At *what* time, is uncertain. Whitby and Mackn. think it might have been on the occasion which he appointed with the women, after his resurrection. Matt. 28, 10., in consequence of which the eleven went to a mountain; and it is probable (they think) that many other disciples would hear of the appointment, and assemble at the same time and place. See also Matt. 26, 32. Mark 16, 7.

This circumstance is not *recorded* in the Gospels, but it is one which of itself is sufficiently probable,

* This figure is indeed trite enough, namely, to call any body denominated by its number, *by that number*, even though it may not be complete at the time; as of corporations. See Beza, Grot., and Glass., Phil. S. p. 9. And so Calvin: "*Appellatio Duodecim τεχνη est, nec tam numerum quàm collegium denotat.*"

considering the seventy disciples, women, and other persons, who had not seen our Lord's miracles, of whom *some* must have been converted. For (as Rosenm. truly observes) in Rom. 16. are recorded the names of many Christian Ministers of whom no mention is made in the Gospels. Besides, as Whitby and Lightf. observe, in Acts 1, 15., "it is said that the number of the disciples was only a hundred and twenty; but this could not be the whole number of believers at that time, but only the number of those who had followed Christ continually, ver. 21. They were not all the disciples in Judæa, but only in Jerusalem. In Galilee there was a great number." There is therefore no need, with some modern Commentators, to suppose here a certain for an uncertain number: indeed the ἐπείπερ destroys that supposition; since such *qualifications* can only be used before a definite number. By the term ἀδελφ. applied to them, we *must suppose* that they were then believers in Jesus, though their belief might be wavering, and require that confirmation, which was thus graciously afforded to them. It is too harsh to suppose, with some Commentators, that they are so called as having *afterwards* become Christians.

Μένουσιν, *continue*. Here must be supplied ἐν βίῳ;* as in Joh. 21, 22. By *remain alive* it is suggested that they are *ready to bear testimony*; and we may observe, with Jaspis, that as to those who were *dead*, their testimony would be preserved by their children and acquaintances.

Drs. Prideaux and Doddr. urge this as a glorious proof of the resurrection of Christ. "Had it been otherwise (say they) so many false hearts and

* The Philological Commentators illustrate this expression from the following Classical authorities. Plut. μένειν ἐν τῷ ζῆν, which is the complete phrase: but the elliptical one is far more frequent. So Arrian, Epict. 3, 24. μέχρι νῦν διὰ σε ἔμενον. Stob. serm. 118. fol. 518. ed. Tig. ἀλλὰ θεῷ δεῖ με ὑπηρετεῖν. διὰ τοῦτο μένω, καὶ ἀνέχομαι λουῶν τὸ δύστηνον τοῦτο σωματίον. Soph. Trach. 175. εἰ με χρὴ μένειν Πάντων ἀρίστου φωτὸς Ἑσπερημένην.

tongues could never have acted in concert; nor would they all have kept a secret, which remorse, interest, and perhaps often torture, might urge them to divulge; especially as there had been one traitor among the twelve; on account of which, had they been conscious of a fraud, a general suspicion of each other's secrecy must have arisen."

6. ἐκοιμήθησαν. An usual euphemism for *death*, especially the death of the righteous; (see Schleus. Lex.) and here (as Chrysost. observes) it suggests the *resurrection*.

7. ἔπειτα ὤφθη Ἰακώβω. This was (as the Fathers tell us) James the less, the brother or cousin german of our Lord. This appearance is not recorded by the Evangelists, but it is mentioned in a fragment of the Apocryphal Gospel according to the Hebrews, preserved by Jerome. The passage runs thus: "Juraverat enim Jacobus, se non commesturum panem ab illâ horâ, quâ liberat calicem Domini, donec videret eum resurgentem a mortuis." And again a little further on: "afferte, ait Dominus, mensam ac panem." And again: "tulit panem et benedixit, ac fregit, et dedit Jacobo Justo, et dixit ei: frater mi, comede panem tuum, quia resurrexit filius hominis dormientibus." From which it has been by several modern Commentators, as Hamm., Pott, Herder, and Krause, thought probable that this appearance took place soon after the resurrection, and that James was present at the meal of which our Lord partook with his disciples. (See Mackn.) Thus ἔπειτα is thought to have the sense of *præterea*;* since εἰτα twice occurs here, and seems to denote the order of time. And of this signification they adduce examples from 12, 28. James 3, 17. It should seem safer to assign the sense *deinde, then again*, without any reference to time. See Hamm. and Hoog. de Partic.

Some may think the repetition of these particles

* And so Pearce, Rosenm., Krause, and Schleus.

an offensive tautology. But the ancients were in that point not so fastidious. Thus Wets. cites two equally remarkable examples from Menander and Homer.

Εἶτα τοῖς ἀποστόλοις πᾶσιν. This appearance is said to have been eight days after the other at ver. 6. and which is mentioned at Mark 16, 14.

8. ἔσχατον δὲ πάντων, and after all the rest.

See Acts 9, 17. 22, 13 and 14. Ὡς περ τῷ ἐκτρώματι. The word ἐκτρώμα signifies an abortion, or immature birth.* So Hesych. explains it ἐκβολὴ γυναικὸς. The Attics called such ἀμβλώματα and ἐξαμβλώματα. Yet this term and ἐκρωσις, are used by good authors; as Philo 54. (cited by Loesner) ἀμβλωθρίδια εἰρίσκειται καὶ ἐκτρώματα. Aristid. de gener. p. 291. κνήματα ἐκτίπτει παραπλήσια τοῖς κολουμένοις ἐκτρώμασι. Hippocr. Aphor. 50, 5. ἐκτρωσις. And ἐκτρώμα occurs in Job 3, 16. and Eccl. 6, 3. And so Ps. 58, 3. "like the untimely suit or birth of a woman." With which I would compare Soph. Œd. Tyr. 26. τόκοισιν ἀγορεύει γυναῖκων. By an easy transition, the word came to denote *rejectanens*, and was used of vile persons, *outcasts*, whom society cast off. So Theophyl. explains it ἀπόβλητον, and also τὸ ἀτελεσφόρητον. There is, however, more than one point of view in which the Apostle may be supposed to have used the term, on which Commentators are not agreed. But before I enter into the question, I must commend the justice of Œcumenius's remark, that this is spoken διὰ ταπεινοφροσύνης ὑπερβολήν. In which light, too, the words seem to have been viewed by Chrysost., who says little or nothing de ratione metaphoræ; and it is obvious that in such a case, it would be very injudicious to press on the sense of the term. In tracing the ratio metaphoræ our modern Commentators give the reins too much to their imagination. Wets. thinks the Apostle has reference to his diminutive stature. But this is puerile and truly pigmy criticism. Others, as Hamm., Baronius, Lapide, Lacerda, Schottus, Le Clerc, and others ap. Wolf, think there is an allusion to the appellation given by the Romans to supernumerary Senators, whom Sueton. Oct. c. 35. says, *abortivos vulgus vocabat*. Some, however, call in question the correctness of the reading, and would emend *orcinos*. Possibly *abortivos* is a gloss, but a mistaken one,† on *orcinos*, which, however, (I imagine) must rather be referred to those infants who are brought into the world after the due time, as children with whom the mother has gone ten months. And this would seem very well

* The Philologists do not say how ἐκτρώσκω comes to mean this. I suspect it was that τρώσκω and τρώω had the sense of the cognate τρώω, τρέω, *terebro, foramen facere*; whence the allusion is plain. The ἐκ in this use is strongly intensive, and adverts to the force which nature exerts to expel or throw off such abortions.

† Or perhaps it arose from accident; and the degrees of corruption may have been these: *orcinos, ortivos, ab-ortivos*.

suit the Apostle, as not being one of the original twelve. But we can hardly suppose that he would have been acquainted with this sense of *orcinus*, still less that, in addressing Greeks, he would allude to it. Besides, *ἐκτρωμα*, in the Old Testament, never has this sense, but always the reverse, namely, an embryo which never comes to light, but is cast off unformed.

Bp. Middleton takes it to mean a *last born child*. The learned Prelate, I suppose, had in view the common notion of the *recklign* or *wrigling*, namely, the last born of the family, so called as being usually the smallest and weakest. This, however, seems a very groundless notion. The learned Prelate attempts, indeed, to support it from the authority of Theophyl. But the opinion was not Theophylact's, but one which he reports in the following words: *τινες δὲ τὸ ὑστέρον γέννημα ἐκτρωμα ἐνόησαν*. I am, however, surprised this *nasutus homo* did not scent out the latent corruption in this sentence. For by what allusion can the last born child be called the *ἐκτρωμα*? How can it, unless it be born before the time, merit such an appellation? Now the reading is, I have no doubt, corrupt; though it may be emended by the least possible alteration, Read *ον* for *ο*, i. e. *ὑστέρον* for *ὑστέρον*, and all will be right. It will then signify a child born after its due or full time. This, indeed, would countenance the reading *Orcinus* in Suetonius. Yet the interpretation cannot be admitted, because it is contrary to the very nature of *ἐκτρωμα*. So that it is not *necessary* to resort to the objection of Slade, that "it does not appear that any prejudice was entertained against the last born child." That sensible Commentator was not, it seems, aware of the common notion of the *reckling*, or rather *wrigling* (for such, in a note in the first part of this work, I have shown is its orthography, where also I have explained its meaning).

After all, therefore, the common interpretation seems the best founded, supported, too, as it is, by the ancient and early modern Commentators, who prove that an *ἐκτρωμα*, or imperfect and *dead born embryo*, was a proverbial expression for any thing vile and refuse.* See Num. 12, 11 & 12. The comparison, however, is not (I conceive) between an imperfect and dead born embryo, and a mature and live born child; since the Apostle was, *at length*, spiritually *born*: but between a child born before its time, and *always* imperfect, with one that has come to maturity before its birth. Now such as the former are observed to be usually smaller than others, and inferior in bodily and mental endowments. St. Paul, then, calls himself so, as being not an Apostle formed and perfected in the way that the other Apostles were, but (as Œcumen. says) *μὴ μορφωθείς ἐξ ἀρχῆς τῇ κατὰ Χριστὸν πίστιν*, and being made an Apostle (to use the words of Mackn.) without the having gone

* And so Theodoret: Πάντων ἀνθρώπων ἐαυτὸν εὐτελέστερον ἀποκάλεσαι θελήσας, πάντας καταλιπὼν τοὺς ἐν τῇ μήτρᾳ τελεσιουργηθέντας, εἰτα κατὰ τὸν νόμον τῆς φύσεως γεννηθέντας, ἀμβλωθρίδι ἐαυτὸν ἀπεικάζει ἐμβρίῳ, ὃ τῷ τῶν ἀνθρώπων οὐκ ἀγκατείλεται καταλόγῳ· εἰτα τούτου τὰς αἰτίας διέξεισιν.

through that previous and regular course of instruction, experience, and preparation, which the other Apostles enjoyed, who had attended Jesus during his ministry on earth.* There may also be an allusion to the extraordinary manner in which the Apostle was converted, and brought into the spiritual life and a state of salvation; since in children immaturely born, life is preserved by art and extraordinary care.

To advert to the conjectures which have been hazarded, some propose *ὡς περ ἐν ἐκτρώματι*. But besides that it would be hard to prove this to be good Greek, the difficulty would not thereby be diminished; and the common reading is confirmed by the imitation of Ignat. Epist. ad Romanos (cited by Grot.) *ὁ γὰρ εἰμι ἄξιος ὡς ἐσχατος αὐτῶν, καὶ ἐκτρώμα*. For τῷ many modern Critics, as Battier, Carophylus, Rittershus., and Schleus. Lex., would read τῷ for τινι. But it does not appear that this Atticism ever has place in the New Testament, and when τῷ or τινι is thus used, it is never (I think) put before a noun in the dative, but after it. The article, however, is not (as Wolf says) used κατ' ἐξοχήν, for the other Apostles were, in no sense, ἐκτρώματα. It is rightly observed by Bp. Middleton, that there is no emphasis; the Apostle means to apply it to himself. And the learned prelate takes the article here as in Luke 18, 13, *ἐμοὶ τῷ ἁματωλῷ*. "For (says he) when any attributive word is placed in apposition with a personal pronoun, that attributive has the article prefixed; the article marking the assumption of the predicate." The true reason (I conceive) is, that there is an ellipsis of the participle of the verb *εἰμι*. Thus the article and participle stand in place of the relative pronoun and verb in the indicative, "me who am."

The *ὡς περ* is plainly added, to soften the boldness of the figure, and καὶ has the sense of *even*.

The interpretation above adopted is strongly supported by the words following, which are explanatory.

Of the appearance here adverted to, mention is made at Acts 9, 17. & 22, 19 & 14. The recent Commentators portend that it was not corporeal; and they treat copiously on the subject. But into their unfounded, nay irreverent, speculations I shall not enter. The reader will consult the annotations on the passages of the Acts.

9. Here no explanation is necessary. Ἰκανός is used for ἄξιος; as in Matt. 3, 11. Luke 7, 6., and elsewhere. It is rarely found with οὐκ εἰμι. Examples from Herod., Dionys. Hal., and Aristæn., are adduced by Schl. Lex. Καλεῖσθαι is used for εἶναι;

* So Vorst., Grot., and Sc Slater: "Sic se appellat propter natiuitatis spiritualis modum: quia conversio ejus subita fuit, Act. 9. similis inspinato alicui abortui: quia non longa institutione ad Christianismum perductus fuit, quo esset velut naturalis partus, sed vi subita: quomodo immaturi partus ejici solent."

like the Heb. נקרא in Is. 56. 7. and elsewhere. See Gesen. Lex.

10. χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, "But by the unmerited favour (and free grace) of God I am what I am," i. e. an Apostle. The words following imply: "and not merely *an* Apostle, but the most useful of them all. This, however, with the same humility as before, he ascribes to the grace of God.

The χάρις here seems to denote not only the favour of God, but, from the adjunct, that gracious assistance, by the imparting of inspiration, miraculous gifts,* &c. which (he says) was οὐ κενή, *not in vain*,† but (by a meiosis) very efficacious. Thus, it is added, περισσότερον αὐτῶν πάντων ἐκοπίασα. Here the Commentators omit to notice the modesty and delicacy evinced by the Apostle. He does not say, "I attained more success than them all," but merely, "I laboured more abundantly," &c. And even *that* he lowers by the next words, lest he should be thought to hint at the success of his own merit. "Not, however (says he), that *I* did this, but rather the gracious assistance of God that was with me (for my help!)

The οὐκ—ἀλλὰ is to be interpreted *non tam—quàm*. For, as Grot. observes, the Apostle speaks by *comparison*, not so as to *exclude himself*, and yet to ascribe this *principally* to the *Divine power*." And he refers to Matt. 10, 20. Σὺν here, as often, imports *help*. Thus it is truly observed by Grot.: "*Gratia Dei cum aliquo esse dicitur cui favet atque opitulatur. Vide Matt. 28, 20. Quod hinc per σὺν explicatur id alibi per ἐπὶ, Act. 4, 33. per μετὰ 1 Tim. 6, 21. Est hæc explicatio עִמָּךְ.*"

Several passages on the subject of Divine help being imparted to the obedient are adduced by Gatak. M.

* A sense required by the use of χάρις in the next verse, which is *exegetical*.

† In illustration of this sense of κενός Wets. cites Demosth. pro Coran. κενάς χαρίζη χάριτας τοῖς and Nonnus Dionys. 47. Δὸς κενεὴν πάλιν ὑπνε φίλην χάριν.

A. 9, 40. And Bulkley cites a similar sentiment of Epict. 3, 1. Ταῦτα μοι Ἐπίκτητος οὐκ εἶρηκε—ἀλλὰ Θεὸς τις ποτ' εὐμενὴς δι' ἐκείνου.

11. εἴτε ὧν ἐγὼ, εἴτε ἐκείνοι, &c. Enumeratis sigillatim effectis ac testimoniis resurrectionis Christi; tandem ea in unam veluti summam colligit, dum ita inquit: "Sive ergo ego, sive illi, ita prædicamus, et ita credidistis." (Crellius.)

By ἐκείνοι are meant the other Apostles. For the last verse is parenthetical. Here some verb must be understood. Whitby and Mackn. supply *preach*. This, however, is uncritical. Grot. supplies *respi-ciuntur*, which may be admitted. But the true sub-audition seems to be περισσότερον ἐκοπίασεν, from the preceding. And such, I find, is the mode adopted by Theophyl., who paraphrases thus: εἴτε ἐγὼ ἐκοπίασα πλεον, εἴτε ἐκείνοι περὶ γοῦν τὸ κήρυγμα ὁμοφασούντων πάντες. Which well represents the scope of the passage.

The οὕτω refers to the resurrection of the dead, the subject in question. Κηρύσσομεν, "we *all* preached and publicly testified this doctrine; and this ye all believed;" q. d. "this is the uniform faith of you and all the Churches; so that if you forsake this, and take up another belief, you will condemn yourselves."

12. εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, &c. "But if it be publicly preached by all of us Apostles that Christ hath been raised from the dead, how say some among you that there is no resurrection of the dead." It seems that οὐκ ἐστὶ is used in the sense "is not *possible*." For *that* was the opinion of some Philosophers and the Sadducees. Πῶς, λέγουσι is to be taken *populariter* for: "how *can* they say? with what face can they pretend; on what grounds maintain?" Theophyl. observes, that having shewn that Christ has been raised, and that this truth is preached by himself and the other Apostles, he proves the *resurrection of all*, since the rest of the body must follow the head. And Crellius ob-

serves, that in these words is contained the propounding of the argument; q. d. "If Christ rose, then the resurrection of the dead must be granted." Of which proposition the *proof* is immediately annexed, in the words of ver. 13. "*But if there be no resurrection of the dead, neither has CHRIST risen.*" The *sententia assumptionis* is contained in ver. 14., where its *proof* is also added, and is repeated from the preceding. "*But if Christ did not rise, vain is our preaching,*" &c.; q. d. "But Christ *is* raised; for otherwise vain were our preaching, and your faith. But *this* is absurd, and so must *that* be."*

As to the *impossibility* of the thing (which the philosophers pretended), it is (as Mr. Slade observes) ably shown by Bp. Sherlock, vol. 1. Disc. 7. p. 220.,

* The plan of the argumentation is yet more ably laid down in the following annotation of Krause, derived from the acute and learned Jehne. "Cum ea sit constans et perpetua omnium testium auctoritas, miratur Paulus, quâ perversâ opinione ducti nonnulli resurrectionem negare sustineat, acutèque docet, quàm per se repugnans quamque contradictoria ipsorum sit sententia. Nam si satis constet Christum mortuum resurrexisse; negari resurrectionem non posse cum quid factum est, id fieri potest. Contra ea si quis resurrectionem omnino negare audeat: ei negandum quoque esse resurrectionem Christi. Quam qui neget aut leves ac credulos fingere debere Apostolos, qui, quod verum a falso discernere nescirent, specie aliquâ inani decepti essent, aut cum hoc ob insignem testium consentientium multitudinem cogitari absonum sit, sceleris et mendacii adeo arguere divinos legatos, ut qui id commentum, quo aliis fucum facerent, frivole excogitari, et vel adversus Deum mentiri non erubuerint. Utrumque vero, vel mendacem dicere divinum vatem, vel divinum virum facere in Deum mendacia fingentem absurdum esse patet. *Falsi enim testes*, non possunt esse a Deo *constituti*. Si vero divinam auctoritatem præ se tulerunt et publicè multis magnisque factis testatam fecerunt, fingi jam non potest, ipsos in Deum mendacia fundere: nisi quis eo inconsequentiae progredi velit, ut contendat, Deum non modo ad nequitiam audacia comprobanda, suam operam atque virtutem commodasse, sed vel ipsum sibi adversatum esse." And so Mackn. observes, that the Apostle has not expressed the ideas by which the consequent in this hypothetical proposition is connected with its antecedent. Christ promised repeatedly, in the most express terms, that he would raise all mankind from the dead, Matt. 8, 16, 27. Joh. 5, 28 & 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son."

that there can be no more difficulty in giving life the second time, than there was at first. If there be any contradiction, therefore, in the notion of a resurrection, there must be the very same in the notion of creation."

14. *κενὸν ἄρα τὸ κήρυγμα—ἡμῶν.* Some interpret the *κενὸν* *vain, useless*, as not obtaining the end, even eternal life. So the Greek Commentators,* almost all the early moderns (and among these Crellius) and our English Translators. And so also Jaspis, who paraphrases: "*Utrique operam perdunt, vel doctores profitendo, Christo credentibus per hunc ipsum spem veniæ peccatorum æternæque salutis nactos esse, vel auditores credendo, nam frustrata est eos spes et exspectatio, nullum fidei suæ fructum percipiunt.*" In this sense *μάταιος* is used in a parallel passage at ver. 17. Grot., however, and almost all Interpreters since his time, assign to *κενὸς* the sense *false, fraudulent, &c.*, comparing the Heb. *שׁוֹרֵר*, and referring to Ephes. 5, 6., Col. 2, 8. And Schleus. observes, that in the Sept. it is often employed to express various Hebrew words signifying lie, or deceit. Grot., then, has the following remarks: "*Id ideo quia hoc præcipuè argumento usi erant Apostoli, ut evincerent verum esse Christi dogma, quod Deus eum, si falsa docuisset, non resuscitasset e mortuis.*" And Mackn., in the same view, the following: "*If Christ has not been raised, the Gospel being stripped of the evidence which it derives from the resurrection of its author, the whole of the preaching of the Apostles, as is observed ver. 14. is absolutely false, and the faith of the Corinthians in the divine original of the Gospel, and of all Christians, from the beginning to the present hour, is likewise false.*" Perhaps in the *κενὸν* both senses may be united: but the *κενῇ* must, I think, be taken in the *former* sense.

By *πίστις* is meant faith in the doctrine of Jesus,

* Thus Theophyl.: *κενῇ ἐκηρύξαμεν ἡμεῖς, καὶ ὑμεῖς δὲ κενῇ πιστεύσατε.*

and especially concerning the resurrection of the dead.

15. εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ. There is here (I think) a sort of climax, which has alone been seen by Chrysost. and Œcumen., who thus paraphrase: καὶ οὐ μόνον μάταιον, ἀλλὰ καὶ ἄλλως ἀνόσιον. So Theophyl.: ἀνόσιοι εὐρισκόμεθα, ὅτι ἐσυκοφαντήσαμεν τὸν θεόν, ὅτι ἤγειρεν ὃν οὐκ ἤγειρε. The sense, then, is: "Nay we are even found to be," &c. The Commentators remark that εὐρισκόμεθα is for ἐσμεν; as often. But though this is in some measure true, yet it must be remembered that εὐρίσκεισθαι is a much stronger term than εἶναι, and signifies to manifestly be, or appear.

The expression ψευδομάρτυρες τοῦ Θεοῦ deserves attention. Casaub. renders *de Deo*; Mackn., "concerning God;" Grot., "nomine Dei." And Rosenm. (after Semler) thus paraphrases: "Nos igitur habebitis oportet scelestos et flagitiosos homines, qui graviter mentiri audeant, Deum sæpe appellantes mendacii testem." Some modern Commentators, as Krause and Schleus., explain thus: "essemus autem falsi sic dicti testes Dei," i. e. a Deo constituti. But this seems too harsh, and is not accordant with the words following, which seem to be explanatory.

15. ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, &c. Here the Commentators are not agreed on the sense of κατὰ. Most early Translators and Commentators render it *de*, concerning. So the Syr. and Arab. And this interpretation is adopted by Palaiet, Raphel, Wolf, and Schleus., who adduce some examples. But these are very rare in the Classical writers, and not one is to be found in the New Testament. Beza would take it for ἀπὸ or ἐκ; a signification, however, precarious, and not here applicable. Whitby renders it *per*, *by*, and subjoins several examples. But κατὰ is so used only with verbs of swearing; as Matt. 26, 63. Heb. 6, 3., and many other passages

of the Old and New Testament, which may be seen in Schleus. Lex. After all, the best signification seems to be the common one *against*, i. e. to the prejudice and dishonour of God. For (as Grot. observes) every testimony is *κατὰ τοῦ Θεοῦ*, which represents God as having done that which he has not done; and (as Mackn. observes) such a testimony, on the supposition that Christ was not raised, *would* be a witnessing *against God*, because to testify that God raised Christ, whom he did not raise, was to testify that he had confirmed the pretensions of an impostor with the highest possible evidence; which were a blasphemy against God." Grot. has the following popular illustration: "Si quis Regis monetam adulterat, gravissimè punitur; quanto magis qui Dei? Miracula enim Dei moneta."'

This last detailed interpretation, which is supported by the Greek Commentators, has also been adopted by Le Clerc and Wets., the latter of whom appeals to Cic. de N. D. 3, 34. Harpalum, qui temporibus illis prædo felix habebatur, contra deos testimonium dicere, quod in illâ fortunâ tam diu viveret. He also adduces two examples from Joseph. and Philo of *καταψεύδεσθαι τοῦ Θεοῦ*, as said of the impostors and pretended prophets.

15. οὐκ ἐγείρονται. A popular mode of expression for: "are not to be raised."

16. Here we have a repetition of what was said at ver. 13.

17. εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν. Sequitur jam altera capitis primi disputationis Paulinæ pars, vv. 17—33. quâ efficitur ex Christi resurrectione rectè colligi restaurationem hominum omnino omnium. Cui demonstrationi ut viam sternat, rem contrariò illustrare incipit jubetque fingere Christum non esse a mortuis resuscitatum. Exinde continuo sequitur unam esse quoque nostram omnem resurrectionis fiduciam. Qui enim ipse se e vinculis mortis expedire non potuisset, de eo neque speran-

dum esse, eum alios e morte liberaturum atque in vitam restitutum esse. (Krause.)

Of the expression *ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις* our recent Commentators most manifestly pervert the sense. Some take *ἁμαρτία* for *error of opinion*. Others (partly from Bengel and Schoettg.) take the phrase as equivalent to *ἁμαρτῶλον εἶναι*, i. e. to be a Pagan; q. d. "ye are no better off than Pagans (as ye were)." And this sense Krause labours to establish, but to little purpose. If the words were *ἁμαρτῶλοι ἐστέ*, that would alter the case; though even then the *article* would be indispensably requisite, as also *ὥσπερ* or the like. As the case now stands, it is wholly a gratuitous assumption to take *ἐν ἁμαρτίαις εἶναι* for *ἁμαρτῶλον εἶναι*. Nay there is no instance of *ἁμαρτία* in the sense *heathenism*. Those Commentators, indeed, endeavour to prove their point from what they call the contrary expression *ἐν ἀληθείᾳ εἶναι*, to be a Christian, at 3 Joh. 3, 3 & 4. But there we have not *εἶναι*, but *περιπατεῖν*, which quite alters the case. Besides not a few of the Corinthian converts were *Jewish* Christians. This interpretation, therefore, must be abandoned, and the common one retained, which is supported by all the ancient Commentators, and the modern ones up to the last half century.

The expression is plainly idiotical, and perhaps Hebraic. We may compare 1 Tim. 2, 14. *ἐν παραβάσει γέγονε*. By *sin* is meant the penalty of sin; and the *ἐν* is used for *ὑφ'*, i. e. "subject to, liable to the penalty of sin, and even liable to punishment, notwithstanding we have repented of our sins." Here there is (as Chrys. points out) an evident allusion to the *atonement* made for our sins by the death of Christ. And it is rightly noticed by Doddr. and Mackn., that this observation shows that something more than reformation and liberation from the power of sin (which many of the Corinthians no doubt had experienced) was necessary for the deliverance of penitents from the punishment of sin, even that

Atonement, the sufficiency of which God attested by raising our great surety from the grave.*

18. ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλονται. The ἄρα is here *conclusive*; q. d. "Hence it follows," &c. The οἱ κοιμηθέντες ἐν Χριστῷ are those that have died in the faith of Christ, and the belief of his Messiahship, like the οἱ ἀποθησκόντες ἐν Κυρίῳ at Ap. 14, 23., and the οἱ νεκροὶ ἐν Χριστῷ at 1 Thess. 4, 16. The term κοιμ. is, (as I before observed,) an *euphemism*, especially applicable to the placid death of true and sincere Christians, *only a sleep*, to be broken off at the morning of the resurrection.

Such is, I conceive, the true sense of the expression; yet the interpretation of Chrysost. and the other Greek interpreters merits attention, namely, "those who have suffered martyrdom for Christ's sake, i. e. in the profession of his religion." See vv. 20 and 51. 1 Thess. 4, 13—15. 2 Pet. 3, 4. And this view of the sense is adopted by Schleus., who adduces several examples from the Greek classical writers which may serve to show that κοιμ. was also used by them, and sometimes of a *violent* death. Such, too, is the interpretation adopted by some modern Commentators, as Grot., Mackn., &c. Possibly, however, these interpretations may be united, since it would be true of both, that ἀπώλονται. It will only be necessary to accommodate the verb to each of the two cases; in the latter, that they had perished *in vain* by the profession, even to martyrdom, of falsehood, and could not expect any greater hope

* No Commentator has so successfully illustrated the force of the phrase ἐν ἀμαρτίαις εἶναι as the great Chrys. 504, 20. Εἰ γὰρ οὐκ ἠγέρθη, οὐδὲ ἀπέθανεν· εἰ δὲ οὐκ ἀπέθανεν, οὐδὲ τὴν ἀμαρτίαν ἔλυσεν· ὁ γὰρ θάνατος αὐτοῦ, τῆς ἀμαρτίας λύσις. "Ἴδε γὰρ, φησιν, ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου, πῶς δὲ αἴρων; τῷ θανάτῳ. διὸ καὶ ἄμνον ἐκάλεσεν, ὡς σφαγτόμενον· εἰ δὲ οὐκ ἀνέστη, οὐδὲ ἐσφάγη· εἰ δὲ οὐκ ἐσφάγη, οὐδὲ ἡ ἀμαρτία ἐλύθη· εἰ δὲ οὐκ ἐλύθη, ἐν αὐτῇ ἔστε· εἰ δὲ ἐν αὐτῇ ἔστε, εἰκὴ ἐκηρύξαμεν, εἰ δὲ εἰκὴ ἐκηρύξαμεν, εἰκὴ ἐπιστεύσατε, ἄλλως δὲ καὶ ὁ θάνατος ἀθάνατος μένει, εἰ μὴ ἀνέστη· εἰ γὰρ καὶ αὐτὸς κατεσχέθη ὑπὸ τοῦ θανάτου, καὶ οὐκ ἔλυσεν αὐτοῦ τὰς ὀδῖνας, πῶς πάντας τοὺς ἄλλους ἀπὸ τῆς αἰχμῆς ἐπὶ αὐτοῖς κατεχόμενος;

hereafter ; in the former, that there was an end of them, and all their hopes ; all their labour, toil, and suffering for Christ's sake would be thrown away, and perish ; they would be disappointed of their hope ; and be no better, in a worldly view, than if they had not encountered them. That the ἀπώλοντο may be thus applied is plain, and this is confirmed by the authority of Theophyl. (from Chrysost.), who, after noticing how it applies to those that have died as martyrs to the truths of the Gospel, adds : καὶ πάντες δὲ ἀπλῶς, οἱ ἐν τῇ κατὰ Χριστὸν πίστει, καὶ διαγωγῇ τῇ στενῇ καὶ τεθλιμμένη κοιμηθέντες, ἀπώλοντο, τῶν τερπνῶν τοῦ κόσμου στερηθέντες, καὶ μηδὲ μετὰ ταῦτα μέλλοντες τινος ἀγαθοῦ ἀπολαύσαι, εἴπερ ἀνάστασις οὐκ ἔσται. So also Œcumen. 562. A. οἱ διὰ τὸν Χριστὸν, φησιν, ἀποθανόντες, οἱ τοὺς πολλοὺς διανύσαντες καμμάτων, καὶ τοὺς μυρίους ὑπομεμενηκότες κινδύνους ἀπώλοντο. ἔπερ ἄτοπον ἦν. And so also Jaspis.

- 19. εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπικότες—ἐσμέν. This is evidently meant to limit and explain the preceding. In the interpretation of the words, our modern Commentators are somewhat wavering. Some unite the μόνον with Χριστῷ ; others, with ζωῇ ταύτῃ. The latter mode is adopted by all the antient, and most modern Commentators, and is the only one that will bear examination. There is a trajectio of μόνον. The recent Commentators tell us that ἡλπικότες ἐσμέν is for ἡλπίσαμεν. But (if I mistake not) the former has far more meaning and energy ; q. d. " If we who are reposing our hopes in Christ look, as to the end of these hopes, to the advantages of this world only," &c. There is an ellipsis of ἡλπίσαμεν.*

* The passage is best explained by Theophyl. (from Chrys.) εἰ ἄχρι τῆς ὥδε ζωῆς ἐστί τὰ ἡμέτερα, καὶ εἰς ταύτην μόνην περιστάμεθα οἱ ἐν Χριστῷ ἡλπικότες, τυυτέστιν, οἱ τὰς ἐλπίδας εἰς Χριστὸν ἔχοντες, καὶ οὐκ ἔστιν ἐκεῖ ἄλλη ζωὴ, ἀθλιώτεροι πάντων ἐσμέν, ὥς μήποτε τῶν παρόντων ἀπολαύσαντες, καθὼ καὶ ἀνωτέρω εἴρηται καὶ τὰ μελλόντα οὐχ ἔχοντες, διότι οὐδὲ ἀναστήσόμεθα, ὥς λέγουσί τινες. So also Œcumen. 562. B. and Theodoret 269. A. Μετὰ παντοδαπῶν γὰρ κινδύνων τὸν βίον ὁδεύομεν, λιμῷ πιεζόμενοι, καὶ διηλεκῶς

Some eminent modern Interpreters, as Est., Grot., and Mackn., refer the *ἡμεῖς* to the *Apostles*: and they deduce from thence a strong argument to prove that the Apostles must either have been madmen, or sincere believers. Which is very true: but it was not, I think, the sense intended by St. Paul. As nothing has lately been said of the Apostles, it would be unwarrantable to refer the *ἡμεῖς* to *them*. It must be referred, with the antient and most modern Commentators, to *Christians in general*,* to whom (though, of course, not in so great a degree as to the *Apostles*) this would be applicable, since in that age the profession of Christianity was exposed to numerous persecutions, trials, self-denials, and sufferings, more indeed than we can conceive. Whether this is applicable to Christians of *every* age, is another question, in treating on which some Christian writers, both of the Roman Catholic and Protestant faith, have made, I think, indiscreet concessions, and occupied very insecure ground. It was (I think) true only of the first ages of Christianity, since, in fact, the Gospel exacts no restraints and observances but such as are, in the long run, favourable to happiness even in this world. It is, at least, (as Doddr. observes) quite foreign to the purpose to argue from this text, as some have done, that “if there were no future state, virtue would make men more miserable than they would otherwise be.”

Whitby ably traces the meaning of the Apostle thus: “If Christ is not risen for our justification, we are yet under the guilt of sin, ver. 17.; and if so, both soul and body must perish after death, ver. 18. and then the hope of Christians must terminate with

αἰκίζόμενοι, καὶ τὰ δεσμωτήρια τῆς οἰκουμένης ἀμειβόμενοι, ἀνέστηται, καὶ μετανάσταί, καὶ κλυδωνίοις διηνεκέσι παλαιότεροι.

* So Jaspis: “Omnes veri sectatores Christi, Apostoli maximè, tot odiis, incommodis, periculis, miseriisque pressi, morte adeo contenti extincti, admodum miseri erant, si falsa spes immortalitatis erat, quam cum resurrectione Paulus arcte nectit. Apostoli ratiocinationem simillimam vide Maccab. 12, 44 and 45.

this life, which being more especially to them a life of misery, by reason of the sufferings to which their faith doth here expose them, they would of all men be most miserable."

19. ἐλεεινότεροι, "most pitiable, or miserable." The comparative is used here for the superlative, after the manner of the Hebrew. Wets. compares a similar expression of Sext. Emp. a. Eth. 215. πάντων ἀνθρώπων κακοδαιμονέστερος γίνεται.

20. νυνὶ δὲ Χριστός—ἐγένετο. The νυνὶ has great force; q. d. "But as things now are,* this is not the case." For, as Theodoret observes, ἐπὶ ἀγαθῆς ἐλπίδος ὁχούμεθα, καὶ τὴν τοῦ ἡμετέρου σωτῆρος ἀνάστασιν ἐχέγγυον τῆς ἡμετέρας ἔχομεν ἀναστάσεως. I would render: "But now Christ is risen from the dead." It is truly observed by Doddr., that it is a great mistake to imagine that the Apostle is employed throughout this chapter in *proving the resurrection*.† The proof (continues he) lies in a very little room, chiefly ver. 12—19. and almost all the rest of the chapter is taken up in *illustrating, vindicating, or applying* it. The proof is indeed very short, but most solid and convincing—that which arose from Christ's resurrection. Now *that* not only proved a resurrection to be in fact *not impossible*, but what was much more, as it proved him to be a Divine Teacher, it proved the doctrine of a *general* resurrection, which he so expressly *taught*."

With respect to the expression ἀπαρχὴ τῶν κεκοι-

* This Grot. seems to have perceived; and he refers to Rom. 3, 12, 7, 10. 1 Cor. 5, 11, 7, 14, 12, 20, 14, 6. And indeed it had been pointed out by Crell. "The case (says he) was merely supposititious, and the reasoning *ex absurdo*. This, (the Apostle subjoins) is not to be feared, since Christ *has* risen, and has, by that means, laid open the way to life."

† This error indeed had been, long before, ably refuted by Theoph. : and the true scope of this interesting portion of Scripture has been well pointed out by Crell., who wrote a commentary on this chapter which, for minute, laborious, anxious, and painful investigation, may vie with any thing ever produced by modern Annotators. Upon this indeed *vitam profudit*. It cost him his life!

μαμένον, many regard it as signifying no more than *πρῶτος* and they appeal to Theophyl. and Theodoret.* And they might have added *Œcumen. 562. D. ἀπαρχὴ γὰρ ἐστὶ, τὸ ἐκ πολλῶν ἓνα τινα τοῦδε ἢ τοῦδε ποιῆσαι, ὃ μέλλουσι καὶ οἱ λοιποὶ ποιεῖν.* And so the Schol. ap. Matth. Yet it would, I think, be difficult to *prove* this signification by any examples from the classical writers. There is (as Theodoret and our earlier modern Commentators have rightly suggested) an allusion to the first fruits, or the sheaf of the first ripe corn offered to the Lord, and which, being accepted by the Priest, was, as it were, an earnest and pledge of the ensuing harvest.† See Levit. 23, 10 and 11. “In allusion to this rite, (says Mackn.), Christ, who arose on the very day on which the first fruits were offered, is called *the first fruits of them who have fallen asleep*, because he is the first who was raised from the dead to die no more, and because his resurrection to die no more is an example and an earnest of the resurrection of the righteous.”

When it is said that he is the *first*, it is meant (as Par., Grot., and Schoettg. remark) the first of them who died and rose again *so* as never afterwards to die: and therefore, those raised by Elisha and our Lord do not come into the account. Thus Christ is elsewhere called *πρωτότακος ἐκ τῶν νεκρῶν*.

By *κεκοιμ.* are meant the dead that die in the Lord. See Mackn.

21. *ἐπειδὴ γὰρ δι' ἀνθρώπου—νεκρῶν.* Jam Paulus porro jubet concludere sic: ut moriendi necessitas omnibus eadem est, ex quo unus moriendi fecit

* Yet he subjoins: *τῇ ἀπαρχῇ δὲ πάντως ἀκολουθῆσαι τὸ φέραμα.*

† So Krause: “Cum vero primitiæ frugum non signum messis proximè instantis modo essent, sed vel ipsam messem inchoarent, eleganter Paulus hoc vocabulo utitur, ut indicaret, glorio- & Christi resurrectione, mortuorum ac morientium omnium restaurationem, non ut futuram modo speravi, sed nunc jam re verà initium habuisse, statuendumque Deum, quod in primitiis coperit, id in totâ ægete completurum, consummaturumque eum esse in membris singulis restaurationem, jam in capite ipsorum et principe, felici omine inchoatam.”

initium ita eadem ratione, ex quo unus resurrectionis initium fecit, omnibus una eademque est resurrectionis spes atque fiducia certa. (Krause.) Αἰτίαν προστίθησι δι' ἧς πιστοῦται τὰ εἰρημένα ἔδει γὰρ, Φησι, αὐτὴν νικῆσαι τὴν ἡττηθείσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐκνικῆσαι. (Theophyl.) And so Œcumen.

Most modern Commentators take ἀνθρώπ. to mean *a man, one man*; which may be admitted: but our common translation *man* (meaning human nature) seems to yield a sense more worthy of the Apostle; and this is confirmed by the authority of some ancient Commentators, as Theodoret, who traces the connexion between this verse and the next, by observing, that the Apostle, to make the discourse plainer, now passes from *nature* to *persons*. Indeed the words following seem to be exegetical, and the γὰρ has the sense of *exempli gratia*. It is truly remarked by Rosenm., that ὁ θάνατος here, and all along throughout the chapter, is put for *mortalitas*, the *moriendi necessitas*.

22. After Ἀδὰμ and Χριστῷ a participle, or infinitive, must be supplied from the respective verbs; i. e. “For as by Adam’s dying all die, (all *mankind*,) so by Christ’s returning to life all will be raised to life.” Adam, though not the first to suffer death, yet was the first that introduced it, by sin. In which view I need not remind my readers of a passage of Milton’s *Paradise Lost*. It is well remarked by Theodoret, that as Christ was the πρωτότοκος τῶν νεκρῶν, so Adam was the πρωτόπλαστος.

Whether the πάντες, in the next clause, is to be referred to *all men* without exception, or only to true *Christians*, may seem doubtful. The *latter* opinion is maintained by most of the earlier Commentators, especially Grot. They take ζωοποιηθῶσονται and ἀνάστασις in the preceding verse to denote a happy resurrection; as in John 5, 21. and 6, 63. Rom. 4, 17. and 8, 11. And so Irenæus, cited by Slade. Most recent Commentators adopt the *former* opinion, especially Morus (cited by

Rosenm.) and Mackn. So also Valpy: "As the death of all mankind came by Adam, so the resurrection of all men came by Christ; the wicked shall be raised by him *officio Judicis*, by the power of Christ, as their Lord and Judge: the righteous shall be raised *beneficio Mediatoris*, by virtue of their union with him as their head." And this seems, upon the whole, the better founded opinion.

23. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι. Here we must supply, from the preceding verse, ἀναστήσεται, or ζωοποιήσεται. Rosenm. remarks, that no particular emphasis is to be sought in the expressions taken singly, but that the general sense is this: "God hath appointed this order, and wisely ordained that," &c.* This, however, is wrapping things up with too much dispatch. The word τάγμα is properly a military term, equivalent to *regiment*. The Commentators, however, are not agreed whether we are here to understand order of *time*, or order of *merit*, and *dignity*. The former opinion is ably supported by Theophyl. †, Vorst., Menoch., and Tirinus; the latter by Zonaras, Tertull., Piscat., Est., Grot., and others. Mackn. renders it *band*, or *class*; and Slade, *assembly*. But the former interpretation appears the best founded, and seems to include the others; since priority of resurrection would cause separation of class, and imply difference of rank.

At ἀπαρχὴ Χριστὸς must be understood ἔστω, "Christ is the first-fruits; Christ has first risen." (See the note on ver. 20.) At ἔπειτα οἱ τοῦ Χριστοῦ, must be supplied ἀναστήσονται, or ζώουσιν. The next

* And so Schleus. Lex. explains: "Suo quisque ordine, a Deo resurrectioni mortuorum constituto."

† He thus ably paraphrases the whole passage: Ἀπαρχὴ καὶ ὁδὸς τῆς ἀναστάσεως ἐγένετο ὁ Χριστὸς μετ' αὐτὸν, ὅτι οἱ αὐτοῦ, παντίστιν, οἱ πιστοὶ, καὶ οἱ εὐδοκιμηκότες ἐν αὐτῇ ἀναστήσονται πρῶτοι, ἐξ οὐράνων ἐκείνου ἐρχομένον· τοῦτο γὰρ ἔστι τὸ, ἐν τῇ παρουσίᾳ αὐτοῦ δεῖ γὰρ ἔχειν προνόμιόν τι καὶ ἐν αὐτῇ τῇ ἐγειρεσθαι τοὺς δικαίους. Ἐπειδὴ γὰρ μέλλουσιν ἀρπάζεσθαι εἰς αἶρα εἰς ἀπάντησιν τοῦ Κυρίου, προσγείρονται· ὥς οἱ γε ἀπαρτωλοὶ κάτω μένουσι τὴν κρίτην ὡς καὶ κατὰ δικοι.

words may be rendered : " Then will rise those that are Christ's (*namely*) at his coming to judgment." For the ἐν τῇ παρουσίᾳ αὐτοῦ seems added, to explain the ἔπειτα. By the οἱ τοῦ Χριστοῦ are meant *true Christians* ; as in Gal. 5, 24. οἱ δὲ τοῦ Χριστοῦ, &c. " Of these only (observes Rosenm.) the Apostle makes mention ; since to those only could the doctrine afford any consolation." The ancient and the best modern Commentators are agreed, that in these will be included all pious persons who had lived under the law. Jehne, in a celebrated Dissertation, de resurrectione carnis (cited by Krause), takes οἱ τοῦ Χριστοῦ to denote all men without exception. He subauds υἱοὶ ; and he thinks they are so called, *utpote qui cum Christo resuscitato faciunt* ; inasmuch as by virtue of his power they are recalled to life. And he appeals to Luke 20, 36. υἱοὶ τῆς ἀναστάσεως. But this interpretation is too harsh and violent to deserve any attention.

24. εἴτα τὸ τέλος. Supply ἐστὶ, or ἔσται. By τέλος is meant the end of the world, and of all human affairs, including the day of resurrection and judgment, and *consequently* the end of the reign of grace, that kingdom which Christ hath administered in the name and behalf of his Father ; which last seems to have been especially had in view by the Apostle, since he adds, as it were to explain his meaning, δταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, " when he shall deliver up the kingdom to God, even the Father.

The sense of βασιλεία is very ill understood by most Commentators antient and modern. Theophyl. observes, that there are two βασιλείαι mentioned in Scripture, that of creation, and that of adoption. Christ is the King of all nations, Greeks and Jews, by creation, whether they will or no. He reigns over the faithful and holy who are in willing subjection, *ratione adoptionis et appropriationis*. See Ps. 2, 8. Matt. 28, 18. " This kingdom (continues Theophyl.) he delivers to his Father by achieving

and accomplishing the purpose of it. Thus, for instance, if a king commits to his son the management of a war against nations that have rebelled, when the war is finished, and the nations again reduced to subjection, then the son is said to deliver up the war to his father, i. e. show that he has accomplished the work committed to him."

Very different views are adopted by some recent Commentators, as Jehne. However, the interpretation of Theophyl. is, upon the whole, well founded, and is nearly the same with that adopted by most judicious modern Commentators. The kingdom here mentioned is (as Sclater observes) *œconomicum*, the mediatorial kingdom and government of Christ, and the dispensation of God with men by Christ. See the note of Mackn. Grot. illustrates the *delivering up of the kingdom to God*, by comparing it with that of Presidents sent out by the Roman Emperors to govern provinces, and on the expiration of the period of their government restoring their power into the hands of the Sovereign.* So, to use the words of Morus ap. Rosenm., "Christus desinet Doctrinam per ea adminicula propagare, per quæ nunc propagat, et sic homines præparare futuris. Quum enim non amplius una ætas alteri succedet per propagationem subolis, nec homines ab his ipsis, quibus nunc utuntur, institutis pendebunt: sane non erit amplius talis societas ecclesiastica, qualis nunc est, aut talis ratio descendæ tractandæque religionis, qualem nunc videmus."

* This is illustrated by the following Classical citations in Wets. Strabo, 851 v. Δάναλα· ἔπον τὸν σύλλογον ἐποίησαντο Παμπηϊός τε καὶ Δευκουλλῆς, ὁ μὲν ἦκων ἐπὶ τὴν τοῦ πολέμου διαδόχην, ὁ δὲ παραδιδούς τὴν ἐξουσίαν, καὶ ἀπαίρων ἐπὶ τὸν θρίαμβον. Curt. 5, 9. Auspiciū et imperiū alii trade interim, qui tamdiu rex appetletur, donec Asia decedat hostis, victor deinde regnum tibi reddat. —Beasum regem temporis gratiā statuamus. Compositis rebus justo regi tibi fiduciariū restituet imperiū. Wets. also appositely cites a very similar sentiment from Pirke Elies. 11. nonus rex est Messias, qui regat ab extremitate unā mundi ad alteram. Decimus Deus S. B. tunc redibit regnum ad autorem suum S. D.

24. ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. These words describe more clearly the *object* of that kingdom, namely, of vanquishing all enemies, temporal and spiritual, and of removing all impediments in the way of the salvation of his faithful servants.* The terms ἀρχή, &c. seem intended to suggest the great *power* of the opposers (namely, evil angels and wicked men. See Eph. 1, 19—23.), and the formidable nature of the obstacles to be removed.

Καταργήσῃ is well explained by Gregor. ap. Œcumen. παύσῃ, νικήσῃ. And so Zonaras.

25. δεῖ γὰρ αὐτόν βασιλεύειν, ἄχρις οὗ ἂν θῇ—αὐτοῦ. For the confirmation of this assertion, that Christ would put down all enemies, and remove all obstacles to his reign, Paul now appeals to the *testimony of Scripture*.

The words are derived from Ps. 110, 3. Here βασιλ. corresponds to the *sitting at the right hand*, in the Psalm, ver. 11. It is plain that in this expression, and that of *putting his enemies under his feet*, there is, by ἀνθρωπωπαθεία, an allusion to the Oriental custom, by which the heir apparent, or the next in rank to the monarch, sits at his right hand,† and to that by which vanquished enemies were, as it were, triumphed over by being trampled under foot by their conquerors.

It is strange that most recent Commentators should refer the words solely to the removal of all

* So Jaspis : "Intelligitur, h. l. quicquid operi Christi adversetur, v. c. ignorantia et vitia omnis generis; homines imperantes et Christi doctrinam impugnantes; hoc sensu hostes intelligantur, etiam ob nexum v. 25 & 26. Hostiam ergo nomine comprehenduntur omnia vitæ quoque hominum inimica, v. c. morbi, vitæ varia discrimina, senectus, mors, quæ omnia ac singula tantis nominibus insigniuntur, vel ob imperii sui universalitatem, vel ob efficaciam." This, however, is taking too limited a view.

† And thus βασιλεύειν implies that kind of reigning which is included in a participation of the royal dignity (just as, in the early Greek authors, ἀναξ is extended to all the royal family), or by the exercise (however delegated) of authority and rule.

impediments in the way of Christianity. So Rosen.: "Christus igitur regnat, dum morale bonum et ejus adminicula inter omnes homines, adversus impedimenta multa et continua potenter conservat, et divinâ vi propagat, tandemque tribuit salutem." The words τοὺς ἐχθροὺς include *persons* as well as *things*, namely, the Devil and his angels, i. e. those Demons, and also all wicked men, and opposers of Christ's religion.

26. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. Death is here, as frequently in Scripture, and in the Classical writers, *personified* as a tyrant exercising despotic power over the whole human race. The words may, I think, be thus rendered: "And, lastly, the enemy Death is to be destroyed." Now as difficulties are generally encountered in the *order* of difficulty, this suggests an idea of Death being the most formidable enemy.* So Est. and Tirin.: "he will subject *all* his enemies, and therefore Death." There is no reason to suppose, with Chrys., that ἔσχατος is meant to indicate the order in which death came into the world, viz. after the Devil and sin. Indeed that would require the *article*. Still less is it to be imagined (with Mr. Hallet) that Death is so called, as being, literally, the enemy to be destroyed last.

Jaspis remarks: "Mors ultimus hostis omnis operis Christi dicitur. Etenim quamdiu mors generi humano dominatur, tam diu miseria peccati premitur, nec frui potest liquidâ, plenâ, et ab omni parte perfectâ felicitate."

27. πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. These words are derived from Ps. 8, 7., *mystically* understood, as they are also taken by the Apostle to the Hebr. 2, 8. For Christ is that *second Adam*, in whom

* Yet Mackn. has been too bold in rendering it, "the last and greatest enemy." Though Wets. seems to have been of that opinion, since he cites Tryph. 259. "Ἄνδρα μὲν Ἀγγέλῳσιν ὁμίῳσιν εἰ με σώσεις, τρώων δὲ ῥυτῆρα καὶ ἀστῆος εἰ με σώσεις, Δαρδανίδη σκηπτοῦχε, καὶ θοτατον ἐχθρὸν Ἀχαιῶν" and II. c. 312. ἐχθρὸς δὲ μοι κείνος ὁμῶς Αἰῖδαο πόλῃσιν.

all things are greater and eternal. (Grot.) What is true of *man* in general, is much more so of *Christ*, the *first man* of the new creation.

The sentiment intended is this: "Christ is superior to all, God excepted, who was pleased that he should be superior to all. (Rosenm.) See Joh. 17, 2 & 24. 5, 26 & 27. This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of the Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father. By inferring from the words of the Psalm, that the Father did not subject himself to the Son, the Apostle insinuates, not only that the supreme dominion of the Father is asserted in the Psalm, but also, that when the Son's government is no longer necessary, the Father will resume the kingdom, and govern it for ever in person. (Mackn.)

The last words may be rendered: "it is plain that (this must be) with the exception of him that put all things under his government.

28. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα. In the preceding verse the Apostle speaks of God's constituting Christ universal Lord; in this he speaks of his actually subduing all things to him: this distinction the Apostle himself has made in Heb. 2, 8. (Mackn.)

28. τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται, "Then shall the Son also himself be subject, i. e. subject himself (the passive being here, as often, used in a reciprocal sense) to him that had put all things under him." Now the Father committed to the Son the province of delivering men from the power and tyranny of the Devil, sin, and death. When this shall be accomplished, and no enemy shall remain against whom Christ must exercise his power, then this reign of the Son will be ended; the Son will even subject himself, and all that he has acquired in this reign, to him who had put all things under him. (Rosenm.)

This subjection of the Son to the Father is to be

understood of his subjection in the *human nature* wherein he formerly governed the mediatorial kingdom. See Hebr. 1, 1. It is plain (says Slade) that the words are to be understood of the Son as being the head of his mediatorial kingdom, which shall continue till he comes to judgment, at which time he will be subject, as *mediator* and *king*, to the Father; he will renounce his office, and all things will be under the same dispensation and government as they were before the fall."

28. ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν, "so that God may be all things in all respects and businesses." This is the *literal* sense of the phrase, which is an idiotical one, but used by the best writers to denote complete influence with or power over any one.* For an explanation of the mode in which this applies to Christ and Christians I must be content to *refer* my readers to the able annotations of Whitby and Mackn., subjoining the following from Rosenm.: "*Ita ut Deus sit*, i. e. esse cognoscitur omnia apud omnes creaturas, i. e. ut imperium ejus solūm valeat, quia non opus erit porro Christi mediatoris regimine. Apparebit, propriè Dei hoc opus fuisse, et esse, et futurum esse; Deum esse eum, qui partem regni sui per alium administraverit." Theophyl. offers the following explanation: "ἵνα ἡ ὁ Θεός, &c., ταυτέστιν, ἵνα πάντα ἡ τοῦ

* Wets. expounds it thus: "Πάντα εἶναι αἰνῶνι αἰνῶνι, qui omnia apud eum potest, a quo omnia expectat, et in quo omnes suas spes opesque sitas esse existimat." And he cites Liv. 40, 11. Demetrius iis unus omnia est. Vellej. Pat. 3, 103. Id unam dixero, quam ille omnibus omnia fuerit. Lucan. 3, 108. Non consuli sacra fulserunt aedes, non proximā lege potestas Prætor adest, vacuæque loco cessare curules: omnia Cæsar erat. Gruter. Inscr. p. 82, 2. Te tibi una, quæ es omnia, Dea Isis. Ovid. Epist. Her. 12, 161. Deseror amissis regno, patriâque, domoque, Conjuge, qui nobis omnia solus erat. Herodot. 3, 157. ὡς δὲ καὶ τοῦτο κατέρχασθε, πάντα δὲ ἦν ἐν πᾶσι Βαβυλωνίοις Ζώπυρος, καὶ στρατιάρχης δὲ οὗτος σφι καὶ ρειχοφύλαξ ἀπεδέδεκτο. Numerous other passages are cited by the learned Commentator, many, however, of which are not to the purpose; as that of Thucyd. 8, 95. Εἰς βόια αὐτοῖς πάντα ἦν. I add Themist. 275 c. τὰ πάντα εἰς ἀπάντα ἢ μελετῶ, "is all in all," i. e. præcipua, chiefest. Arist. 2, 21. πάσας ἐν πᾶσι ἐνίκησας, ὡς ἔπος. I omit the many other passages which I had collected.

Πατρὸς ἡρτημένα, ἵνα μὴ δύο τις ἀρχὰς ἀνάρχους ὑπο-
 τεύῃ καὶ ἀπεσχισμένας· ὅταν γὰρ οἱ μὲν ἐχθροὶ ὑπὸ τοὺς
 πόδας ὧσι τοῦ Υἱοῦ, ὁ δὲ Υἱὸς μὴ στασιάξῃ πρὸς τὸν Πα-
 τέρα, ἀλλ' ὡς πρέπει Υἱῷ, Θεῷ ὑποτάσσεται τῷ Πατρὶ,
 πάντως ὁ Θεὸς καὶ Πατὴρ ἔσται τὰ πάντα ἐν πᾶσι. Τινὲς
 δὲ τὴν τῆς κακίας ἀναίρεσιν διὰ τούτων δηλοῦσθαί φασιν,
 αἰς πάντων ὑποτεταγμένων· ὅταν γὰρ ἁμαρτία μὴ ᾖ, εὐδη-
 λον ὅτι ὁ Θεὸς ἔσται τὰ πάντα ἐν πᾶσιν· ὅταν μηκέτι πολ-
 λοὶ ὦμεν ἐν τοῖς κενήμασι καὶ τοῖς πάθεσι, μηδὲν ὅλως
 Θεοῦ, ἢ ὀλίγον ἐν ἑαυτοῖς φέροντες· ἀλλ' ὅλοι θεοειδεῖς,
 ὅλοι χωρητικοὶ φέροντες· ἀλλ' ὅλοι θεοειδεῖς, ὅλοι χωρητι-
 κοὶ Θεοῦ καὶ μόνου· πάντα γὰρ ἡμῖν ὁ Θεὸς ἔσται, καὶ
 βράσμα, καὶ πόμα, καὶ ἔνδυμα, καὶ νόημα, καὶ κίνημα.

By ὁ Θεὸς Hamm. and Whitby understand the
 Godhead, consisting of the three persons, without
 any distinction of office or kingdom. Schoettg. thus
 paraphrases: "In vitâ æternâ non erit alter alteri
 subditus vel subdelagatus, quemadmodum in regno
 gratiæ, ubi auditores sunt sub Episcopis et Pastoribus,
 Pastores sub Christo, Christus sub Deo Patre: sed
 in vitâ æternâ omnes beati erunt sub uno Deo."

29, 30. ἐπεὶ τι ποιήσουσιν οἱ βαπτισζόμενοι ὑπὲρ τῶν
 νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται;

It is plain that after the digression contained in the last eight
 verses, the Apostle resumes the subject he was treating of at ver. 22.
 But the sense of the words has been exceedingly debated; and per-
 haps there is no passage in the New Testament on which opinions
 have been more contradictory, Calvin and Schoettg. say that the
 various interpretations are almost as numerous as the Commenta-
 tors. These are detailed by Schmid, Calov., Wolf, Gerdes, Altman,
 Heuman, and recently by Krause and Slade. Deterred, as it seems,
 by which diversity of opinion, some, (as Schoettg.) do not venture to
 adopt any interpretation. "*Verba conjuncta quem sensum exhi-
 beant, Non liquere diximus,*" says Schoettg. There is an allusion
 (he thinks) to some rite or custom unknown to us, but *what*, he
 cannot say. It is impossible for me to review, or even detail one
 tenth part of the opinions; neither is it necessary. I shall content
 myself with detailing *three* of the most probable, especially *one*
 which I have no doubt is the true one.

The most ancient and indeed common opinion is that adopted by
 De Dieu, Michaelis, &c. and countenanced by Tertull. and Ambrose,
 who tell us that it was the custom then at Corinth for *dead persons*
 to be baptized vicariously. And Grot., who decidedly adopts that in-
 terpretation, compares this with some other superstitious customs

of the early ages, as that of administering the Eucharist to the dead: and he thinks that this custom was introduced, of admitting the vicarious baptism of a dead person, in order that prayers might be offered up for his soul. That such was the custom of some of the early Heretics, as the Marcionites, we learn from the information of Epiphanius, Chrys., and others: but, besides that there is no proof of its being so ancient as to be here alluded to, it is impossible to suppose that the Apostle would give countenance to so anile a superstition, especially by introducing it on so serious a subject.

The most favourite interpretation for the last half century is that of Knatchbull, Lightf., Pearce, Homberg, Noesselt, Ziegler, Rosen, Jaspis, Krause, and others, who take βαπτίζεσθαι in the sense to be immersed in sufferings, κινδυνεύειν; referring to Mark 10, 33 and 39. Luke 12, 50. ὑπὲρ (they say) is to be taken for ἔνεκα, and τῶν νεκρῶν for death; as Rom. 11, 15. The complete sense of the words is (they think) this: "Those who have undergone martyrdom, and suffered death for the Christian religion." And indeed this interpretation is very suitable to the context. But the ellipsis is much too harsh to be admitted, especially when coupled with so extraordinary a sense of τῶν νεκρῶν. Neither is it necessary, since the interpretation itself may be engrafted on that which I shall now proceed to state, and which, as it is one of the most ancient, so I have no doubt it will be found the true interpretation. It is that of St. Chrysost., Theoph., Œcumen., Phot., and Theodoret, and it has been supported by Hamm. and Wets. The phrase, then, seems to be *idiotical*, and there is (*populari more*) an ellipsis of ἀναστάσεως. Thus the sense will be: "baptized in the confidence and expectation of a resurrection from the dead." Of course, by *dead* are meant the dead that die in the Lord; and by the resurrection, the resurrection to happiness. (See Phil. 3, 11.) This interpretation is established beyond all doubt by Chrysost., who has examined the passage at considerable length, and with his usual ability. He and the other Greek Commentators notice, but with the strongest censure, the interpretation which makes this an allusion to the Vicarious baptism of the dead. They all agree that there is an allusion to the form in Baptism, "I believe in the resurrection of the dead," to which is added: "Wilt thou be baptized in this faith—It is my desire." "After which, and other confessions," says Chrysost., τότε καθιέμεθα εἰς τὴν πηγὴν τῶν ἱερῶν ναμάτων ἐκείνων. Very excellent is the following exposition of Theophyl.: Φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τι ποιήσουσιν ἀπατηθέντες; τι δὲ ὅλως καὶ βαπτίζονται ἀνθρώποι ὑπὲρ ἀναστάσεως, τοιούτων, ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ νεκροὶ οὐκ ἐγείρονται; So Chrysost.: καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τοῦ νεκροῦ σώματος ἀνάστασιν πιστεύων, ὅτι οὐκέτι μένει νεκρὸν, καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν. And Œcumen. 567. D. εὐδὴλον γὰρ ὅτι εἰς ἀνάστασιν νεκρῶν πιστεύσαντες, βαπτιζόμεθα, ὡσεὶ ἔλεγε, τι ποιήσουσιν οἱ ὑπὲρ νεκρῶν μὲν ὡς ἀνισταμένων καὶ πιστεύσαντες καὶ βαπτισθέντες, ψευθέντες δὲ τῆς ἐλπίδος, καὶ ἄλλο τι εὐρηκότες παρὰ προσδοκῆντα; πῶσα,

φησὶν, ἀδημονήσουσι καὶ ἀποκλαύσονται, καὶ τὴν πίστιν τὴν εἰς Χριστὸν ὡς ψευδῇ λαιδορήσουσι; τοῦτο λέγει τί ποιήσουσι τούτεστιν, αὐτὰ ποιήσουσιν ἅπερ εἶπον. And Phot. *ibidem*, 574 A. τι ποιήσουσι οἱ βαπτιζόμενοι, ὥστε μὴ εἶναι διαπαντὸς νεκροὶ, καὶ ἐν τῷ ᾧ κατέχεσθαι; οἶον, τῆς ἀναστάσεως, φησὶ, μὴ οὕσης, οἱ ἐπὶ τοιαύταις ἐλπῖσι βαπτιζόμενοι, ὥστε κατὰ θάνατον ἀναστῆναι, τι ποιήσουσι; Εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ἵνα ἀναστῶσιν; Chrysost., too, as also Knatchb. and Le Clerc rightly think there is an allusion to the ancient mode of baptism, by *immersion*, which represented a state of death. τὸ γὰρ βαπτίζεσθαι καὶ καταδύεσθαι, εἶτα ἀνανεῦναι, τῆς εἰς ᾧδοῦ καταβάσεως ἐστὶ σύμβολον καὶ τῆς ἐκεῖθεν ὁδοῦ διὸ καὶ τάφον τὸ βάπτισμα ὁ Παῦλος λαλεῖ λέγων, Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. So also Theodoret, 275. ὁ βαπτιζόμενος, φησὶ, τῷ Δεσπότῃ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας, καὶ τῆς ἀναστάσεως γένηται κοινωνός.

This interpretation is undoubtedly the true one, and it is ably supported by Wets. in the following paraphrase. "Cur doctores vestri, qui resurrectionem negant, baptizant, et cur discipuli ipsorum ab illis baptizantur? et quomodo vitam suam instituere debent, qui ita baptizati sunt? Nos quidem baptizamus in resurrectionem mortuorum, quam catechumeni se credere profitentur: At si vera est doctorum vestrorum sententia, si post hanc vitam nihil est expectandum, si mortui ita mortui sunt, ut in æternum mortui maneant, cujus rei gratiâ baptismus apud vos et administratur et suscipitur! An aliquod commodum in hac vitâ in baptizatos redundabit? An verò in alterâ vitâ? an mollius mortui isti jacebunt, suavius dormient? an jucundiores, reperient sodales inter mortuos? Rom. 5. 7.

30. τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; the scope of this verse is excellently pointed out by Theophyl. (from Chrys.) thus: "If ye receive not the confession of words which the baptized make for a demonstration of the resurrection, admit at least the voice sounded forth in deeds. We, for instance, and all the Apostles, are perpetually in perils, and unless there were a resurrection, for what have we encountered dangers? For the sake of some gratification? Vain glory might indeed induce any one to run into danger once or twice: but to do this perpetually (as we do) is the greatest proof that we are persuaded of the resurrection." See the note on ver. 19. Wets. compares a very similar sentiment of Cic. Tusc. 115. Nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum, idque in maximis ingeniis altissimisque ani-

mis et extitit maximè, et apparet facillimè. Quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?

The *ἡμεῖς* does not (I think) denote, as some suppose, *all* Christians, but the Apostles and first preachers of the Gospel. In *πάσαν ὥραν* there is an hyperbole not unfrequent.

31. *καθ' ἡμέραν ἀποθνήσκω—ἡμῶν.* These words are somewhat obscure, and their sense is not a little controverted. It is rightly observed by Theodoret, that having spoken of the *dangers of the Apostles generally*, St. Paul adverts to his *own case*, and (as Theophyl. remarks) after speaking of the being in danger, he proceeds to show the nature of the danger. The words are indeed meant to further unfold and explain the preceding.

Many modern Commentators, however, have strangely mistaken the sense; as, for instance, Beza, who renders: "By the rejoicing which is common to you all, which ye also feel." Some, as Doddr., conjecture *ἡμετέραν*, and render: "I protest by the joy and glory of all Christians, in which I participate, which I feel in Christ Jesus." This, however, is harsh and frigid. Yet more so is the sense assigned by Locke, Wells, and Hardy. The only interpretation that is at all justified by the words, or agreeable to the context, is that of Chrysost., Theophyl., and the other Greek Commentators, which is almost the same with that propounded by Est., Mackn., Grot., Kypke, Pearce, Bengel, Rosenm., Krause, and Jaspis, who assign to *ἡμετέραν καύχῃσιν* the sense "my boasting concerning you."

But, to examine the phraseology of the whole sentence in detail, *καθ' ἡμέραν* is another hyperbolic expression, with which Wets. compares Liv. 29, 17. Quotidie capitur urbs nostra, quotidie diripitur. And P. Syrus: quotidie damnatur, qui semper timet. See also Ps. 44, 23. *Ἀποθνήσκω* is well explained by Theophyl. *τῇ προθυμίᾳ, καὶ τῷ πρὸς τοῦτο παρασκευᾶσθαι, καὶ τῷ τοιαῦτα πάσχειν, ἃ θάνατον ἔφερε.* And so the best modern Commentators; "I

am prepared to suffer death, and do daily encounter perils of life, and endure such calamities and hardships as bring life into danger. See 2 Cor. 1, 8 and 10. 4, 6 and 12. Rom. 8, 36. Kypke and Wets. compare a similar sentiment in Philo Flacc. T. 2. p. 542, 35. οἶδ' ὅτι ἀναμένουσί με αἱ ποίμαι, καὶ οἱ ἀλάστορες ὥσπερ ἐπὶ βαλπίσιν ἐστᾶσιν ἤδη, καὶ φονῶντες ἔγκεινται, καὶ καθ' ἐκάστην ἡμέραν, μᾶλλον δὲ ὥραν, προαποθνήσκω, πολλοὺς θανάτους ὑπομένων ἀνθ' ἑνὸς τοῦ τελευταίου. And Liban. Ep. 1320. ἔτι ζῶντες τεθνήκαμεν.

Kypke notices, that the particle of swearing and asserting, νή, has usually joined with it the name of some God, or Goddess. And he instances from Epict. νή τὴν Καίσαρος τύχην. This, however, is not very apposite; since Καίσαρος τύχην is nearly equivalent to Καίσαρα; as in the well known words Καίσαρα φέρεις καὶ Καίσαρος τυχήν. I remember something similar in Longinus.

With respect to the use here of ὑμετέραν, Kypke observes, that the possessive pronoun is not unfrequently so employed: and he cites from Thucyd. φόβῳ τῷ ὑμετέρῳ πολεμῆσειοντας. Dionys. Hal. p. 501. διὰ τῶν σὺν πόθον. Joseph. Ant. 1, 4. ἐξύβριζον εἰς τὴν ἐμὴν εὐσεβείαν. The truth is, that in such cases the possessive, standing in the place of a personal pronoun, is used in the Genitive, that Genitive having the not unfrequent sense of *propter*.* This signification of ὑμετέραν was distinctly seen by the Greek Commentators. Thus Theophyl., who well explains: νή τὴν ὑμετέραν προκοπήν, ἐφ' ἣ καυχῶμαι. And he adds: καύχησις γὰρ τῷ διδασκάλῳ ἢ τῶν μαθητῶν προκοπή. See also 1 Cor. 9, 3. 11, 10. and especially the note on 1 Cor. 4, 8. It is also noticed by Theophyl., that the Apostle ascribes the whole to Christ Jesus. And he acutely observes, that this is meant to remind them that he expects them to

* After writing this, I find the remark has been made, nearly in the same words, by Grot.

maintain with constancy this their faith; q. d. "If I *boast* on account of your improvement, so shall I be *ashamed* if, at last, ye so wretchedly act as to disbelieve the resurrection."

32. εἰ κατὰ ἀνθρώπων ἐθρησκιάχῃσα ἐν Ἐφέσῳ.

On the sense of these words our modern Commentators have moved no little controversy. Many, as Beza, Grot., Raphel, Pearce, Schoetg., Doddr., and Rosenm., contend that ἐθρησκιάχῃσα is to be taken in a figurative sense, as referring to a contest with *brutal men*. Of this they adduce several examples. Yet, on close examination, there is hardly one to the purpose. The following will be found somewhat more so. Liban. Ep. 606, l. ἃ ἐποίησεν ἀντὶ τοῦ Σωκράτους, εἰ κατὰ Σωκράτην ἐγεγόνειν, ὥστε αὐτῷ τὸ θῆμα ἐπέκειτο, σκώφαται τοῖς. Still the proof is weak. Neither (I think) will κατὰ ἀνθρώπων bear such a sense as "to speak after the manner of men." Yet this interpretation of the passage is somewhat confirmed by its being adopted by Tertull. de resurr., C. 48., by Theophyl., and also by Ignat. ad Rom. § 5. (if that Epistle be genuine.) Yet it, nevertheless, seems very precarious. So that the best founded interpretation, and that liable to the fewest difficulties, is the commonly received one, which assigns to the ἐθρησκ. a physical sense. It is, too, supported by the authority of all the Greek Commentators, except Theophyl., by almost all the Greek and Latin Fathers, and many modern Commentators, as Pisc. Zeger, Lightf., Hamm., Locke, Elzevir, Whitby, Wolf, Wells, Mackn., Krause, Schleus., Slade, and Jaspis. - It is, unquestionably, the more natural and obvious one. For the air of the passage evidently shows that there is reference to some imminent danger and signal trial of faith; and this is confirmed by the very strong language of the Apostle at 1 Cor. 1, 8—10., in reference to some extreme peril encountered at Ephesus. Neither is the fact in itself improbable. That the early Christians were not unfrequently exposed to such contests, is proved by the records of Ecclesiastical History; and Profane History informs us that such a kind of punishment for criminals was common in that age.

The phrase κατὰ ἀνθρώπων is well explained by Hamm., "As far as men's purposes would go," *quantum ad homines*; as 1 Pet. 4, 6. And this sense is confirmed by Chrys.: *δοῦν τὸ εἰς ἀνθρώπων ἦσαν* and Phot. *δοῦν ἦκε εἰς ἀνθρώπων* and also Theodoret, *κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλ' παραδόξως ἐσώθην*. It does therefore seem, that the Apostle was exposed to some wild beast at Ephesus; and, κατὰ ἀνθρώπων, he would have been a prey, but that the animal *harmed him not*, as in the case of the viper at Melita. In this there is nothing improbable. As to the argument, that the Apostle's privilege as a Roman citizen would have preserved him, it is a sufficient answer, that the laws were at that time but little security against the malice of Heathen persecution; and, as Jaspis observes, by the *crimen perduellionis*, of which, under Nero, the most innocent Christians were often accused, the *jus civitatis* became of no force. That such a circum-

stance should have been omitted by St. Luke, may seem strange, and be really unaccountable. But, in general, no conclusion can be drawn from the *silence* of an historian; and least of all the *sacred* historians, since they wrote often not for *general*, but *particular* purposes; with which such omissions are easily reconciled. The story of the *penitent thief* (as Mr. Slade observes) is omitted by three of the Evangelists; and that of the massacre of the infants at Bethlehem, by Josephus. And it is justly remarked by Elsner, that many important circumstances must have taken place during St. Paul's abode at Ephesus besides those recorded in Acts 19. Nor is it (as Dr. Whitby observes) any objection, that St. Paul does not expressly mention this in his enumeration of his sufferings at 2 Cor. 11. since the language there is only *general*, and this *θηριωμαχία* might very well be *comprehended* under the clause "in deaths oft." Besides (as Mr. Slade observes), "he would have far less reason to particularize this circumstance in the second Epistle, if he had noticed it in the first."

Upon the whole, therefore, this interpretation seems by far the best founded, and, as far as regards any objections hitherto urged, *immoveable*. I must not omit to advert to a method of taking the passage proposed by Mackn. (and, as it seems, approved by Slade), by which he thinks the difficulty may be removed. He would render *ei ἐθῆρ*. "if I had fought." But of the examples he adduces only *one* is in the first aorist, and even there an *ἂν* occurs in the sentence; which quite alters the case. Besides, here there would be this additional harshness, that the *had* must have a strong *emphasis*, and it would seem to refer to something that had been before mentioned; which is not the case. This method, therefore, however ingenious, cannot be admitted. And it is *not* (as Mr. Slade would represent) *uncertain* whether the Apostle was actually exposed to a wild beast, or whether he was only in peril and *expectation* of it.

32. The punctuation τὸ ὄφελος; proposed by Pisc., Crell., and Bp. Atterbury, and adopted by Bengel, Griesb., and most recent editors, is confirmed by the authority of Chrysost. and the Greek Commentators, and is (I think) undoubtedly the true one. There is an ellipsis of *ἔστι*, or *ἔσται*, "what better shall I be;" as James 2, 14. Τὸ ὄφελον appears to have been a sort of proverbial phrase, of which Wets. cites several examples; as Arist. Plut. 1153. τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὦν; Demosth. Phil. 3. τί τούτων ὄφελος αὐτοῖς; Arrian Epict. 1, 4. καὶ τί σοι ὄφελος; Maxim. Tyr. 7, 6. τί γὰρ ἐμοὶ ὄφελος τῶν πολλῶν λόγων;

32. φάγωμεν καὶ πίνωμεν· αὔριον γὰρ ἀποθνήσκομεν, "Let us eat and drink, for to-morrow we die." The

words are taken from Is. 22, 13, but, as Theodoret observes, are very applicable to the present case, q. d. "Fasting is unnecessary, and temperance superfluous; let us enjoy the pleasures of the present life, since there is no future reward held out to the lovers of virtue." The sentiment was, as we may suppose, familiar to the Heathen writers, especially the poets, and such of the philosophers as, like Epicurus, thought pleasure, (i. e. animal and sensual pleasure,) the summum bonum *.

33. *μη̃ πλανᾶσθε*. The Apostle now (as Theophyl. observes) turns to *exhortation*; or (to use the words of Phot.) leaving the argumentatio ex absurdo, applies himself to *admonition*.

I would compare Arrian Epict. 2, 22. *μη̃ ἀπατάσθε*. 4, 6. *μη̃ πλανᾶσθε*. Marc. Anton. 3, 14. *μη̃κετι πλανῶ*. It is well observed by Theophyl., that while the words are meant to gently censure their levity and folly, they also hint that some persons had been drawing them thereto.

The words of the admonition are supposed to constitute an iambic senarius, which is by Socrates Eccl. Hist. 3, 16. ascribed to Eurip.; by Jerome, Euseb., and others, to Menander, in his Thais; and which is expressed by Terent. Eun. 2, 2. It is

* Of this numerous examples are cited by Wets., from which I shall select the following. Senec. Controv. 14. *Convivæ certè tui dicunt: Bibamus, moriendum est*. Eurip. Alcest. 782. *εὐφραϊνε σαυτὸν, πίνε, τὸν καθ' ἡμέραν βίαν λογίζου σὸν, τὰ δ' ἄλλα τῆς τύχης*. I add Diog. Laert. 8, 63. *Α. κραγάντινοι τρυφῶσι μὲν ὡς αὐρίον ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται, ὡς πάντα τὸν χρόνον βιωσόμενοι*. Thucyd. 2, 53. (speaking of the Athenians) *ταχείας τὴς ἐπαυρέσεις καὶ τὸ τερπνὸν ἥξιον ποιεῖσθαι, ἐφ' ἡμέρα τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως ἡγούμενοι*. See also the Epitaph of Sardanapalus ap Athen. Dipnos. 8, 3. and Arrian A. 2, 5, 5.

Indeed the works of the antient poets are full of such disgusting examples of undisguised sensuality, expressed not only in letters but by typical actions. Thus Herodot. 2, 78. mentions a custom of the Egyptians of carrying round among guests at a banquet a little figure of a dead man in a coffin, with the words: *ἐς τοῦτον ὁρέων πίνε τε καὶ τέρπεν, ἔσσει γὰρ ἀποθανὼν τοιοῦτος*. And Wets. says he saw at Amsterdam an antient gem with obscene figures and the following inscription: *πάρδαλα, πίνε, τρύφα, περιλάμβανε θανεῖν σε δεῖ· ὁ γὰρ χρόνος ὀλίγος· Αχαὶ ζήσαις*.

probable that Menander imitated Eurip. This is usually accounted a quotation. Yet had that been the case, χρησθ' would have been written, which indeed is read in some MSS. But it seems little probable that the Apostle would introduce a regular quotation. In fact, the gnome had been expressed in such various ways, that it had grown so familiar as to become a sort of proverb. Slade indeed urges that the inverted form argues a quotation; but it may be replied, that *metre* would preserve the gnome in that form, even after it had ceased to be a quotation, and become a proverb *.

83. ὁμιλίας signifies *close intercourse*, and not conversation only. Χρηστὰ is by Chrys. and most ancient Commentators, as also Hamm., taken for ἐνεξαπάτητα, which is a very Classical signification, (see the examples in the note,) and may have been that intended by Menander; but not, I think, had in view by the Apostle: and the signification πόνηρα is confirmed by some examples in the note.

There seems to be no doubt but that the expression is levelled against some *false teachers* who had encouraged the Christians to promiscuous inter-

* Wets. has here numerous Classical citations illustrative both of the phraseology and the sentiment. Thus Herodian 5, 1, 11. χρηστὸς—τρόπος. Lucian Phalar. 1, 7. χρηστὸν καὶ ἡμερον ἦθος. Galen. καὶ χρηστοῖς ἔθεσιν ἐντρέφεται, καὶ προσηκόντως παιδεύεται. Vit. Hom. p. 285. οὐ μόνον τὰ χρηστὰ ἦθη, ἀλλὰ καὶ τὰ φαῦλα. Alciph. 1, 138. χρηστὸς ἦθος. Artemid. 2, 74. πλὴν τῶν τοῖς ἡθεσὶ χρηστῶν. Aristoph. Nub. 956. ἀλλ' ὃ πολλοῖς τοὺς πρεσβυτέρους ἡθεσὶ χρηστοῖς στεφανώσας. Timæus Locr. p. 563. τὰ ἡθεῖα τῶν συνόντων τὰ μέγιστα δύνανται ποτὶ ἀρετὰν καὶ ποτὶ κακίαν. Æschyl. S. C. Theb. 605. ἐν παντὶ πράγει δ' ἐστ' ὁμιλίας κακῆς κάκιον οὐδέν. Philo 1, 198, 48. σοφισμάτων γὰρ τέχναις καὶ ἀπάταις ἦθη χρηστὰ τρέπων φαρμακεύεται καὶ διαφθείρεται. Sallust Catal. 14, 4. Seneca de ira 3, 8. et de Tranquill. 7. Donatus ad Terent. Eun. 2, 2. Vide ut sententiosè demonstrat, malos ex bonis contagione fieri, exemplis in pravum prævalentibus. I add Menand. ἦθη πόνηρα τὴν φύσιν διασπρέφουσι. Eurip. Andr. 682. ἡ δ' ὁμιλία Πάντων βροτοῖσι γίνεται διδάσκαλος. Theophr. Ch. Eth. C. 2. ὁμιλίαν αἰσχρὰν. Plato de Legg. L. 10. τὰς τῶν κακῶν συνοσίας φεῦγε ἀμεταστρεπτῇ. Herodot. 7, 5, 7. ἀνθρώπων κακῶν ὁμιλίας σφάλλουσι.

course with the Heathens, the same, it may be supposed, that had maintained the innocence of frequenting the idol feasts: and perhaps their doubts on the resurrection might have partly originated from frequenting Heathen society.

84. ἐκνήψατε δικάως. The Apostle here follows up, and presses closer home his admonitions.

Ἐκνήψω properly signifies to *awake up*, i. e. from a deep sleep, and is generally used of those who awake, or become sober after drunkenness. It is found in the physical sense in Gen. 9, 24. ἐξήγησε δὲ Νῶε ἀπὸ οἴνου. 1 Sam. 25, 37. Joel 1, 5. Schleus. refers to Aretæus 4, 3.; and Krause, to Plut. Dem. 20. But it is also frequently used in the sense *resipiscere*, to return to a right mind. Schleus. cites Aret. 3, 6. ἐκν. τῆς δυσθυμίας. To which may be added Joseph. 1231, 14. So ἀνανήψω is employed; as Habak. 2, 19. It is explained by Est.: "Ab erroris et voluptatum ebrietate experrecti jam sapite, et ad ea quæ justa et recta sunt animum applicate." (See also Doddr. and Mackn.) There must be reference chiefly to the latter. So Theodoret: *ὡς ἀποβουκοληθεῖσι, καὶ τῇ ἀπιστίᾳ μεθύουσι, τὸ ἐκνήψατε εἴρακεν*. The term seems to have been suggested by the idea contained in *φάγωμεν καὶ πίνομεν*.

Δικάως. This is plainly a use deviating from the Classical one. There is an *ellipsis*, which most early modern Commentators supply by *ζήσοντας*. But this is too irregular. It rather seems to be for *ὡς δικάως δεῖ*, "as it is just and right you should do." So Erasm., Cas., Vorst., Sc Slater, and most of the recent Commentators. And this is confirmed by the Arab. Version: "*vigilate vigilatione debitâ*." Theophyl. explains it *συμφερόντως*, as opposed to *ἐπὶ κακῷ*. But this seems not the right idea. Of the above sense of *δικαίως* an example is adduced from Luke 23, 41. *καὶ ἡμεῖς δικάως*. And Alberti and Palairret cite some from Arrian E. A. 5, 10. Ælian H. A. 8, 24. I would add Thucyd. 4, 6, 2. and Æschyl. Ag. 779.

where it is opposed to ἀκαίρως. Here Wets. compares Liv. 1, 41. nunc expurgiscere verè.

34. καὶ μὴ ἁμαρτάνετε. On the sense of this word Commentators are not agreed. The antient and earlier modern ones explain it: "Do not give yourselves up to sin," meaning especially Epicureism. Most recent ones think there is an ellipsis of τῆς ἀληθείας, "do not fall into error," namely, in respect of the resurrection, and the doctrines conjoined with it. And of this absolute sense of ἁμαρτάνειν the Commentators adduce examples from Arist. and Pindar; and of the complete phrase, from Dionys. Hal. p. 102. To which it may be added, that examples both of the complete and elliptical phrase often occur in Thucyd. But the latter is very rare in the New Testament. Schleus., however, adduces Tit. 3, 1., where, of an heretic, it is said ἁμαρτάνει. That *doctrinal* error is here meant, is plain from the words following, which are added by way of explanation. However, ἁμαρτ. may have the same extent of signification with ἐκνήψατε, and denote not only error in opinion, but that immorality in practice which often results from it. So true is it that these mutually generate each other. On which Chrys. has some excellent observations.

34. ἀγνοσίαν γὰρ Θεοῦ τινες ἔχουσι. Some modern Commentators understand this as denoting that there were concealed Atheists among them; these being by the Hebrews called *persons who know not God*. Others understand it of practical Atheists, persons living without God in the world, i. e. as if there were no God. But neither seems very probable. The Greek Commentators rightly (I think) explain it; "know not God aright," namely, on the article of the resurrection. For, as Theophyl. and Œcumen. remark, they assuredly *know* not the power of God, who disbelieve the resurrection. And Theodoret excellently observes: "He that professes to know God, believes him to be just. Now to justice belongs retribution; but a just retribution in

the present life, we do not see. It is necessary, therefore, for him who professes he believes in God, to expect a resurrection." Schleus. well translates: "destituuntur enim adhuc quidam vestram verâ Dei cognitione." And he compares Sap. 13, 1. *οἱς παρῆν Θεοῦ ἀγνοσία.*

84. *πρὸς ἐντροπὴν ὑμῶν λέγω.* This seems to be a formula of admonition, and occurs supra 6, 5. where see the note. The Apostle especially means shame at having been so careless, as to the company they kept, or the religious opinions they maintained. That by this *ignorance of God* is especially meant *disbelief of the resurrection*, is clear from the Apostle's taking occasion just after to treat on that doctrine.

Jam sequitur altera hujus capitis pars, quâ Paulus, postquam idoneis erat testimoniis evictum, Christum re verâ in vitam rediisse; eâque re non modo factam esse nobis fidem nostri reditûs in vitam, sed etiam spem futuræ fecilitatis nostræ veræque virtutis studium niti, docet eam omnem doctrinam nihil quidquam continere, quod non omnino fieri posse credibile sit, iisque respondet, quibus argumentum illud a resurrectione Christi petiitum, non sufficebat propterea, quoniam mente non assequerentur, quomodo corpora, qualia nunc gestamus, in vitam redire possint. (Krause.)

Sequitur thesis, Quali corpore resurrecturi sint justi. Hic proponitur. Status quæstionis v. 35, 2. Respondetur *a.* per simile v. 36—38. *b.* per applicationem, v. 39—41. *c.* per explicationem, v. 42—50. (Schoettg.)

In treating on this passage the Commentators are somewhat divided in opinion. The ancient and the early modern ones think that *two* different questions are here proposed: the *first*, *πῶς ἐγείρονται*; "how are they to be raised again; q. d. "how *can* all the different parts of our bodies, which have been resolved to dust, or apparently annihilated by fire, or devoured by beasts, or become so mingled with and converted into the nature of other animals, nay of

trees, plants, &c., how can these, after having been for so many ages thus dissipated, be at length reunited, and coalesce into one body? That exceeds all human conception and belief!" The *second* comes from those who, little solicitous about the former subject, but curious to know what would be the future condition, habit, and form of those restored to life, desired these points to be exactly delineated and foreshown to them.

Most recent Commentators, however, as Morus, Krause, and Jaspis, think that both these questions, in fact, merge into one and the same; so that the *ποίη δὲ σώματι* is a reciprocation of the former, except that in the *former* there is reference to the *coalition* of the dead to be recalled to life; in the *latter*, a reference to the particular kind and form of body. Morus renders thus: "Sed quonam modo dicat aliquis mortui resurgent? sive quonam corpore instructi prodibunt?"

But the former mode of taking the passage seems to be preferable; for though the two may, in a certain sense, merge into each other, yet the Apostle, in his answer, considers them distinctly: * the sense is well laid down by Œcumen. thus: εἶτα δύο ἄπαρα αὐτοῖς εἶναι δοκοῦντα, ὡς ἐξ ἀντιθέσεως λύει· ἀμφέβαλλον γὰρ πῶς ἐγείρεται τὸ ἀπαξ διαλυθὲν σῶμα, καὶ ποίῳ σώματι ἀνίσταται, τούτῳ ἢ ἐτέρῳ τινί· τὰ οὖν δύο αὐτοῖς ἐπιλύει, διὰ τοῦ παραδείγματος τοῦ κόκκου. The sense is: "How are the dead to be raised," i. e. how is it possible. This sense of the present indicative is frequent in the New Testament. The latter clause *ποίη δὲ σώματι* is, in some measure, an appendage to the former; q. d. And, supposing that they do *not* rise with the same body, which is plainly impossible, with *what* body, and what kind of body *are* they to rise?" There is (I think) a clause omitted. And the whole may be expressed thus: "How is it possible for the

* "If we will allow St. Paul to know what he says, it is plain, from what he answers, that he understands these words to contain two questions." (Locke.)

dead body to be restored (i. e. its parts, so very widely dissipated to be restored) so as to form one body?" This is plainly impossible.* Then again, as the former is impossible, with *what body* will they rise? Another body? and what kind of a body? Animal, mortal, and terrene, or celestial, or mixed?† The argument contained in the latter clause is thus stated by Grot.: "Suppose they shall return in the same body, why should this be? for they will neither eat, nor drink, nor procreate. If in another, they will not be the same persons." To which the Apostle answers, that it will be, in some measure, the same, and, in some measure, not: and this he illustrates by a similitude.

Mr. Locke paraphrases the words *τὸς ἐγείρονται* thus: "How comes it to pass that dead men are raised to life again? would it not be better they should live on? Why do they die to live again?" But this seems to proceed on misconception. From the *forw* in which the objector is supposed to state the difficulties in the way of this doctrine, it is hardly probable that he would advert to this.

For an explanation of the mode in which these objections are answered, it may suffice to refer my reader to Dr. Mackn.‡

* The *τὸς*, as Schleus. observes, si nulla sequitur particula negativa, absolutè negat; as Matt. 12, 26, &c. (See his examples.)

† Mr. Valpy observes, that one of the most specious arguments against the resurrection of the dead seems to have been founded on the unfitness of our gross body, and especially of some of its members, for eternal life. "In like manner (continues he) the Sadducees had attempted to silence Christ. (See Matt. 22, 24—28.) But the adversaries of the doctrine of the resurrection at Corinth made use perhaps of other arguments, and, on the principle that evil derived its origin from matter, contended that a re-union with sinful matter could be of no advantage to a pure and intellectual soul."

‡ Rosenm. gives the following statement: "Hos ut refellat Apostolus, ostendit: *Possè nobis olim corpora, ab his, quibus nunc includi sumus, tribui diversa: corpora ab his, quæ nunc nostra sunt, diversa, nobis olim tribui debere: corpora illa ab his nostris recere diversa fore: corpora illa ab his nostris sic diversa fore, ut longè præstantiora, nimirum interitus planè expertia sive immortalia sint.*

36. ἄφρον, συ δ' σπείρεις—ἀποθάνη. Mackn. thinks this is meant for the false teacher, who is here called *fool*, in the same sense, and for the same reason, as the Pharisees are so called, namely, on account of their ignorance, and wickedness. But the appellation may, with the Greek Commentators, be more simply considered as given with reference to neglect of what fell under common and daily observation.* And the singular is used in conformity with the *τις* just before, from which, however, we are not to suppose that there was only one such objector, namely, the false teacher; since ἀλλ' ἐρεῖ *τις* is a common formula, where *many* objections may be supposed to exist, though *one* only is represented by the formula.† On the ἄφρον it is well observed by Grot.: “Merito sic est vocat qui miracula fieri non credunt, cum naturā ipsa plena sit miraculis, sed quæ sui frequentia migrant in nomen aliud.” I would compare Ælian de Provid. p. 1052. Σὺ δὲ λέγεις, αὐτοὺς μὴ ἡμῖν προσέχειν, ὃ μῶρε.

The whole of the comparison is *popular*, and therefore we are not to seek refinements. Thus ἀποθάνη is not to be understood by utter death, but that appearance of destruction by irruption which is

Ac primo quidem fieri *posse*, ut olim nobis corpora, ab his, quæ nunc gestamus diversa tribuantur, comparanda rerum natura ostenditur.”

* And the same view is taken by Jaspis, who explains the ἄφρον, “in ipsa rerum naturā cæcutire videris.” And he remarks: “Per hanc vero Paulus omnem hanc doctrinam de reditu in vitam egregiè illustrat, ut eluceat, nihil ea contineri, quod non omnino fieri posse credibile sit, quàm similia quotidie accidunt.”

† As the misunderstanding in question has arisen from misconception of the force of the formula, I shall subjoin such examples of it as I have noted down in my reading. Liban. 206 D. οἶδα τοίνυν ὡς (that) ἐρεῖ *τις* ὅτι κ. τ. λ. & 213 C. & 418 A. φησι *τις*. Plut. Phæd. 55. ἀλλὰ φαίη ἂν *τις*. Herod. 4, 27, 19. Joseph. 674, 41. ἴσως τοίνυν ἐρεῖ *τις*. Plut. Num. fin. φησι *τις*. Charit. p. 20 & 49. τάχα δὲ ἐρεῖ *τις*. Eurip. Bacch. 204. ἐρεῖ *τις*. Eurip. Suppl. 312. ἐρεῖ δὲ *τις*. Joseph. 1086, 37. χαλεπὸν τὸ δουλεύειν ἐρεῖ *τις*. And, in the very words of the present passage the formula occurs in Dio. Cass. 623, and Appian 2, 40, 4.

37. γυμνὸν κέικον, "a mere grain, destitute of those ornaments which afterwards spring from it," namely, the blade and the ear. *Εἰ τόχοι, exempli gratiâ.* See the note on 14, 10.

38. ἡ δὲ Θεία, &c. Nempe ex unoquoque genere seminum aliud genus fructuum enascitur, culmis, aristis, foliis, granis diversum. Quod quotannis fieri videmus tot seminibus, id fieri potest etiam corporibus humanis, terræ conditis et corruptis. Omnia hic ad Dei potentiam et sapientiam redeunt, qui, quicquid vult, efficere potest. (Rosenm.)

The ἴδιον σῶμα is explained by Doddr. thus: "The Apostle seems more directly to speak of *that* as its proper body, which is peculiar to that species of grain; yet undoubtedly each ear has a peculiar reference to one individual as its proper seed, in such a manner as another of the same species has not; and what follows plainly suits such a view.* God is said to *give it this body as he pleases*, because we know not how it is produced; and the Apostle's leading thought is, "That it is absurd to argue against a resurrection, on a principle which is so palpably false as that must be, which supposes us to *understand* all the process of the divine works." To me it appears, that the ἴδιον σῶμα is meant to further explain σῶμα καθὼς ἠθέλησε, on which the whole sentence seems to turn; q. d. "God hath ordained that each particular seed should reproduce its own body, but one far more glorious, and the form thereof is such as it hath pleased the Almighty to assign to it." No Commentator has seen the sense so well as Theophyl. (whose matter is chiefly derived from Chrysost.) in the following exposition: "If then God giveth a body, why do ye curiously pry into the matter, and enquire with *what kind* of body we are

* And so Mr. Valpy. "As the corn that is sown, be it of whatever grain, contains in it, though upon the minutest scale, the very form and substance of the future produce, so it is plain that we shall rise with the same bodies, though not identically and numerically which we now possess, but infinitely exalted and improved."

to be raised ; why do ye disbelieve the resurrection, having known the power and purpose of God ? For God doth indeed raise the dissolved body, but far more beautiful and spiritual ; as we find in the case of the plant, which springeth from a seed cast into the earth."

Rosenm. subjoins the following illustrations. *Sicuti tritici in agro sati et putrescentis germen servatur integrum ac vivificum : ita etiam facile servari potest aliqua corporis nostri particula essentialis, quâ novarum partium accessione in renovatum corpus crescat, eidemque animo juncta hominem partim eundem, partim novum efficiat.* Thus some think that this is meant to teach that there is a *seminal principle* which is not destroyed by death, and which, at the appointed season, will reproduce the body, and that in a more excellent form than before. But see Dr. Mackn.

39. *ὅτι πάντα σὰρξ, ἡ αὐτὴ σὰρξ, &c.* Even from this economy of nature, by which the universe contains many different kinds of bodies, it may be inferred, that God, the Author of all things, can also produce another kind of body which all who rise from the dead shall assume. (Krause.) There are various kinds of bodies, and yet they are equally *bodies*. Since therefore God (as we see before our eyes) *could* make, and still *can* make so many various bodies, who would doubt that he can also *transform* human bodies, and restore them to a more perfect state. (Rosenm.)

As in the preceding verse, the Apostle directs us to consider the greatness of the power of God, displayed in the production of that endless variety of vegetable substances for food to man and beast with which we are surrounded : so in this verse he directs our attention to the same power of God, displayed in that wonderful diversity of animal substances which it hath formed into different sorts of organized bodies, each with members properly adapted to the

instincts of its inhabitant, and to the manner of life for which it is designed. The greatness of the divine power, the Apostle observes, is likewise conspicuous in the diversity of inanimate bodies, both celestial and terrestrial, which it hath produced. (Mackn.)

Σαρκὶς signifies an *organized body*.

The Greek Commentators have taken a view of the sense of these words such as has not occurred to our modern Protestant Commentators. "Lest (says Theophyl., from Chrysost.) on hearing grain mentioned, they might think that as in them all the ears rise equal in estimation, so also at the resurrection all will be in equal honour, the Apostle means to show that there will be a difference among those who rise (to which he had before reference, when he said *ἐκαστος ἐν τῷ ἰδίῳ σώματι*), and therefore he says, all flesh is not the same flesh, i. e. all do not rise in the same honour, but have a difference, first that of the righteous as compared to the wicked, namely, that difference which the heavenly bodies have in comparison with the earthly. Then again, great is the difference of degrees amongst the *righteous* themselves (as the Apostle soon after indicates), and also among those who are *sinner*s. For (he means to say) as there is a difference in the flesh of men and other creatures, so also will there be a difference in the punishment of sinners. All, therefore, that is said in this verse relates to the difference of sinners. Concerning that of the righteous the Apostle will speak when he mentions the *heavenly* bodies." And indeed I cannot but think that the words of this and the following verse allude to some graduated difference in the treatment both of the righteous and the wicked.* And this is confirmed by the Rabbinical citations of Schoettg.

* So Hardy: "Insinuat sic diversorum hominum fore diversa in resurrectione corpora, quoad gradus gloriæ respondentes gradibus meritorum."

40. καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια. By *σώματα ἐπουράνια* are evidently meant the *planets*. Here there is (I think) an ellipsis, which may be filled up in the following manner: "And as there is this difference in the quality, form, and glory of earthly bodies, so is there a great difference between the whole of the one class, and the whole of the other. Thus, though there are celestial bodies," &c. The *δόξα* must be accommodated to the case of each. As applied to the *celestial* bodies, it will denote (as Krause remarks) both the *lucidus fulgor*, and the external beauty of appearance, and consequent dignity and magnificence; all which is included in the *תָּהָא* and *כְּבֹד*, which the Sept. render by *δόξα*. (See Trom.) Wets. observes, that the Platonic Philosophers treat much on the difference between bodies celestial and terrestrial; and he adduces two extremely apposite citations from Galen de usu Part. 3. and 17., which their length forbids me to introduce.

As applied to the *terrestrial*, the *δόξα* will denote in general all such dignity as results from grandeur, and beauty of appearance.

The Greek Commentators here again urge the difference meant to be denoted in the condition of the righteous and the wicked, and the comparative difference of individuals in both. Theophyl. observes, that, as applied to sinners, the *δόξα* must be interpreted *διαγωγή*, i. e. *situation*, how they *διὰ-γουσι*, *fare*. And Theodoret appeals to the words of our Lord: "In my Father's house are many mansions." As there is no more than an *allusion*, this may very well be tolerated.

41. ἄλλη δόξα ἡλίου—δόξῃ. Even in the heavenly bodies there is a great variety. The sun eclipses the brightness of all the stars. Among other stars there are wandering ones, and fixed ones; and among these there are some of greater glory, as Arcturus, Sirius, and Spica Virginis; others of less, and that

by various degrees. (Rosenm., from Grot.) The inference drawn from this by Rosenm. is this: "Who then can doubt but that God, who created all those celestial bodies so various in form and beauty, can also restore *human* bodies to life, and invest them with greater beauty and perfection." And so Jaspis, and also Bp. Pearce, who introduces ver. 39 thus: "And that ye may the better conceive this difference of the body that is buried and the body that shall arise, consider, that even now there are several sorts of flesh," &c. Mr. Locke, too, thinks it evident that St. Paul's meaning is as follows: That God has given to the several sorts of animal bodies, in shape, texture, and organization, very different one from another, as he has thought good; and so he can give to men, at the resurrection, bodies of very different constitution and qualities from those they had before. And finally Mr. Valpy remarks: "Surely it is not more incomprehensible that a glorious, immortal body should arise from a mass of corruption, than that all this vast variety of forms and splendid beauties should arise from nothing." I would not deny that this may be the *chief* meaning of the Apostle, but *under* this is (I conceive) couched an allusion to the great individual difference in the condition both of the righteous and the wicked in a future state.

42. οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. There is not a little difficulty connected with these words and the following στείρεται ἐν φθορᾷ, &c. In the οὕτως καὶ—νεκρῶν there is an ellipsis. Mackn. would remove the difficulty by supplying, "is possible," which he thinks is required by the context. And this is somewhat countenanced by Rosenmuller's exposition.* But the ellipsis is too harsh to be ad-

* Which is as follows: "Quemadmodum nempe magna est varietas tot corporum cœlestium æquè ac terrestrium, ita etiam aliud et melius corpus aliis usibus prospicere nobis potest Deus." And he adds: "Adduxerat hæc exempla Apostolus, non ut doceret, quid

mitted : neither is there any necessity to recur to it. Dr. Mack. indeed objects, that the common translation, *so also is the resurrection of the dead*, represents the resurrection as a matter of the same kind with those mentioned in the preceding verse, which it is not. But this is a misconception. We are not compelled to refer the words to what *immediately precedes*. The words may simply be rendered, "So is it with the resurrection of the dead." And I think, with Mede, Disc. 23., that the Apostle means there is a difference of *glory* even in the celestial, which forms the subject of the forty-first verse, and therefore οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν is to be connected with it ; and for the sake of clearness, the whole verse would be better in a parenthesis. Then at the words of ver. 42. *Σπείρεται*, *it is sown in corruption*, he resumes the subject of ver. 39 and 40., to show that there are different *kinds* of bodies. So also Bp. Pearce, who well paraphrases thus : "In the same manner will there be a difference in the bodies at the resurrection of the dead." And so, long before him, Crell. : "Ita etiam illi, qui ex mortuis resurgent, eorumve corpora differunt ab iis, qui ante resurrectionem habuerunt, tum qualitatum, tum ipsius etiam naturæ præstantia." Or the expression may, he thinks, be thus explained : "ita etiam se habebit res in resurrectione mortuorum ; habito nimirum respectu, ad corpora quæ vel ante, vel post eam homines habeant, aut habitari sint." Whence, he observes, there rightly follows *σπείρεται ἐν*, &c. This view, too, is supported by the authority of the Greek Commentators.

At *σπείρεται* there is an *ellipsis*, which Bp. Pearce would supply by taking *σώματα* out of the *σωμάτων* *understood* after the preceding word *νεκρῶν*. But

fieri necessario debeat, sed ut doceret non absurdum a vero esse quod adversarii negarent ; posse potius fieri. Ostendit nunc Apostolus, id certo etiam eventurum ; fore autem illa futura corpora nostra longè diversissima caducis, fragilibus, sepultis et destructis, quandoquidem natura etiam multas corporum classes habeat."

this, however ingenious, cannot be admitted. It is far less harsh to subaud *σῶμα* from the context, especially as both it and *σὰρξ* preceded. And this subaudition is adopted by the best modern Commentators. With respect to the term itself, it is (as in the case of *ζωοποιεῖται* at ver. 35.) adapted rather to the *seed* committed to earth, than to the *body* buried.

The best Commentators are agreed that the phrases *ἐν φθορᾷ*, *ἐν ἀφθαρσίᾳ*, &c. are, by Hebraism, sentences standing in the place of adjectives of a signification cognate with the nouns: as, for *ἐν φθορᾷ*, understand *φθαρτὸν*. The *ἀτιμία* has reference to that state of death, which, as being the punishment of sin, stamps disgrace upon it. (See Mackn.) Or it may be taken in a *physical* sense. For, as observes Theophyl., *τι νεκροῦ ἀτιμότερον*.

Most recent Commentators take *σείρεται ἐν ἀσθενείᾳ—δυνάμει* as expressing the same with the preceding clause. But it should rather seem to denote the manifold frailties, weaknesses, and liabilities to sickness which flesh is heir to. The *ἐν δυνάμει* may be understood of that exemption from *sickness* as well as *death* which our glorified bodies shall enjoy: and Grot. thinks it may allude to new senses, of which we have now no conception. Upon the whole, however, no very clear ideas *can* we, at present, have on the exact difference between our earthly and our glorified bodies. Indeed no language could have made us comprehend that difference.* Let it be sufficient for us, that we are enabled to say, in the

* It is well observed by Dr. Mackn: "The alteration to be produced in the contexture of the bodies of the righteous at the resurrection, described in this and the following verse, is indeed great and wonderful. But it is far from being impossible. For, to illustrate great things by small, we have an example of a similar, though inferior transformation in the bodies of caterpillars, which in their first state are ugly, weak, and easily crushed, but in their second state become beautiful winged animals, full of life and activity. This shews what God can do in greater instances."

words of the Divine Psalmist: "When I awake up after thy likeness, I shall be satisfied with it."

44. σπείρεται σῶμα ψυχικόν. The best Commentators are agreed that ψυχ., as being opposed to πνευμ. (and especially as the expression is used with a reference to the words of Moses respecting the body of Adam, (ἐγένετο εἰς ψυχὴν ζῶσαν), must signify *animal* (literally that which draws in the breath of life, necessary to the existence of all animal bodies), that is endued with faculties of sense, and has need of food, drink, and sleep for its support. It is plain (as Krause observes), per naturam disjunctorum, that πνευμ. signifies the reverse of all this, i. e. *not animal*, and that requires respiration, but what is accommodated to a *spirit*; and therefore must denote what has no need of food, drink, sleep, &c., as not being meant for the transaction of worldly affairs. Rosenm., too, observes that the body, which at ver. 42. was called ἀφθαρτόν, is now called πνευμ., as being accommodated to a spirit, and far excelling all that is required for the transaction of earthly and terrene affairs. "For in the notion of spirit (continues he) there is comprehended the idea that it has in itself the cause of living and moving, and is not dependent upon any thing else. Thus therefore ψυχ. is what has from some other quarter the cause of life and motion: πνευμ., what has in itself the *vis vivendi*. Πνευμ. is by nature ἀφθαρτόν; and ψυχικόν is, by nature, φθαρτόν."

The words following ἐστε σῶμα ψυχικόν, &c. contain a repetition of the foregoing sentiment, and that from earnestness, and to prevent misconception; for after them must be supplied "to every such human being so sown in corruption." Dr. Mackn. has here a very long and able paraphrase, in which he embraces and defends the sense assigned to the words by the Greek Fathers and Commentators, who by an *animal body* understand a body to the animation of which the presence of an animal soul is necessary; and by a *spiritual body*, a body of so fine

a contexture, that it will be supported merely by the presence of our rational spirit : yet notwithstanding this great difference, the body to be raised will, in a sound sense, be the same with the body that was buried." For the proofs and illustrations I must refer to the note itself.

Here Wets. aptly cites Psell. in Orac. Chald. δύο χιτῶνας ἐπενδύουσι τὴν ψυχὴν οἱ Χαλδαῖοι· καὶ τὸν μὲν πνευματικὸν ἀνόμεσαν ἀπὸ τοῦ αἰσθητοῦ ἐξυφανθέντα αὐτῇ.

45. οὕτω καὶ γέγραπται, "And so it is written;" namely at Gen. 2, 7. But only the *first* clause is there found : the second, namely ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν is from the Apostle, and ought properly to have been introduced by some particle. Whitby well supplies *whereas*. The Apostle has indeed, as it were, formed an *apodosis* to the words of Moses. It is observed by Theodoret : τὸ πρότερον ἐν τοῖς γράμμασιν ἀνέγνωμεν, τὸ δὲ δεύτερον ἐν ταῖς πράγμασιν ἔγνωμεν. Yet Schoettg. would elicit *both* from the Hebrew words : and he remarks : "Allegatio autem hæc tota ad morem Judæorum instituta est, ut illos eo melius de veritate propositionis suæ convinceret, idque ex principiis, quæ ex religione pristinâ jam concesserant, Nemo vero putet, hoc sapientiâ Dei indignum : nam et argumenta κατ' ἀνθρώπον formata maximam subinde probandi vim habent."

By ἔσχατος Ἀδὰμ is undoubtedly meant *Christ*. On which all Commentators up to the last century were agreed. The recent objections to this interpretation are so frivolous, that I think them not worth detailing. As to the new interpretations that have been proposed, that of Harduin makes ἔσχατος ἄνθρωπος denote any man when brought into his glorified state. But this is exceedingly harsh. Very specious is that of Jehne (adopted by Krause and others), who understands the ἔσχ. Ἀδὰμ of *man* in his glorified state after the resurrection. But it is not near so natural an interpretation as the common one ; indeed it is liable to many objections which

have been well stated by Slade as follows. "This sense is not foreign to ver. 44, 46., but it does not agree with the natural construction of ver. 47, 48. : indeed it can hardly agree at all, unless, with some MSS. we omit ὁ Κύριος. And even then, since the phrase, 'as is the earthy,' must refer to some prototype, viz. Adam, it seems to follow, that the corresponding phrase, 'as is the heavenly,' must also refer to some prototype, viz. Christ. And therefore ver. 47. may be regarded, in its natural and proper import, as a direct confirmation of the pre-existence of Christ. Compare Joh. 3, 13 and 31." Besides, nothing was more common with the Jews than to use these very expressions of Adam and the Messiah. (See Schoettg.)*

In the εἰς ψυχὴν there is a Hebraism for ψυχή, and the εἰς πνεῦμα ζωοποιούν is adapted to it. In the latter clause ἐστὶ, not ἐγένετο, is to be supplied. The sense of ψυχή is what has been explained in the last verse. Christ is said to be a *vivifying spirit*.

It has been, I think, rightly remarked by Mackn., that the words ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιούν are formed on what our Lord said at Joh. 5, 26. "For as the Father hath life in himself, so he hath given to the Son to have life in himself." And he adds : "As the Apostle is speaking here of Christ after he received his glorified body, he calls him a vivifying spirit, because the presence of his spirit in his glorified body is all that is requisite to preserve it alive for ever ; and because he will communicate the same power to the spirits of the righteous, with respect to their bodies after the resurrection." See also the note of Locke.

The opinion of the antient Commentators on these

* So Neve, Schalom. lib. 9. c. 5. (cited by Lampe on Joh. p. 499.) Rex Messias præ omnibus dignus erit, ut omne peccatum removeat, &c. Erit supra Abrahamum, supra Moesem, et verè etiam aiunt, supra Angelos ministerii, eritque immortalis in individuo, &c. Sic intentio divina completa est in Messia, quæ perversa est in Adamo primo.

words is detailed by Whitby. It seems entitled to the attention which he evidently pays to it.

Ἴνα μή τις εἴπῃ, διὰ τί το ψυχικὸν σῶμα καὶ χεῖρον νῦν ἔχομεν, τὸ δὲ πνευματικὸν μέλλει; φησὶν, ὅτι καὶ αἱ ἀρχαὶ ἐκατέρων οὕτω διετάγησαν· καὶ ὁ μὲν Ἀδὰμ πρότερος· ὁ δὲ Χριστὸς ὕστερος· ὥστε ἐπὶ τὸ βέλτιον αἰετὰ ἡμέτερα πρόεισι· καὶ πιστεύε ὅτι καὶ τὰ νῦν ἐν σοι φθαρτὰ καὶ χεῖρα, ἐπὶ τὸ ἀφθαρτον καὶ κρείττον μεταστοιχείωσονται. (Theophyl.)

46. ἀλλ' οὐ πρῶτον τὸ πνευματικόν, &c. sub. σῶμα ἐστι. "That, however, was not first which is spiritual, and most excellent, but that which is vile and subject to disease; and then that which is spiritual." For God, in all his works, so orders it, that the more imperfect shall precede; the more perfect follow. Therefore, as God was pleased to assign to man a two-fold nature, one mortal, the other immortal, it was not expedient to assign this superior nature to him first, and make him, as it were, fall into a state of deterioration, and degradation; nay, indeed, it were against the nature of things for a mortal nature to succeed an immortal one. (Rosenm.)

The words *ἔπειτα τὸ πνευμ.* might have been dispensed with; but they are added to determine the sense with greater certainty. So at 44. *ἐστὶ σῶμα ψυχικόν, καὶ ἐστὶ σῶμα πνευματικόν.*

47. ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος—ἐξ οὐρανοῦ. The first and the second *man* are here opposed to each other, as at ver. 45., the first and last Adam; and as, in the former case, the second Adam is Christ, so is here the second man (at least the same arguments that prove one prove the other); as is acknowledged even by Semler and Morus, both sufficiently prone to innovation in exposition. And as the former expressions, *first* and *second Adam*, are illustrated by numerous Rabbinical citations to be seen in Schoettg., so also are the present. I shall therefore take it for granted.

I must observe, that there seems to be no reason

for omitting *Κύριος*; as many Critics would do. I cannot, however, enter into the reasons for and against.

The words *ἐξ οὐρανοῦ* may either refer to the heavenly and Divine origin of Christ (as many ancient and modern Commentators understand them), or, as others, both ancient and modern, suppose, to the appearance of Christ from heaven at the last day. But the former opinion seems by far the better founded, and is ably supported by Bp. Bull, in his *Jud. Eccl. Cathol.* 5, 5. Theophyl well remarks, that the Apostle denominates the first man *ἐκ τοῦ χειρόνος*; the second, *ἐκ τοῦ κρείττονος*.

48, 49. I would paraphrase thus: "As (was) the earthy, such also are (in origin) those that are earthy (i. e. they live in an animal body as he did); and (on the other hand) as is the heavenly, so are also they that are (to be) heavenly (i. e. to have shining and immortal bodies)." This exposition is confirmed by the Greek Commentators, and, of the moderns, by Whitby and others.

49. *καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα — ἐπουρανίου*, "And as we have borne, and do bear (for *ἐφορ.* may signify both) in our bodies the image, or characteristics of the earthy, (in frailty, sin, sorrow, and death,) so shall we bear the stamp of the heavenly, resembling Christ in our glorified and immortal frames (*Phil.* 3, 21.), and live in all purity," &c. It has been much controverted whether *φορέσομεν* or *φορέσαμεν* be the true reading. The *latter* is supported by many MSS. and Fathers, who would hence make the sentence hortatory. But that would be somewhat harsh; yet I doubt not the Apostle intended a sort of exhortation *by inference*; though he literally only predicts what we (i. e. all *true Christians*, such as we should aim at being) shall be. The future is supported by powerful MS. authority, and is confirmed by the context: for, as Whitby observes, from ver. 42. to the present verse, the Apostle passes on from what we *were*, to what we *shall be*; and having said, *as is the heavenly, such are*, i. e. *shall be* [more

literally *are to be*. Edit.], *they that are heavenly*; he proves this, because, *as we have borne the image of the earthy Adam, so shall we bear the image of the heavenly*.

Indeed, the reading φορέσωμεν is susceptible of the same sense, viz. "we *must* bear," i. e. we *are to* bear, shall bear. The force of εἰκόνα is well pointed out and illustrated by Kypke, as used properly of statues, pictures, or other things formed after an archetype, and which *represent* it. (See his examples, or Schl. Lex.) Whitby has adduced some curious passages from Philo, where that spiritual Jew speaks on the same subject with the Apostle, and in terms strikingly similar. Philo had, no doubt, borrowed the comparison from his Jewish masters. For Schoettg. has adduced from the Rabbinical writers many passages containing very similar ones.

50. τοῦτο δὲ φημι, ὅτι σὰρξ—δύνανται. Thus far the Apostle had taught that it was possible for God to give us bodies different from our present ones; now he teaches, that it must necessarily be that these shall be different from those. (Rosenm.)

The force of the formula τοῦτο δὲ φημι I have before illustrated. The expression σὰρξ καὶ αἷμα is derived from the Heb. בשר ודם, and denotes our earthly, frail, continually changing, and mortal* frames. These (it is said) cannot κληρονομήσαι τὴν βασιλείαν τοῦ Θεοῦ, on which words it is not necessary to refine so much as do the Foreign Commentators. The sense is simply: "attain to, occupy, and enjoy that state of spiritual blessedness laid up in heaven for the just, that happy place (as says Mackn.) which Christ hath gone to prepare for his people." (Joh. 14, 2.) "In that place (adds he) bodies composed of flesh and blood cannot live, because, as is said in the commentary, it affords no objects suited either to the senses, or to the appetites of a fleshly body." So Rosenm.: "Quum autem constet, in hac felici-

* Thus Theodoret explains it: θνητὴν φύσιν.

tate nullum locum fore alimentis (1 Cor. 6, 13.) nullum machinæ, digerendis cibis aptæ, nullum procreandæ suboli (Luke 20, 54.) hoc est, nihil tale, quale est corporis carnosì succulenti et ad animales, quæ dicuntur actiones facti: necessario sequitur, ut Deus *σάρκα καὶ αἷμα*, res non sempiternas, sed interituras, nec sine alimentis duraturas, exulare jubeat hoc suo regno." Perhaps by οὐ δύναται may simply be understood "it is impossible, in the nature of things, that flesh," &c. This is further explained in the words following, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ, the sense of which may be best expressed by paraphrase; thus: "It is not possible, I say, for those fleshly, corruptible, and mortal frames, to enjoy a place fitted for incorruptible and immortal beings.*

51. ἰδοὺ, μυστήριον ὑμῖν λέγω, &c. The scope of the Apostle in these words is strangely misunderstood by many recent Commentators: which is the less excusable, since *that* had been well pointed out by Chrys. and the Greek Commentators, and also by our earlier modern Interpreters, especially Crellius. He observes, that the words are meant to encounter a tacit objection; q. d. "If this opinion, which you have so far defended, is to be admitted, it will be necessary that all the faithful should die, and lay down that body which they now bear, so that there may be place for another. But if you deny that men are to die, the bodies of all will not be changed. For how can they put on a new body, unless, by death, they lay down that in which they are now clothed?" To which the Apostle answers, "that all will not die, and yet all will be changed, i. e. these corruptible bodies will be changed for incorruptible ones." So Theophyl.: οὐ πάντες μὲν, φησιν, ἀποθα-

* So Mackn.: "A spirit clothed with a corruptible body, like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures which constitute the glory and felicity of the kingdom of God."

νοῦνται, ὅμως μέντοι πάντες ἀλλαγῆσονται, καὶ οἱ μὴ ἀποθνήσκοντες, τουτέστιν, εἰς ἀφθαρσίαν μεταπεσούνται. Μὴ τοίνυν ἐπεὶ ἀποθνήσκεις, φοβηθῆς ὅτι οὐκ ἀναστήσῃ· ἰδοὺ γὰρ λέγω τοι, ὅτι τινὲς οὐ τεθνήξονται, καὶ ὅμως οὐκ ἀρκεῖ αὐτοῖς τοῦτο πρὸς τὴν ἀνάστασιν ἐκείνην, εἰ μὴ ἀλλαγῶσι, καὶ οὕτως εἰς ἀθανασίαν ἔλθωσιν ἀπὸ τῆς θνητότητος ταύτης ἣν ἔχουσι σωμάτων. Ὡς περ οὖν οὐκ ὠφελεῖ ἐκείνους τὸ μὴ ἀποθάνειν, οὕτως οὐδὲ ἡμᾶς· βλάψκει τὸ ἀποθάνειν· καὶ γὰρ κακείνοις ἡ ἀλλαγὴ θανάτος ἐστὶν ἀποθνήσκει γὰρ ἐν αὐτοῖς ἡ φθορὰ, ἀλλαττομένη εἰς ἀφθαρσίαν. And Theodoret: Οὐ γὰρ μόνον οἱ τετελευτηκότες ἀναστήσονται ἀφθαρτοί, ἀλλὰ καὶ οἱ ἔτι περιόντες, τὴν ἀφθαρσίαν ἐνδύσονται.

With respect to the *μυστήριον*, it is well observed by Rosenm., that it was not *this*, namely, that at the last day men would be living, for who would doubt that? but rather, that *all men* must undergo the change in question. Now this *was* a mystery, having been hitherto unknown, or not as yet revealed. The words may be rendered: "Behold, a mystery tell I you. We shall not (it is true) *all die*, but yet (on the other hand) we, i. e. such as are alive at the last day, shall (i. e. *must*) all be *changed*, i. e. put on that incorruptible and glorious frame in question (before we can enter the kingdom of heaven)." The Apostle plainly speaks in the person of those who shall be alive at the last day.

52. ἐν ἀτόμῳ, ἐν ῥιπῇ—σάλπιγγι. The Apostle now indicates the mode and duration of this change.

The expression ἐν ἀτόμῳ scil. χρόνῳ, and ἐν ῥιπῇ ὀφθαλμοῦ were, it seems, both of them familiar and hyperbolical expressions denoting the shortest conceivable time. So Theodoret: τὸ σύντομον τῆς ἀναστάσεως ἔδειξεν. And Theophyl: οὕτω ταχέως ἐστὶν ὥς οὐδὲ ἐστὶν εἰπεῖν. On the ῥιπῇ ὀφθαλμοῦ. Wets. aptly cites Nyssen. ῥιπῇ δὲ ὀφθαλμοῦ ἐπίμυσις βλεφάρων ἐστὶ, καὶ τοιοῦτου ἐστὶ τάχους, ὥς οὐκ ἂν ἕτερον ὀξύτερον γένοιτο. Wets. has several other examples, but none with the ὀφθαλμοῦ. The following elegant passage

of Eurip. Bacch. 746. will be found not inapposite :
Θάσσον δὲ διεφοροῦντο σαρκὸς ἐνδυστὰ σὺ ξυνάψαις βλέ-
φαρα βασιλείοις κόραις.

52. ἐν τῇ ἐσχάτῃ σάλπιγγι, "at the sound of the
last trumpet."

So almost all the Translators render. This, however, would imply that *several* trumpets had been before sounded : and the Commentators refer to the *seven trumpets* said in the Revelation to be sounded. But it is not well judged to regulate the sense of a plain prose passage like the present, with that of the sublimely metaphorical and half poetic language of the rapt vision of a Prophet. Others advert to the stories in the Rabbins,* where mention is made of seven trumpets. Dr. Mackn. thinks there will be two sounds of the trump. The circumstances of that awful period he ventures to put down in order as follows : "At the descent of Christ from heaven, a great noise, called *the trumpet of God*, 1 Thess. 4, 10., will be made by the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself *his voice*, Joh. 5, 25. After the righteous are raised, the trumpet shall sound a second time ; on which account it is called here *the last trumpet*. And while it sounds, the righteous who are alive on the earth shall be changed." But the "*great noise*" of *the trumpet of God*, mentioned at 1 Thess., may be the same with this. And I think there is no proof that St. Paul, or any of the sacred writers, make mention of more than *one* such.

I prefer taking ἐσχ., with Vat., in the sense "*novissimo illo die*." And he paraphrases thus : "in novissimo illo die dederit tuba Dei clangore suo signum Judicii instantis." Though, indeed, it would be the last trumpet for judgment sounded in this world. And so Crell. : "cum ultimo demum tempore tuba exaudietur."

52. σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται. The Commentators are not agreed on what nominative is here left to be supplied. Some, as Œcumen., propose σάλπιγξ : others ἄγγελος ; as 1 Thess. 4, 16., or Θεὸς from Zach. 9, 14., which comes to the same thing. But I prefer, with Rosenm., to suppose it

* So (as cited by Wets.) Jonathan f. Uziel Targum in Ex. 20, 18. totus populus audiebant vocem tubæ, quomodo resuscitaret mortuos. Othioth R. Akiba, f. 17, 3. Quomodo Deus S. B. mortuos in seculo futuro resuscitat ? Docemur, Deum magnam tubam, mille ulnas, juxta ulnam Dei, longam, in manum sumpturum, eamque inflatarum esse, ejusque sonum ab unâ extremitate mundi ad alteram auditum iri. Primo sono totus mundus commovebitur. Secundo pulvis separabitur. Tertio ossa colligentur. Quarto membra incalescent. Quinto capita tegentur cute. Sexto animi et animæ in corpora reducentur. Septimo reviviscent, et stabunt vestiti.

put absolutely ; as βροντᾶν and υἱεῖν, and other such words ; just as we say : “ *It thunders.*” Thus it is not *necessary* to suppose any nominative. Though here, if a person *be* supposed, it may be indifferently either *God*, or the *Lord*, or one of the holy Angels. The chief question, however, is, what idea is to be formed of this sounding of the trump. Is it to be considered (with some Commentators ap. Pole and most recent ones,) simply *metaphoricè de præceptis et voluntate Christi* ? Certainly not. This would be too great a liberty. And yet the best Commentators tell us that there is here reference to the rites and customs of the Jews, as we find them in the Old Testament ; among whom judgments were held, and solemn meetings convened by sound of trumpet. See Grot., Wolf, and Olearius *. And indeed the use of the trumpet for such purposes (especially the Olympic games) extended to the Greeks and Romans. Yet as σάλπιγξ and σαλπίζειν are often used in the Scriptural and the Classical writers, of the *pealing of thunder*, so it may here be understood of some exceedingly violent and unusual *crash of thunder*, or perhaps of the *awful roar* produced by subterraneous convulsions, averred by travellers (as Humboldt,) to be a louder noise than that produced by a whole park of artillery. So the words μετὰ σάλπιγγος φωνῆς μεγάλης at Matt. 24, 31. may be understood. And this (I conceive) is undoubtedly the sense in Hebr. 12, 19. οὐ γὰρ προσεληλύθατε ψηλαφώμενοι ὄρει, καὶ κεκαυμένῳ πυρὶ καὶ γνώφῳ, καὶ σκότῳ, καὶ θυέλλῃ, καὶ σάλπιγγος ἤχῳ. In this sense (I find) it is taken by Schleus. in his Lex., who adduces several other examples from the Old Testament. This awful crash will, it is probable, be the sign by which the Almighty will issue his fiat for the *end* of all things as solemnly as, at the beginning, “ He spake the

* And so Theophyl. on Matt. 24, 31. says the trumpet is mentioned πρὸς ἐπλείονα κληξιν. But this proceeds on a somewhat dangerous principle.

word, and they were made; he commanded, and they were created." For, as Theophyl. observes, ἡ σάλπιγξ, οὐδὲν ἄλλο ἢ τὸ κέλευσμα καὶ τὸ νεῦμα τοῦ Θεοῦ θελοῖ, τὸ διὰ πάντων φθάνον.

Thus it is not necessary to sink this tremendous and awful circumstance * into mere metaphor; which is cautiously to be avoided †.

52. καὶ οἱ νεκροὶ ἐγερθήσονται ἄ. Some modern Commentators say that the καὶ has the sense of *statim*. It rather signifies "*and then* (immediately)." Thus it often denotes celerity of action. See Ps. 33, 9. 148, 5. Judith 16, 14. Joh. 5, 20. Genes. 1, 3. Œcumen. well explains, ἐγερθήσονται ἀναλλάγμενοι καὶ ἄφθαρτοι.

Καὶ ἀλλαγησόμεθα. The καὶ may be rendered "*and then*." By the *we* the Greek Commentators, and the earlier and more judicious moderns understood "*we who are then alive*." For the Apostle here (as often) uses a μετασχηματισμός, and speaks

* To which I would apply the solemn language of Æschyl. Pers. 401. Σάλπιγξ δ' αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν.

† And here I may be permitted to introduce a passage from a sermon which I preached, ten years ago, at the Primary Visitation of the late Bishop of Peterborough, p. 17 & 18. "What subject can be more awful than the change which awaits us at the day of judgment? But how does the Apostle describe it? 'In a moment—in the twinkling of an eye—at the last trump!—for the trumpet *shall* sound!' where, you perceive, the '*last trump*' is the last and *great circumstance* which he introduces, and upon which also he *insists*; 'for the trumpet,' he says, '*shall* sound.' The learned and the unlearned reader, the poet, and the painter, when the day of judgment is the subject, are alike struck with the circumstance of the *last trump* awakening men from the slumber of death, and summoning them to the tribunal of their heavenly Judge. In this gorgeous imagery, the Apostle seems to have had in view the well-known blast of the trumpet sounding the *signal to start*, when, at the Corinthian games, the chariots rushed impetuously from the barrier toward the goal." As an instance of this, I would adduce a passage of almost unparalleled beauty in Soph. Elect. 709. Στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβεῖς Κλήροις ἔπηλαν, καὶ κατέστησαν δίφρους, Χαλκῆς ὕπαρ σαλπιγγοῦ ἦξαν. And that trumpets are used on the more solemn religious occasions, we find from Thucyd. 6, 32. τῇ μὲν σαλπ(γγι σιωπῇ) ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζόμενας ὑπὸ κήρυκος ἐποιούοντο.

not in his own person, but in theirs.* (See the note of Grot. and Mackn.) Œcumen. admirably observes: *Επὶ τούτων γὰρ οὐκ ἔσται ἔγερσις, τῶν μὴ κοιμηθέντων, ἀλλὰ μόνον ἐναλλαγή, οἱ μὲν νεκροὶ οἱ προαποθανόντες, ἐγερθήσονται ἀφθαρτοί, οἱ δὲ ζῶντες τότε πῶς ἐγερθήσονται; μόνον ὡς ἐν ῥοπῇ ἀλλαγῆσονται εἰς ἀθανασίαν.*

53. *δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, &c.* It is rightly observed by Œcumen., that these words are meant to explain the nature of the *ἐναλλαγή*, or *change* just before mentioned, viz. *ἐκ φθαρτοῦ εἰς ἀφθαρσίαν, καὶ ἐκ θνητοῦ εἰς ἀθανασίαν.* He and the other antient Commentators all regard the *τοῦτο* (which the modern translators and Commentators overlook) as said *δεικτικῶς*. And when we connect this with the *ἡμεῖς* just before, it will appear, that the Greek Commentators (and, of the moderns, Mackn.)† have done well in understanding the last words of those who shall be alive at the last awful trumpeting. Rosenm. and other Commentators refer them to the 50th verse, as if this were a *repetition* of what was there said: and such was formerly my own opinion, and I considered ver. 51, and 52. as parenthetical. But I now see that that position is untenable.

The expression *ἐνδύσασθαι* has (I think) been unwarrantably employed by all the antient and some modern Commentators to countenance the notion, that our corruptible body shall have an incorruptible

* Considering the frequency of this *μετασχηματισμὸς* (which is here recognised by Chrys.) in St. Paul, I think Doddr. was right in not admitting the inference, so often drawn from hence, (and unwarily conceded by Grot. and Rosenm.), that the Apostle expected he should live till Christ appeared for judgment.

† His words are these: "The righteous who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment, into incorruptible immortal bodies, and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible."

body put over it for a covering; which I think (as Mackn. observes) would be incongruous. However, on so mysterious a subject I desire to pronounce no certain opinion, since no certainty can be attained. *Ενδ.* may be taken (as often) in a *figurative* sense, for *invest, confer on, bestow*, of which Krause adduces examples from Job. 8, 22. 29, 14. Jef. 41, 9. and Hom. Il. a. 149. Ὡ μολ, ἀναιδείην ἐπὶ εἵμενι, &c.

54. Jam absolutam suis numeris omnibus perfectamque resurrectionem lætissima facie depingit: Si quando universum genus humanum restauratum, ab omni periculo et metu mortis liberatum, naturam immortalem æternamque consecutum fuerit; tum demum plenum exitum habebit illud oraculum Jesaiæ 25, 8. (Krause.)

Τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, &c. "then shall be fully accomplished the words of the prophecy of Is. 25, 8., &c. in this quotation, which agrees with Theodotio, though not with the Sept, (and both differing from the Hebrew) the words *εἰς νῆκος* have caused no little perplexity. They answer to מָוֹת. All the Greek Commentators explain the *εἰς νῆκος* by *εἰς τέλος*, i. e. *εἰς τὴν αἰῶνα*. And thus many modern Commentators, as Grot., Hamm., Whitby, Pyle, Rosenm., Krause, and Schleus. And this sense is frequent in the Sept. (See Schl. Lex.) Yet the common signification of *νῆκος* may be equally well maintained, and is learnedly and satisfactorily vindicated by Bp. Marsh on Michael, T. I. p. 127, to whose admirable note I must refer the reader. The learned Prelate has completely proved that *εἰς τέλος* may here be very well rendered *with triumph, victoriously*. And the very same sense I would apply to it at a difficult passage of Matt. 12, 23.

After all, it is a matter of little consequence *which* sense be adopted; since *both come to the same thing*; as has been shown by Crell. whose note contains more valuable matter than I have found in all the other modern commentators. He has here most

successfully reconciled the words of the Prophet and of the Apostle.*

* It is indeed a model for annotation on such passages of the New Testament writers as are quotations from, or allusions to, the Old Testament, and as such I shall (though it be long) lay it before my readers. "*Absorpsit, vel perdidit*, intellige, Dominus, *mortem in sempiternum*: quod hîc habemus, *absorpta est mors in victoriam*. Sensus planè idem est. Verba prophetæ sunt satis clara. Id enim sibi volunt, Deum ita absoluturum mortem, ut in sempiternum nulum amplius locum in suo populo, de cujus felicitate ibi vaticinatur propheta, sit habitura, id quod non aliter fiet aut vi divinæ sapientiæ fieri potest, quàm nobis immortalibus effectis. Nam si nos naturâ immortales ac incorruptibiles non fieremus, necesse esset, Deum perpetuâ singularique curâ singulorum fidelium vitam ac corpora tueri adversus res omnes, quæ vitam nobis eripere possent. Atqui longè Dei sapientiæ convenientius est, ut, si nolit nos in æternum mori, semel nos natura immortales efficiat, quam ut ejusmodi sustentatione et perpetua, ut ita dicam, vitæ nostræ custodia sit opus.

Non est quidem negandum, hæc ipsa prophetæ verba alium pati sensum, eoque quem exposuimus, imperfectiorem, quem literales vocare solent: sed sacræ literæ novi fœderis mysticum vaticiniorum sensum et nucleum, non corticem; corpus ipsum non umbram, spectare solent. Et hic quidem verba ipsa adeo sunt prægnantia, ut propriè mystico tantum sensui conveniant; impropriè tantum literali. Neque enim semper mysticus figuratus est, literalis proprius, et ab omni tropo semotus; sed sæpe contra; id quod non paucis scripturæ locis ostendi posset, si ea re nunc opus esset. Sed aliud nunc agimus.

Literalis eorum verborum sensus hic est, quòd Deus sit ita custoditurus populum suum, ut non amplius, idque in sempiternum more violenta in illo græsetur, quemadmodum antea græssata fuerat. Mors enim violenta interdum sola κατ' ἐξοχήν mortis nomine intelligitur, cujus rei exemplum habes etiam Apoc. 6. 8. et 18, 8; ut alia taceamus loca in quibus aliquis mortis esse reus dicitur. Vide inter alia Matt. 10, 21. et 15, 4. 20, 18. et 26, 66. Idem reperies sæpe in veteri fœdere: idem in communi loquendi usu frequentissimum est. Hic sensus est veluti umbra quædam et delineatio illius perfecti quem paulo ante declaravimus.

Is autem apud Paulum his exponitur verbis: *absorpta est mors in victoriam*. Primum quod apud prophetam activè proponitur, ut ipsa agentis persona indicetur, tanquam ἀρὸ κοινοῦ repetenda; id hic passivè, agentis personâ suppressâ, dicitur, *absorpta est*. Sed interea facilitè intelligi potest, a quo debeat illa mors absorberi, seu penitus deleri. Quoniam enim, nisi a Deo? Deinde quod hic dicitur, *in victoriam*, id ibi est *in perpetuum*, seu *in æternum*, idque propterea, quod vox *nozah* ab eo descendat verbo, quod vincere significat. Unde veteres interpretes non semel idem nomen cum

55. *ποῦ σου, θάνατε, τὸ κέντρον—νίκος*; The words here rise above the plain and simple language of an epistle, and resemble an hymn, into which the Apostle breaks out, filled with an inward feeling of beatitude, and, as it were, triumphing at the utter abolition of death. (Krause.) So Theophyl. And thus Theodoret: *οἶόνει παλαινίζων κατὰ τῶν πολεμίων τὴν προφητικὴν εἶπεν ᾠδὴν*. And also Cæcumen.

The words of the Apostle are, according to the opinion of all the ancient and most modern Commentators, taken from Hos. 13, 14. Sept., with some slight alteration, proceeding (as Rosenm. thinks) from the citing memoriter. And he thinks that the Sept. read *ἦν* for *ἦν*.

Many recent Commentators, however, as Doddr., Krause, and Jehne, deny that the words are taken from the *Prophet*; and Krause thinks the Commentators have most unsuccessfully laboured to prove that point. He possibly had not read the able annotation of Crellius, who (I think) has entirely *proved* the point in question.

On the import of Hades, Slade refers to Bp. Pearson on the Creed Art. 5., and Barrow on the same, as also Archbishop Magee on the word *ἄδης* Illustr. No. 41. I have myself treated upon the subject at large on the Gospels. It is observed by Theophyl., that the difference between *ᾠδης* and *θάνατος* is, that the former holds fast the souls, the latter, the bodies only of men, their souls being immortal.

On the allusion in *κέντρον*, Commentators are not agreed. Some think it one derived from *hunting*. Others think there is reference to the notions of the

eâdem particulâ præfixo reddiderunt eis νίκος, in victoriam, ut hic factum est. Vide 2 Sam. 2, 26. Job 36, 7. Jerem. 3, ver. 5., et alibi. Significat autem hæc particula ita reddita, ita mortem assumtum iri, ut penitus vincatur, et nullæ prorsus ejus remaneant vires. Quæ sententia convenit cum Hebræo. Nam si ita mors absorberi debet, in æternum delenda erit: alias ipsa potius victoriam tandem obtinebit. Instituto autem apostoli egregiè convenit."

Jews, who represented the angel of death with an uplifted dart, or spear.* But to this Krause objects, that the sacred writers represent the destroying angel with a *sword*; as 1 Paral. 21, 15 & 16., Gen. 3. 24., and that *κέντρον* is never used to denote a *sword*, but only a *goad*, with which to drive cattle (in which sense Schoettg., absurdly enough, takes the word here); as Prov. 26, 3. Sir. 38, 26 Acts 9, 5. The *κέντρον*, however, was properly used of the spear or dart, which would very well correspond to the representations of death by many poets, ancient and modern.

But the Greek Commentators have (I think) best discerned the force of the metaphor, which seems to be derived from the *sting of serpents*, scorpions, or other venomous monsters. So Theophyl. on the next words, τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, remarks: Δι' αὐτῆς γὰρ ἰσχυεν, ὅπως τινὶ καὶ κέντρον ταύτῃ χραίμενος. Ὅσπερ γὰρ ὁ σκορπίος αὐτὸς μὲν ἐστὶ ζωύφιόν τι μικρὸν, ἐν δὲ τῷ κέντρῳ τὴν ἰσχὺν ἔχει. Examples of this signification of *κέντρον* would be superfluous. Suffice it to say that it occurs in Apoc. 9, 10. καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν, where it is probable St. John had in view the above passage of Hosea. This mode, too, of taking the *κέντρον*, is adopted by Grotius, Vorst., Crell., and Krause. Now the *sting* of such creatures constitutes (as Theophyl. observes) *their strength*; and when that is taken away, they cannot hurt if they would. So is it with death and the grave.

As *θάνατος* and *Ἔδης* are personified † in this spirited apostrophe, we are warranted in taking the

* So Milton, Par. Lost, 2, 666., where, after describing Death as "A shape formless, fierce as ten furies, terrible as hell;" he proceeds, "And shook a dreadful dart." And so also in the fine Epitaph of Pope: "Death his dart shook, but delay'd to strike."

† To which purpose Wets. cites Justin 12, 15, 4. Adeo sicuti in hostem, ita et in mortem invictus animus fuit. Petron. 63. Erat autem miles, fortis tanquam orcus. Anthol. MS. 5. εἰς Γλαυκῶνα Περγαμηνὸν ἀθλητὴν—ὁ πάντα νικῶν αἰδῆς ἀνέτραπεν.

figure in the foregoing manner, and understanding it of some *monster of the serpent tribe*. Though, after all, the *κέντρον* can only be really understood of that power in death and the grave, of exciting corporeal or mental agony. Thus Krause compares the use of *κέντρον* in Aristoph. Nub. 449., where the Schol. explains it *φρικτὸν, χάλεπον*.

56. τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία, &c. This sentence, the whole structure and air of which is Hebrew, I would render: "Moreover it is sin* that is the sting (i. e. the cause) of death; and it is the law that is (i. e. causes) this power of sin, which imparts this power to sin," namely, of producing the bitterness of death, and the horror which we feel of it. With the *δύναμις τῆς ἁμαρτίας* Commentators compare the *κράτος θανάτου* in Heb. 2, 14.

Now the more remote cause of this is ascribed to ὁ νόμος, which most recent Commentators, as Rosenm., and, of the earlier ones, Tirin. and Est., take to denote the *Mosaic law*. "The Apostle (says Rosenm.) shows that by the *Mosaic law* neither is the power of sin broken, nor the penalty of death removed." True; but was the Apostle addressing himself to *Jews*? No. To *Greeks*. Indeed, I can never cease to protest against the error into which so many Commentators run, by almost invariably confining νόμος to the law of *Moses*. Surely, when there is nothing to *limit* its signification, it must denote *LAW in general*. And that this sense should be ascribed to it *here*, is required by the acknowledged circumstances of the Corinthian Church, which consisted chiefly of *converted Gentiles*; though *some* of its members were Jews. In this way, it is plain, the ancient Commentators understood the word; and so did many eminent early modern Commentators, especially Grot. and Crell. Examples of

* Of course, by *sin* must be understood both *original sin*, derived from that of our first parents, and *actual sin*. This I should not have thought it necessary to mention, but that almost all Commentators omit to notice it.

this sense of νόμος are adduced by Grot. from Rom. 3, 20. 4, 16. 5, 13. 8, 2 & 7. 1 Cor. 9, 21. (See the notes on those passages, especially the first.)

The ancient Commentators, I must observe, (to whom Grot. and Crell. have here been much indebted), clearly point out on what pivot the understanding of these words turns. Thus Theodor. cites Rom. 5, 13. ἀμαρτία γὰρ οὐκ ἐκλογέεται μὴ ὄντος νόμου (where see the note). And so Rom. 4, 13. "Where there is no law, there is no transgression." Theoph. admirably explains thus: ὅτι τοῦ νόμου μὲν μὴ ὄντος, ἐν ἀγνοίᾳ ἁμαρτάνοντες, οὐχ οὕτω κατεκρινόμεθα· ὁ δὲ νόμος φανερώσας αὐτὴν, κατέκρινε μᾶλλον ἡμᾶς, ὥς ἐν γνώσει ἁμαρτάνοντας· καὶ ἰσχυρὰν αὐτὴν ἐποίησεν, ὃ παρὰ τὴν αὐτοῦ φύσιν, ἀλλὰ παρὰ τὴν ἡμετέραν βλαβείαν, τῶν μὴ καλῶς χρησαμένων τῶν δοθέντι φαρμάκῳ. And so Ecumen. 581 A. ὅτι ἐκτὸς νόμου ἀσθενής ἦν ἡ ἁμαρτία κατὰ ἀγνοσίαν γινόμενη· ὁ δὲ νόμος αὐτὴν φανερώσας, κατέκρινε μᾶλλον ἡμᾶς, καὶ ἐνεργὸν καὶ ἰσχυρὸν ἐποίησε καθ' ἡμῶν, οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἡμῶν κακίαν. It is scarcely necessary to add more. The most complete explanation may however be found in the able note of Crellius.

57. τῷ δὲ Θεῷ χάρις—Χριστῷ. This Raphel and Wolf interpret: "who giveth us a sure promise of victory at the last:" and the former cites Xen. Cyr. νικὴν διδύασι. And he observes: "Nos frui quidem hac victoriâ jam nunc ex parte, sed plenè perfectèque eam nobis obtingere, quando Christus etiam corpora nostra, a morte liberata, ad vitam immortalem traduxerit." Which Wolf approves. It depends, however, on the sense in which ἡμῖν is to be understood: if of all who *profess* the religion of Christ, God may be said to be the giver of that which he *offers* to all, through the medium of Christ's atonement; if of *true Christians*, God may be said literally to *give* that which, by the merits of the Redeemer, they will receive. The Apostle (I conceive) means the *latter*.

By the τὸ νίκος, the victory mentioned in the verse

preceding, is to be understood that over death, the grave, and sin, which occasioned them, and imparts to them their peculiar bitterness. And this “*victory*” is given us by the Lord, διὰ Κυρίου, which does not mean merely what our recent Commentators interpret it, “by the *doctrine* of Christ, and that of the resurrection of the dead.” It must surely include the *atonement* procured by the death and sacrifice of Christ.* The most sound and judicious exposition I have yet seen of the verse is that of Theophyl. (partly from Chrys.): Τοῦ μὲν Κυρίου Ἰησοῦ ὁ ἀγὼν, ἡμῖν δὲ τὸ νίκος δέδοται· οὐκ ἐξ ἀμοιβῆς, οὐδὲ κατὰ ὀφειλὴν, ἀλλὰ κατὰ χάριν, καὶ φιλανθρωπίαν τοῦ Θεοῦ καὶ Πατρὸς, ὃς ἡμᾶς ἐποίησε νικᾶν διὰ τοῦ ἀγῶνος τοῦ υἱοῦ αὐτοῦ. It would be inexcusable if we Christians should forget that *salvation* is the χάρις τοῦ Θεοῦ, when we find even the Pagans using the expression χάριν τῷ Θεῷ on comparatively trifling occasions. So Epict. 4, 4. p. 382. Τότε κα ἔγω ἡμάρτανον, νῦν δ' οὐκετι, χάρις τῷ Θεῷ, “*At such a time I was apt to fall into such a fault, but I am free from it now, thanks to God.*”

On *sin*, here alluded to, Grot. observes: “In Novo Fœdere plerumque significat aut consuetudinem peccandi, aut etiam malefacta ἐκ προαιρέσεως. Sic, *qui natus est ex Deo, non peccat.*”

It is well observed by Theophyl., that this important chapter on the resurrection is made to end, as it were, with a *hymn in praise of the Giver of it*. And Mackn. truly remarks: “The victory over death and the grave the saints shall obtain by their resurrection to an endless life in the body; and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall, from that time forth, in the kingdom of God, be neither sin, nor law, with the penalty of death annexed to it.”

* So Jaspis: “qui peccatum, unde humano generi omnis miseria et ipsa mors profecta est, expiavit, mortemque superavit.”

58. ὥστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε. The ὥστε has an illative and conclusive force.

The Apostle concludes this most important and interesting discussion, on the resurrection of the dead, with an exhortation to that *firmness in the faith* which might be expected to result from such important disclosures, on these points of mystery, as he had imparted, and also such steadfast perseverance in virtue, and holiness of life, as might be expected from those who had such hopes of resurrection and glorification, and without which, all faith, however firm, would be vain and fruitless.

On the force of the terms here employed, not much needs be said. In ἐδραῖοι there is, perhaps, an allusion to a *statue*.* (See the note on 7, 37.) Wolf, however, thinks both terms, ἐδραῖοι and ἀμετακίνητοι, have an allusion to *wrestling*, and denote the *standing one's ground*. Cyrill, in his Lex. explains: 'Εδραῖοι, σταθεροί, ἀσάλευτοι, στερεοί. Hesych. 'Εδραῖν, σταθεροί, ἀσάλευτοι. There is here a *climax*, and not (as Grot. says) a repetition of the same thing. The ἀμετ. is a still stronger term: and yet it cannot be taken in the full sense implied in *immoveable*, and (as Grot. and Mackn. observe) can only mean *unmoved*; and such forms in τοις denote either what may be done, or what is done.† Slade, indeed, maintains that "this is weakening the spirit of the exhortation, which he thinks imports that they should aim at perfection;" appealing to Matt. 5, 48. But this remark is not justified by the authority of any Commentator, ancient or modern, and is unworthy of the good sense which commonly characterizes his annotations. It would have been more to the purpose to have remarked, that in these terms

* So Simonid. (ap. Grot.) calls a good man χερσὶ τε καὶ ποσὶ καὶ νοῦ τετράγωνον. So Young: "On reason build *resolve*, that *column* of true majesty in man."

† In a popular sense the latter may be tolerated. Hence the ἀμετακίνητος is sometimes, by climax, added (as here) after a term denoting *firmness*; as Dionys. Hal. 8, 74. (cited by Schleus. Lex) βέβαιον τε καὶ ἀμετακίνητον ἐν τοῖς κριθεῖσι.

the Apostle had (as the Greek Commentators tell us) *especial* reference to the doctrine of the resurrection. For, as Theophyl. observes, ἐσαλεύοντο ἐν τοῖς περὶ ἀναστάσεως λόγοις. And so Jehne and Krause.

58. περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου. In the explanation of these words, many modern Commentators dwell too much on the περισσ., which Grot. interprets: “doing more than any one would venture to require of you.” And in much the same manner it is understood by Bp. Pearce, who renders it *excelling*. And so Beza, who renders it: ut cæteros exsuperatis.” But though the word has sometimes this sense, yet I do not see how it can *here* be thought of.* And Grotius’s interpretation would favour the Popish notion of works of supererogation. Theophyl. has well expressed the sense by οὐ μόνον αὐτὸ ἐργαζόμενοι, ἀλλὰ καὶ ἐκ περισυίας αὐτὸ ποιῶντες, “endeavouring continually to make a greater progress.” And so Œcumen.: οὐ μόνον αὐτὸ ἐργαζόμενοι, ἀλλὰ καὶ περισσεύοντες ἐν χρησταῖς πράξεσιν. (See also Theodoret.) So also Schleus. Lex., who explains: “exactè præstate quæ Deus a vobis postulat.”

But, with respect to the ἔργον τοῦ Θεοῦ, it does not signify (as many Roman Catholic Commentators explain) *almsgiving*, nor, as many Protestant Commentators seem to think (see Doddr.), “doing what may especially further the spread of the Gospel;” still less (as Jehne and Krause) “a fuller knowledge of Christ’s resurrection.” But, as the exhortation is

* In this, indeed, there is something harsh and frigid; as if the Apostle had meant no more than what is expressed in the Homeric couplet: πέμπε δὲ μ’ ἐς Τροίην, καὶ μοι μάλα πολλ’ ἐπέτελλεν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων. Such a principle as *ambition* or *emulation*, the Apostle no where deigns to inculcate. And though Milton sings:

“Fame is the spur that the clear spirit doth raise,
(That last infirmity of noble mind)

To scorn delights, and live laborious days,” &c.

Yet by the term “*infirmity*,” the Christian Poet hints at the *inferior* nature of this stimulus.

general, and the motives general, so the sense must be so : " doing all that the Lord would have us do as Christians," including virtue of every kind. So the Greek Commentators and Vorst. Piscat. would introduce *faith*. But that is out of place. It is of *good works* the Apostle here speaks, which, it seems (out of disbelief or distrust of the resurrection), many had neglected.

The *πάρτετε* has great force, and yet more, as being placed last in the sentence.

58. εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ, " knowing, and being well assured (as ye well may) that your labour is not (*will* not) be vain in the Lord." Theophyl. well paraphrases: " firmly expecting that there will be a resurrection, and that whatever ye labour after, ye shall by no means lose." Formerly they had, it seems, neglected the moral virtues, not believing in the resurrection, and therefore not caring to labour in vain.

Theophyl. rightly takes the *ἐστι* for *ἔσται*. The word *κόπος* suggests the idea of great activity in good works ; q. d. " though you labour ever so much in the performance of good works, it shall never be vain." In *οὐ κενόν* Grot. and others notice the *Litotes* ; q. d. " it shall be abundantly productive." But I am inclined to think that the Apostle purposely made use of the expression, to hint at that modesty which all human works should ever be spoken of with reference to any *reward*.

Grot. here draws the inference : " Si verum est dogma de Resurrectione, nullus labor gravis videri debet. Quid enim suavius vitâ, eâque immortalī ac beatissimâ."

Finally, the words *ἐν Κυρίῳ* admit of at least two explanations. Either we may suppose an hyperbaton, and take them with *ὁ κόπος*, i. e. " your labour, done in the service of the Lord, and in obedience to his commands;" which is supported by the best ancient and modern Commentators ; or *ἐν Κυρίῳ* may be taken for *παρὰ Κυρίῳ*, " apud Domi-

num," "in the *sight* of God;" which is countenanced by some ancient and modern authorities, and is somewhat more significant. Theophyl. and Bp. Pearce explain it: "in dependence on his help, and his having, by his resurrection, obtained resurrection for us." But this seems harsh. Nor is the Apostle *here* adverting to the resurrection.

CHAP. XVI.

Chrys. and Theophyl. connect this with the last Chapter, thus: "The Apostle having finished the subject of *doctrines*, and now proceeding to treat of *moral duties* and virtues, leaves the rest, and enters upon that of the queen of virtues, *almsgiving*." This, however, seems too formal and systematical.* Yet there is (I think) little doubt but the mention of the *ἔργον τοῦ Κυρίου* brought into the Apostle's mind the collection for the relief of poor Christians.

VERSE 1. *περὶ δὲ τῆς λογίας τ. ε. τ. ἀ.*, "the collection." By the use of the article, it is plain that the Apostle refers to it as to something of which he had already spoken to them.† The word *λογία*, which seems to have been Hellenistical and idiotical, is nowhere else met with in Scripture, and rarely in the Classical writers; though that it was sometimes used

* As much in the other extreme is the remark of the recent Commentators, that the Apostle, as usual at the end of his Epistles, assembles together several minuter directions on which to give his opinion, and commences with this. See Mackn. and Dodd.

† Mackn. observes, that during his eighteen month's abode at Corinth, he had exhorted the brethren to undertake that good work (as, indeed, he did the brethren in all the Gentile churches), with a view to establish a cordial union between the converted Jews and Gentiles every where. (See 2 Cor. 9, 14.) And so desirous were the Corinthians of the proposed union, that, on the first mention of the collection, they agreed to make it. But the divisions in the church at Corinth, it seems, had hitherto hindered them from beginning it. The Apostle, therefore, in this letter, requested them to set about it immediately, and directed them how to do it," ver. 1—4. I would add, that such collections for poor and learned Palestine Jews had been in frequent use.

appears from the gloss of Hesych. *λογία, καρποφορία*. So that there is no occasion, with Downes and Grot., to read *εὐλογία*. Bp. Pearce rightly observes that "it is nothing rare for simples to bear the signification of their compounds." None of the Commentators, however, seem to have discerned the true force of the words, or the reason why St. Paul used it instead of another and more common word, as *συλλογή*, which seems to be as follows. As *λέγω* was often used for *ἀναλέγω* (So often in Hom. See Damm. Lex. Hom.), to *pick up*, and, from the adjunct, to *gather* (like the Latin *lego*), so *λογία* seems to have denoted a *gleaning*, or *gathering*; as is certain from the gloss of Hesych.; for *καρποφορία* and *ἐπιλογία* signify this, and *ἐπιλεγέσθαι* is often used in the sense to *glean*. The word, therefore, seems to be employed out of modesty, and to hint to them that it is only a *slight gleanings*, or gathering, collected from the whole body, and therefore not burthensome to any individual. This is (I find) confirmed by Theophyl. in loc.: *λογίαν δὲ καλεῖ τὴν συλλογὴν, κούφου εἶδους τὸ πρᾶγμα ποιῶν ἐκ προοιμίας*. It may very well be rendered *contribution*.

1. *eis τοὺς ἁγίους*. The preposition here denotes *destination for, for the use of, relief of*; and after *τῆς* must be supplied some verb from the context. By *τοὺς ἁγίους* is undoubtedly meant simply the *Christians** and not *saints*, as in our English translation. These were (as we learn from other quarters) the Christians in Palestine, who, living among such bitter persecutors as were the Jews, were often spoiled of their property, or, at least, were, in many ways, impeded in their endeavours to gain a livelihood: on which subject see Zorn's *Opusc. Sacr.* 1. 693. And on the mode of distribution of alms pursued by the Jews, (who would, perhaps, be here a model), see Vitring. de Vet. Syn. Jud. p. 814.,

* So Wolf and Schoettg., the latter of whom refers to J. C. Hebenstreit's *Christianismus πολυνύμνον*.

Carpzov. de Eleem. Hebr., and other works referred to by Wolf.

1. *διέταξα*. The sense of this word is, by some, very unwarrantably pressed upon, as if it meant *commanded*. It simply implies *directed, enjoined, appointed, ordained*, by ecclesiastical authority. Thus 1 Cor. 7, 17. (where some MSS. have, by a gloss, διδάσκω) 9, 14. 11, 34. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω, διατάξομαι. The sense, then, is: "as I directed to be done by the churches of God." At *διέταξα* must be supplied *ποιῆσαι*, or *ποιεῖσθαι*, from *ποιήσατε*. It is rightly observed by Krause, that this seems added in order to excite the rich Corinthians to follow the example of other Churches far inferior in wealth: and also (it may be added, as Schliting suggests,) that they might not think themselves alone burdened.

2. The Apostle now tells them the *order* pursued in the churches of Galatia, which they were themselves to observe.

2. *κατὰ μίαν σαββάτων*. The Commentators, ancient and modern, are agreed that this signifies "on the *first* day of the week," *μίαν* being used, by a Hebraism, for *πρώτον*; as Matt. 28, 1. (where see the note), and other passages, which may be seen in Schl. Lex. The truth is, that *σαββ.* was sometimes used in the sense *week*; so that one may literally render: "on the first (of the days) of the *week*," i. e. of each week; *κατὰ* being used *distributively*. Thus Theophyl. explains: τὴν πρώτην τῶν τοῦ σαββάτος ἡτοί τῆς ἐβδομάδος ἡμερῶν, i. e. (he adds) τὴν Κυριακὴν. Grot. remarks, that the *Jews* made collections in the *week*,* and distributed them on the *Sabbath*; but the Christians made these collections principally on the *Sabbath* and *Lord's day*; though, as the Jewish Christians, observant of the Jewish customs, transacted no money concerns on the Sabbath,

* Yet, as we learn from Schoettg., they were *permitted* by the law to do this on the *Sabbath*. "And this (says he) the Apostle not only permits, but also *enjoins*."

therefore the day following was more suitable to this purpose." On the almsgiving of the early Christians Rosenm. refers to Just. Mart. Apol. 1, § 88.

It is truly observed by Whitby, that this text is an evidence, that the first day of the week was particularly set apart by Christians for sacred purposes; this the Fathers testify, as Just. Mart. Apol. 1, 98, 99. ed. Thirlby. Ign. ad Magnes. § 9. Clem. Alex. Strom. p. 744, ed. Lutet. Orig. contra Cels. 8. p. 392. ed. Spencer. "No good reason (adds he) can be given, why the day should have been so particularized, but that it was appointed for the worship of our Lord; and since it was a commemoration of his mercy and love, works of charity were on this day peculiarly appropriate."

2. παρ' ἐαυτῷ τιθέτω, i.e. "at home." Ros. compares the French *chez lui*. And Krause cites Joseph. Ant. 20, 10. where οἰκαδὲ and παρ' ἐαυτῷ are joined, as synonymous. Plut. Alcib. 4. ἐκέλευσε οἰκαδὲ κομίζειν πρὸς αὐτὸν, and Philo p. 116 λ. ταμευσάμενοι δὲ παρ' ἐαυτοῖς φυλλάττετε θήσανρον. Τιθ. is for ἀποτιθ., *seponat*.

2. ὁ,τι ἂν εὐδοῶται. Here ὁ,τι is for καθ' ὃ or καθὼς. See Matth. Gr. Gr. Εὐδοεῖσθαι signifies properly "to be set forward on one's way," and figuratively "to be prospered;" as in Rom. 1, 10. εἰπὼς εὐδοθήσεται. and 3 Joh. 2. εὐχομαι σε εὐδοῦσθαι. The Philological Commentators compare several passages of the Classical writers, most of them, however used, of a *thing*, not, as here, of a *person*. So Herod. c. 73. ὡς τῷ Κλεόμανι εὐδοῶθη τὸ ἐς τὸν Δημάρητον πρῆγμα. Loesner and Krause observe, that in the New Testament the word is used in the middle voice; though in the Classical writers generally in the active. But in the New Testament the *passive* is used, and there is a tacit reference to the Almighty. We are therefore to understand ὑπὸ τοῦ Θεοῦ. So Theophyl. ἔπερ ἂν ὁ Θεὸς πέμψῃ. And so Cæcumen. Krause refers to similar expressions, as καθὼς ἤυπαρεῖτο τις in Acts 11, 29, and καθὼς ἂν ἔχη τις in 2 Cor. 8, 12. But the

difference is, that in those no reference is made to the help or blessing of God.

The antient Commentators remark on the admirable judgment shown in the direction, "to lay it up by little," lest it should happen that they might, at the final collection, be able to contribute a comparatively small sum. Besides, as Wet. observes, any one is sooner persuaded to contribute small sums often, than a great deal at once. Here I cannot omit to notice a difficulty which the modern Commentators make (though, I think, causelessly,) at *θησαυρίζων*. Locke, Doddr., and Mackn., would have it understood of the common treasury; since, if the money were only laid up at home, there would still be, what the Apostle wished should be avoided, a collection when he came. To avoid which difficulty, they render *παρ' ἐαυτῷ* *by itself*. But this the *usus loquendi* will not permit. Bp. Pearce would read *θησαυρίσων*, which he renders: "that he may bring it to the treasury." But I very much doubt if this would be good Greek, and I know no instance of *θησ.* in this sense. The Bishop thinks that the layings up were weekly, and the contributions to the common treasury were monthly; and he cites Tertull., to prove that monthly contributions were made. Dr. Wells and Mr. Slade do not indeed read *θησαυρίσων*, but interpret *θησ.* so as to unite both the expositions; which, however, cannot be admitted. So many scruples need not have been raised on this difficulty, had the Commentators reflected, that the Apostle only meant that there should be no *λογίαι*, or *private and petty gatherings then first to be made, when he came*, but only one *συνεισφορὰ* containing all the sums which had been laid up by each in private. So Theophyl. *ὡς ἐπ' ὅψεσιν αὐτοῦ μελλούσης ἔσεσθαι τῆς συνεισφορᾶς*. And this method was also calculated to produce a much larger general sum. It is not, however, impossible but that there was more than one *συνεισφορὰ*, perhaps several, before Paul came; though the words do not *express* this. And

so what Bp. Pearce has said on the payment of monthly contributions to the common stock may be well founded; and it seems confirmed by Theophyl., whose words are these: οὐ γὰρ εἶπεν, εὐθὺς φέρε, ἵνα μὴ ὀλίγων τις ἔχων αἰσχύνηται, ἀλλὰ παρὰ σεαυτῷ συναγε, καὶ ὅταν ἀξιόλογον γένηται, τότε φέρε. Though, after all, the Apostle only means, that *petty gatherings* might not *have to be made* when he came. So Theophyl.: ἵνα μὴ (φησιν) ὅταν δὲ ἀναλίσκῃ, τότε συνάγῃ. And so Œcumen.: ἵνα μὴ ὅτε καιρὸς ἔσται ἐκφορᾶς, τότε συνάγειν ἄρξῃται. At all events, the propriety of our common version is thus completely established.

In this very same sense *θησ.* is taken by Grot. and all the best recent Philologists and Commentators.

It is here observed by Schoettg., that every Jew who wished to seem of any esteem in his religion, kept a certain purse, or little bag, in which he laid up alms.

3. οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω.

There has been no little difference of opinion as to the construction, and, as dependent thereon, the sense of these words. Luther, Est., our common Translators, Mill, Doddr., Mackn., Slade, and many others, connect the words δι' ἐπιστολῶν with the former δοκιμάσητε: which seems the more natural mode. But it is liable to serious objections. "There could be no occasion (says Grot.) for the Corinthians to signify by letters to the Apostle, their approbation of their own messengers, as the Apostle was to be present at their appointment." Bp. Pearce, who adopts the construction in question, would obviate the difficulty by interpreting δοκιμ.: "whensoever ye shall have approved by your letters to me as fit," &c.: understanding it of *their* letters sent to St. Paul between the time of his writing this Epistle and his coming to them. But this sense cannot fairly be elicited from the words; and moreover it leads to an absurdity; for if the choice were theirs, why should they not chuse at the time when the Apostle would be at Corinth, and the general *συνεισφορὰ* made. Mackn. thinks it certain, (seeing the Apostle was to take these messengers with him to Jerusalem,) that they would have no need of any letters from him. He therefore is of opinion, that the letters of which the Apostle speaks, were neither to nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters, were appointed by them to attend the Apostle when he delivered the collections at Jerusalem." But it is not *true* that the Apostle was positively to accompany the messengers. The Apostle, in this verse, plainly *supposes* that they would go *alone*. In the next verse he adverts to his

accompanying them, but only as a contingency, ἐὰν δὲ ᾗ ἄξιον, &c. As, therefore, the Apostle here first supposes that they would go alone, there was great reason why he should send letters with them. Considering the part St. Paul had in promoting the contributions, and his own authority as an Apostle, and, in some sense, Bishop of Corinth, there would be a peculiar propriety in his sending letters by the messengers; mentioning, no doubt, the sum total committed to them, and showing the authority with which Paul had invested them, to expend it in such a way as should seem best.

This interpretation, therefore, is utterly untenable, and we must construe δι' ἐπιστολῶν with the words following, namely, with πέμψω τούτους. I am not aware that this is liable to any objection, and it is supported by the authority of all the antient Commentators and Translators, and the most learned of the modern ones, as Beza, Pisc., Hamm., Grot., Knatchb., Locke, Whitby, Wells, Wolf, Le Clerc, Hardy, Griesb., Krause, Rosenm., and Schleus. Dr. Mill indeed doubts whether δι' ἐπιστολῶν πέμψω be good Greek. But surely of this Chrysost. and other Greek Fathers and Commentators were far better qualified to judge than any modern Critic.

The διὰ is for ἐν or σὺν; of which Wolf cites an example from 1 Tim. 2, 15. διὰ τῆς τεκνογονίας. Schleus. (more appositely) compares Rom. 2, 27. 4, 11. 8, 25. 14, 20. Hebr. 12, 1. He renders: "unà cum epistolis." Δοκιμάσθε is to be taken in a popular sense, for: "whom ye may think proper to be chosen;" as in 1 Thess. 3, 4. And so in the Classic writers. Thus (as cited by Wets.) Plut. 1, 971 B. ἐπέμψθησαν οὗν ἄνδρες πρὸς αὐτὸν, οὓς Δίων ἐδοκίμαζε. Lucian Scyth. 8. ἐφίλουν, οὓς ἐκεῖνος δοκιμάζει, καὶ ἐπίστευον ἀρίστους ἄνδρας εἶναι. Joseph. Ant. 19, 2, 3. οὓς δ' ἂν αὐτὸς δοκιμάσῃ πιστοὺς καὶ φίλους, τούτους ἐν αὐτῇ φρουρὰ καταστῆσαι. 2 Macc. 4, 3. See Cic. pro Cluent. 19.

Almost all the modern Commentators treat χάριν here as synonymous with ἐλεημοσύνην; as 2 Cor. 8, 3. And Krause observes, that the Sept. render the Hebr. חַנּוּן sometimes by χάρις; sometimes by ἐλεημοσύνη. This may, in some sense, be true; yet the criticism is too dry and formal. Far more judgment and taste will be found in the remark of Theophyl. (derived from Chrys.): χάριν δὲ τὸ πρᾶγμα ἐκάλεσε, τουτέστι, φιλοτιμίαν, ἵνα δέξῃ αὐτοὺς μέγα τί ποιοῦντας, καὶ οὐκ ἐκ λύπης, ἢ ἐξ ἀνάγκης τοιοῦτον γὰρ ἡ χάρις· τὸ γὰρ ἐλεημοσύνην εἰπεῖν, ἀνάξιον ἦν τῶν μελλόντων λαμβάνειν ἀγίων. See Wolf.

The Greek Commentators and Grot. well remark on the delicacy evinced in οὓς δοκιμάσθε, and in the words of the next verse, as also the caution shown by the Apostle to afford no room for suspicion of malversation, to avoid scandal, and to give no occasion of offence. Thus, as Theodoret neatly expresses it, ὁ τοῖς ἄλλοις παραινέει πρῶτος ποιεῖ, καὶ ἀπρόσκοπος γίνεται καὶ Ἰουδαίοις καὶ Ἕλλησι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ.

4. ἐὰν δὲ ᾗ ἄξιον. Some modern Commentators simply render this "si res postulat." But this is

wrapping up matters too briefly. It is plain that there is an *ellipsis*, which Theophyl. fills up by τὸ συναγόμενον, scil. χρῆμα. But this is evidently too arbitrary and precarious a subaudition. I prefer, with Œcumen. and Grot., πρᾶγμα. The word ἄξιον must be taken in its *popular* acceptance.

The sentence is well paraphrased by Œcumen. thus: ἐὰν τοσούτων ὡς καὶ τῆς ἐμῆς δεῖσθαι διακονίας ἀπελεύσομαι. By Theophyl., more simply, thus: ἐὰν ᾧ ἄξιον τῆς ἐμῆς διακονίας. Both these Commentators have *alone* seen the force of σὺν ἐμοὶ πορεύσονται, which (by a sort of Hebraism) is simply this: "they shall have my company;" i. e. "I will accompany them." The ἄξιον τοῦ, &c, principally, but not entirely, relates to the amount of the sum collected; and the antient Commentators and Grot. rightly observe, that the Apostle thus covertly excites them to liberality.

Jaspis excellently paraphrases the passage thus: "If the sum of money collected be considerable enough, or any other occasion require it, I will accompany them."

5. ἐλεύσομαι—διέρχομαι. Here the Apostle fixes the time when he shall visit them, viz. on the occasion of his passage through Macedonia. Doddr. and Mackn. need not, therefore, have been so scrupulous as to render: "when I have passed through." It is sufficient to render "when I shall pass; i. e. when I pass through."* The words following *explain* this, and are meant to intimate that he intends to pass through Macedonia *in his way* to Corinth, and, *after having left it*. Διέρχομαι, "I (mean to) pass." The whole of this sentence is idiotical, or popular.

Of this journey St. Luke makes no mention in the Acts: for what is mentioned at 20, 3., can have no reference thereto. On this question, which I

* So Theophyl., who observes: "He does not say, 'when I go to Macedonia,' but 'when I pass through Macedonia:' q. d. 'I visit them in haste, and *en passant*, but with you I shall remain:' a mark that he prefers them to the Macedonians; and with reason; for great was the celebrity of the Corinthian Church."

cannot here treat, see Est., Lightf., Beza, Grot., and others, who, however, bring nothing to any certainty. Probably there was nothing material to record, it being one merely of ordinary visitation and spiritual confirmation.

6. πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, "And with you I may perhaps abide (some time), or even stay the winter." Παραμ. imports more than sojourning, even a sort of abiding: a signification which occurs in Hebr. 7, 23. James 1, 25. Joh. 1, 10., and of which examples are adduced by Wets. from the Classical writers. The chief difference between the Scriptural and Classical use is, that in the latter some word or phrase more fully unfolding the idea is added, chiefly words expressive of duration of time, as χρόνος.

The τυχὸν is an adverb formed from the second aorist participle neuter, with a subaudition of κατὰ τὸ, occurring in Xen. Arab. 6, 1, 12. It exactly corresponds to our *per-haps*. There is no occasion to *press* on the term, as do some of the antient and early modern Commentators. It imports contingency of every kind, and thus implies uncertainty. Chrysost. observes that the term is used ὅτι πάντα οὐ προηδεῖ Παῦλος, καὶ συμφερόντως; at least he knew not how the Holy Spirit would determine, whether for his stay, or departure.

The ἵνα is very ill rendered in all our English Versions, and indeed in most others. The truth is, ἵνα is here, as often, used, not τελικῶς, but ἐκβατικῶς, and denotes simply what shall happen; a signification frequently occurring in Scripture.

The purport of the words ἵνα ὑμεῖς—πορεύωμαι is well laid down by Chrysost. thus: καὶ τοῦτο ἀγαπῆς καὶ φιλοστοργίας. Œcumen. says there are εἰς παράκλησιν καὶ παραμυθίαν. And these two expositions united represent, I think, the full force of the words. They are, indeed, like the former, expressive of great affection.

It may be proper to observe, that this *sending*, and, in some degree, *accompanying forward* the

teachers of Christianity was an established custom in the first ages, and especially when the stay was of any duration; which the Apostle here contemplates. But I have treated on this subject in various passages of the Acts.

The use of *ἐν* for *ἀν*, which occurs here and elsewhere in the New Testament (see Schl. Lex. and Weiner's Gr. Gr.) appears to be a vestige of the ancient usage yet lingering in the common dialect, long after it had been filed off by Attic refinement. After *προφύωμαι* the Paraphrasts add: "into Judæa," whither, as appears from 2 Cor. 1, 16., the Apostle departed when he left them. But this *anticipating the event*, and thus making the Apostle's words prophetic, seems little necessary, nay, somewhat irrational.

7. *ὡς θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν*. It is truly observed by Œcumen., that this is an *ἐρμηνεία τοῦ εἰρημένου ἀναθεῖν*, i. e. is exegetical of the preceding. The *ἄρτι* is meant to be emphatical, and is not well rendered *nunc*, *now*, as it is done by all the Translators. It rather signifies *then*; q. d. "now that I have delayed so long." *Ἐν παρόδῳ* exactly corresponds to the French *en passant*, signifying "in transcurso, in transitu." Casaub. renders it *obiter tantum et perfunctoriè*, as Vorst. adds. *Ἰδεῖν* is here used in the popular sense so common in our *see*, i. e. *visit*, *convenire*; as in Luke 8, 20. Rom. 1, 11. (where see the notes.) 1 Thess. 3, 6. 3 James 14. In the same popular sense must the words *χρόνον τινα* be taken, viz. of some *considerable* time. So Paley.

7. *ἐλπίζω δέ, &c.* Grot. observes that the Apostle here evinces his accustomed Christian diffidence in speaking of the *uncertain future*; as in Rom. 1, 10. 1 Cor. 4, 19. Nor was this manner of speaking concerning future actions unknown to the Pagans themselves, from whom he cites examples. It is especially enjoined by James 4, 15. and was (as Mackn. observes) always practised by the first Christians, as expressing how deeply they were affected with a

sense that all events are under the direction of God. The *Heathens*, we may suppose, used such expressions rather as *mere phrases*, to which little meaning was attached.

Est. observes, that ἐπιτρέπω signifies not only *permitto*, but *concedo*, i. e. give a power of acting. This, however, seems an unnecessary refinement. The expression may be simply rendered: "If it shall please God."

8. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς, "I intend to remain at Ephesus till Pentecost." It is well observed by Chrysost., that these words indicate affection and confidence, by revealing his plans. Grot. remarks that other occasions obliged him to make greater haste than he then intended; (Acts 20, 16.) *ita ambulatoriæ sunt hominum voluntates*.

On the words ὡς τῆς πεντηκοστῆς some early modern Commentators (as Erasmus) trifle egregiously. They will not allow this could be the *Jewish feast*; for what did the *Gentiles*, whom the Apostle was addressing, know about *that*? or what had *Christians* to do with it? since that, together with all the other parts of the ceremonial law, had been abrogated. But, as Est. rightly observes, the two principal feasts of the Jews, the Passover and Pentecost, must have been well known to the Gentiles; because of the Jews dispersed among them; and (he might have added) must have been familiar to all *Christians*, from the Scriptures of the Old Testament. But the truth is, the Apostle speaks not so much of the *Feast itself*, though he might, and perhaps did observe it, as of the *Feast-time*; just as we all mark the distinction of times and seasons, after the manner of our Popish ancestors, by *Christmas*, *Michael-mas*; though we do not, on that account, profess our belief in the *mass*. Nay the terms are used by unbelievers in revelation itself.

On Ἐφέσῳ it is not necessary to dwell. It may suffice to refer the reader to the Introductions to the Ephes. by Wets. and Koppe.

9. *θύρα γὰρ μοι ἀνέσχε.* By *θύρα* is meant metaphorically an occasion, or opportunity of doing any thing. It seems to be a Hebraism; for Schoettg. cites a Rabbinical passage where *THUR* a door (whence *πετάω*) is so used. And in Hos. 2, 17. *THUR* is rendered by Symm. *eis θύραν ἐλπίδος*. And yet from the philological illustrators it appears that *θύρα* was sometimes so used by the Greek writers, and *fores* by the Latin ones. Thus Plut. Symp. p. 636. *θύρας ἐπὶ σεαυτὸν ἀνολίξας*. Cic. Ep. 13, 10. *amicitiæ fores aperiuntur*. (See more in Wets. and Schleus. Lex.)* In the same sense it occurs in Acts 14, 27. where see the notes. Nor is this use without example in our own language. Theophyl. well illustrates the force of the term thus: *πολλοὶ μέλλουσιν εἰς τὴν πίστιν προσελθεῖν, καὶ πλατεῖα ἀνέσχεται μοι εἰς τοὺς εἰσόδους, ὅτε ἀκμαζούσης τῆς διακονίας† αὐτῶν εἰς τὴν πίστιν*.

Ἀνέσχε is for *ἀνεῷχθαι*, which some of the Atticists thought a solecism, but others justified. (See the copious citations from the Grammarians in Wets. and Kypke.) Yet it does not appear to have been in use with the earlier writers. Such is, in all languages, the case with verbs which, like this and our *to open*, may be used either in an active or passive sense. So we say a door is *opened*, or *open*.

9. *ἐνεργῆς* is well interpreted by the Gloss. Alb. *ἐτοιμὴ πρὸς ἐργασίαν*. It is well observed by Krause, that the word is adapted rather to the idea of *occasion* implied in *θύρα*. The term signifies *effectivè*. So the Syr.: *plenum operibus*. See Wetstein's Classical citations, the most apposite of which is Thucyd. 3, 17. *πλείσται δὲ νῆες ἐνεργοὶ κάλλει ἐγένοντο*, on which passage, in my forthcoming edition, I shall adduce many examples illustrative of this use. Thus there is no occasion to read *ἐναργῆς*.

* To which I add Plut. Alcib. § 10. *μεγάλους δ' αὐτῇ κλεισίας ἐπὶ τὴν πολιτείαν ἀνοίγοντος τοῦ γένους καὶ πλούτου*. Arrian Epict. 1, 24. *τὸ δὲ κεφάλαιον μέμνησο ὅτι ἡ θύρα ἀνοικταί*.

† Read *διανοίας*, from the conjecture of Lindsell, which is rendered certain by Œcumen. and even Chrysost., from whom both derived their matter.

To proceed, however, from the consideration of *words* to that of *things*, Krause and Rosenm. think that the Apostle adverts to what is mentioned in Acts 19. 1—5. of the disciples of John, of the separating of the Christians from the Jews, ver. 9. seq. and of the favour of certain Asiarchs, ver. 31. Mackn. observes, that about the time this letter was written, the Apostle's success was greater than common: for many who used *curious arts*, the arts of magic and divination, were converted, and burned their books, containing the secrets of these arts, Acts 19, 17—20.: which so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described in Acts 19, 23—41.

9. καὶ ἀντικείμενοι πολλοί. Many recent Commentators would render the καὶ *although*, or *yet*. And so Hilary and Vatab. But it does not seem necessary to resort to this signification. The θύρα ἐνεργηῖς denotes that there was an *opportunity* for effecting great things; but that *implied* great *exertion*; and these words καὶ ἀντικείμενοι πολλοί seem to express the especial reason for it; q. d. "for there are many opposing me."* This opposition (as Doddr. rightly remarks) rendered the Apostle's presence more necessary to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly, a celebrated Church was planted at Ephesus; and so far as we can learn from the tenor of his Epistle to it, there was less to correct and reprove among them, than in most of the other Churches to which he wrote."

10. εἰάν δὲ ἔλθῃ Τιμόθεος, &c. "If Timothy should

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God's sake, like the *ἀγάπη* on which the Apostle pronounces such an eloquent eulogium at C. 13.

15. *οἴδατε τὴν οἰκίαν Στεφανά—ταούτοις*. The construction is here somewhat involved, yet such as may be called popular. Many recent Commentators endeavour to clear the *embarras* by throwing the words *οἴδατε—ἐαυτοὺς* into a parenthesis. And so the antient Commentators, who say there is an hyperbaton, and a parenthesis. Mackn., in his translation, places the words in the natural order, as follows: "Ye know the family of Stephanas, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry of the saints. I intreat you therefore," &c. But the present order may be retained, by simply supplying a particle after *οἴδατε*, thus: "Now I entreat you, brethren, that for as much as ye know that the family of Stephanas is," &c. In *οἴδατε τὴν οἰκίαν Σ. ὅτι ἐστὶ* there is a common idiom for *οἴδατε ὅτι ἡ οἰκία Σ. ἐστὶ*.

In *ἀπαρχὴ τῆς Ἀχαΐας* we are to subaud *εἰς Χριστὸν*, which is supplied in Rom. 15, 16, where see the note. The sense is plainly those "first converted to the Christian religion." See Acts 17, 12. 19, 21. and the notes, as also Schleus. Lex.

In treating on *οἴδατε* the Commentators seek a distinction between it and *γινώσκετε*. But this seems an ill founded and precarious criticism. Others, with less judgment, take the words as hortative. The sense is best pointed out by Theophyl., who paraphrases: "Ye yourselves know, and therefore have not to learn from me."

15. *εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς*, "they have applied themselves to, devoted themselves to, the ministering of the saints." In *ἔταξαν* there is, I think, a military allusion, the force of which is well illustrated by Kypke and Wets., the former of whom observes: "Latet notio illos ejusmodi amoris officia sibimetipsis injunxisse, eaque sponte nemine jubente aut impellente, suscepisse." And so Wets., who laconically remarks *ultro*. And so also Theo-

phyl.: οὐ παρ' ἄλλων καταστάντες ἀνάγκη, ἀλλ' ἐκούσious παρ' ἑαυτῶν. And Œcum. explains: ἀφάρισαν, τούτον τὸν βίον εἶλοντο. That it is a military metaphor, the examples of Wets. prove. The most apposite is Arrian Epict. 3, 2. διατί δ' εἰς ταύτην τὴν χάραν ἑαυτὸν κατατέταξεν, ὥστε μάντις εἶναι. So also Demosth. de Chers. p. 43. (cited by Krause) οὐδ' ἐφ' ἐνὶ τούτων ποποτ' ἑμαυτὸν ἔταξα οὐ καὶ προήχθην, οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. The διακονία is variously interpreted. By some (as Vorst.) it is understood of the ministry of the Church. But that cannot be what is meant. Beza (with more probability) thinks it has reference to the offices and duties of Deacons. Others explain it of charity to poor Christians. But that interpretation is justly considered by Kypke as too limited. He thinks that it signifies the offices of affectionate care, and kindness towards the saints. By the *saints* he understands, not the Christians of Corinth, but the stranger Christians, who were received by Stephanas at his house, and there hospitably entertained. And this is confirmed by the antient Commentators. Thus Theophyl.: εἰς τὸ ὑποδέχεσθαι τοὺς πιστοὺς πενήνας καὶ διακονεῖν αὐτοῖς. And also by 1 Tim. 5, 10. Hebr. 13, 2. 3 Joh. 5. Yet I see no reason to exclude the Corinthian Christians. As to the reason given by Kypke, that the Apostle would thus have written ὑμῖν, it is frivolous. It seems that all the members of this invaluable family devoted themselves to the ministering to the wants and promoting the comfort of all their fellow Christians, whether strangers or countrymen.

16. ἵνα καὶ ὑμεῖς ὑποτάσσησθε, &c. "The exhortation is, that you (on your part, as a return for such devoted benevolence) show respect to *them*, and to *such*:" which is plainly the meaning of τοῖς τοιούτοις; as ver. 18. τοὺς τοιούτους. For by τοιούτοις the family of Stephanas and *such like* must be understood; as the antient Commentators and most modern are agreed, and not τοῖς ἀγίοις; as most re-

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15. *οἴδατε τὴν οἰκίαν Στεφάνου—ταυτοῖς*. The construction is here somewhat involved, yet such as may be called popular. Many recent Commentators endeavour to clear the *embarras* by throwing the words *οἴδατε—ἐαυτοῖς* into a parenthesis. And so the antient Commentators, who say there is an hyperbaton, and a parenthesis. Mackn., in his translation, places the words in the natural order, as follows: "Ye know the family of Stephanas, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry of the saints. I intreat you therefore," &c. But the present order may be retained, by simply supplying a particle after *οἴδατε*, thus: "Now I intreat you, brethren, that for as much as ye know that the family of Stephanas is," &c. In *οἴδατε τὴν οἰκίαν Σ. ὅτι ἐστὶ* there is a common idiom for *οἴδατε ὅτι ἡ οἰκία Σ. ἐστὶ*.

In *ἀπαρχὴ τῆς Ἀχαίας* we are to subaud *εἰς Χριστὸν*, which is supplied in Rom. 15, 16, where see the note. The sense is plainly those "first converted to the Christian religion." See Acts 17, 12. 19, 21. and the notes, as also Schleus. Lex.

In treating on *οἴδατε* the Commentators seek a distinction between it and *γινώσκετε*. But this seems an ill founded and precarious criticism. Others, with less judgment, take the words as hortative. The sense is best pointed out by Theophyl., who paraphrases: "Ye yourselves know, and therefore have not to learn from me."

15. *εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοῖς*, "they have applied themselves to, devoted themselves to, the ministering of the saints." In *ἔταξαν* there is, I think, a military allusion, the force of which is well illustrated by Kypke and Wets., the former of whom observes: "Latet notio illos ejusmodi amoris officia sibimetipsis injunxisse, eaque sponte nemine jubente aut impellente, suscepisse." And so Wets., who laconically remarks *ultra*. And so also Theo-

phyl.: οὐ παρ' ἄλλων καταστάντες ἀνάγκη, ἀλλ' ἐκουσίως παρ' ἑαυτῶν. And Œcum. explains: ἀφάρισαν, τοῦτον τὸν βίον εἵλοντο. That it is a military metaphor, the examples of Wets. prove. The most apposite is Arrian Epict. 3, 2. διατί δ' εἰς ταύτην τὴν χάραν ἑαυτὸν κατατέταξεν, ὥστε μάντις εἶναι. So also Demosth. de Chers. p. 43. (cited by Krause) οὐδ' ἐφ' ἐνὶ τούτων ποποτ' ἑμαυτὸν ἔταξα οὐ καὶ προήχθην, οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. The διακονία is variously interpreted. By some (as Vorst.) it is understood of the ministry of the Church. But that cannot be what is meant. Beza (with more probability) thinks it has reference to the offices and duties of Deacons. Others explain it of charity to poor Christians. But that interpretation is justly considered by Kypke as too limited. He thinks that it signifies the offices of affectionate care, and kindness towards the saints. By the *saints* he understands, not the Christians of Corinth, but the stranger Christians, who were received by Stephanas at his house, and there hospitably entertained. And this is confirmed by the antient Commentators. Thus Theophyl.: εἰς τὸ ὑποδέχεσθαι τοὺς πιστοὺς πενήτας καὶ διακονεῖν αὐτοῖς. And also by 1 Tim. 5, 10. Hebr. 13, 2. 3 Joh. 5. Yet I see no reason to exclude the Corinthian Christians. As to the reason given by Kypke, that the Apostle would thus have written ὑμῶν, it is frivolous. It seems that all the members of this invaluable family devoted themselves to the ministering to the wants and promoting the comfort of all their fellow Christians, whether strangers or countrymen.

16. ἵνα καὶ ὑμεῖς ὑποτάσσησθε, &c. "The exhortation is, that you (on your part, as a return for such devoted benevolence) show respect to *them*, and to *such*:" which is plainly the meaning of τοῖς τοιούτοις; as ver. 18. τοὺς τοιούτους. For by τοιούτοις the family of Stephanas and *such like* must be understood; as the antient Commentators and most modern are agreed, and not τοῖς ἀγίοις; as most re-

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13. γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. The Apostle (Theophyl. observes) concludes with a suitable admonition (which, as Krause says, is to be extended to the whole Epistle) namely ὅτι οὐκ ἐπὶ τοῖς διδασκάλοις τὰς ἐλπίδας ἔχειν δεῖ, ἀλλὰ καὶ ἐν ἑαυτοῖς. The words may indeed be understood of Christian watchfulness generally; but, when taken in connection with what preceded, I cannot but think, with Chrysost. and the other Greek Commentators, that they are to be understood of *steadfastness in the faith* (στήκατε), watchfulness against the arts of seducers, even false teachers (γρηγορεῖτε), and a manly firmness in maintaining what they conscientiously believed to be the truth.

Γρηγορ. is perhaps a military metaphor; στήκ. a military and agonistical one. See the note on 15, 1. Theophyl. observes that γρηγ. is used διὰ τοὺς ἀπατῶντας, and that it *supposes* them to be nodding.

13. στήκετε ἐν τῇ πίστει. Theophyl. seems to take πίστις as emphatical; q. d. "and not in the *Gentile wisdom*." For in *that* (he adds) it is not possible to stand, but we must be carried about to and fro. This (he observes) supposes them to be wavering. But I apprehend that the Apostle had here in view rather the doctrines of the false teachers than of the Gentile Philosophers.

13. ἀνδρίζεσθε and κραταιοῦσθε are both of them military expressions. Thus Grot. compares, from an old Latin Poet "nunc fite viri," and the Homeric ἄνδρες ἔστε. Wets. compares Heliodor. Ath. 5. ἀνδρίξου, and other passages. Such expressions indeed are frequent in the Classical writers. Ανδριζ. is often so used in the Old Testament. (See Schleus. Lex.) The sense here intended is very obvious. See the Paraphrasts.

Κρατ. is a word which, as far as I remember, occurs no where in the Classical writers. The Commentators say it is a passive for a reciprocal. But it rather seems to be a middle verb. The word is of frequent occurrence in the Old Testament; as

Ps. 30, 25. ἀνδρίζεσθε καὶ κρατιούσθω ἡ καρδία ὑμῶν and 1 Sam. 4, 9. κρατιούσθε καὶ γίνεσθε εἰς ἄνδρας, both of which passages seem to have been in the mind of the Apostle. It is also conjoined with ἀνδρίζεσθαι in 2 Sam. 4, 9., and in Ruth 1, 18. and elsewhere it is used of perseverance in opinion, or determination. Κρατιούσθαι seems to have been originally a gymnastic, or agonistic term, and literally signifies to string up one's nerves, to excite oneself to any undertaking. So our word *strength*, corresponding to κράτος, comes from the verb *to string*. And so the Hebr. קָוָה *strength*, from קָוָה *to string*. Thus a *strong* man is one whose nerves are *well strung*. So the Poet: "toil strings their nerves."

In both the above terms there is evidently an admonition to perseverance in sound doctrine. A very similar one occurs in Ephes. 4, 14. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." It is observable how much vigour is imparted to the sentence by the Asyndeton, a finer example of which can no where be found. On that figure see the masterly observations of the prince of critics Περὶ ὕψους.

14. πάντα ὑμῶν ἐν ἀγάπῃ γενέσθω. It is, I think, deserving of remark, that exhortations to *constancy in doctrine* are often, as here, followed up with an admonition to *keep the unity of the spirit in the bond of peace*. This (I find) is confirmed by the Greek Commentators,* and also Grot. and Mackn. Compare 8, 1. 13, 1. 14, 1. 2 Cor. 2, 4. and 8. 6, 6. Most Commentators (less correctly, I think) understand it generally of love unto God, and unto men for

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15. *οἴδατε τὴν οἰκίαν Στεφανᾶ—τοιοῦτοῖς*. The construction is here somewhat involved, yet such as may be called popular. Many recent Commentators endeavour to clear the *embarras* by throwing the words *οἴδατε—ἐαυτοῖς* into a parenthesis. And so the antient Commentators, who say there is an hyperbaton, and a parenthesis. Mackn., in his translation, places the words in the natural order, as follows: "Ye know the family of Stephanas, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry of the saints. I intreat you therefore," &c. But the present order may be retained, by simply supplying a particle after *οἴδατε*, thus: "Now I entreat you, brethren, that for as much as ye know that the family of Stephanas is," &c. In *οἴδατε τὴν οἰκίαν Σ. ὅτι ἐστὶ* there is a common idiom for *οἴδατε ὅτι ἡ οἰκία Σ. ἐστὶ*.

In *ἀπαρχὴ τῆς Ἀχαίας* we are to subaud *εἰς Χριστὸν*, which is supplied in Rom. 15, 16, where see the note. The sense is plainly those "first converted to the Christian religion." See Acts 17, 12, 19, 21. and the notes, as also Schleus. Lex.

In treating on *οἴδατε* the Commentators seek a distinction between it and *γινώσκετε*. But this seems an ill founded and precarious criticism. Others, with less judgment, take the words as hortative. The sense is best pointed out by Theophyl., who paraphrases: "Ye yourselves know, and therefore have not to learn from me."

15. *εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἐαυτοῖς*, "they have applied themselves to, devoted themselves to, the ministering of the saints." In *ἔταξαν* there is, I think, a military allusion, the force of which is well illustrated by Kypke and Wets., the former of whom observes: "Latet notio illos ejusmodi amoris officia sibimetipsis injunxisse, eaque sponte nemine jubente aut impellente, suscepisse." And so Wets., who laconically remarks *ultro*. And so also Theo-

phyl.: οὐ παρ' ἄλλων καταστάντες ἀνάγκη, ἀλλ' ἐκούσιως παρ' ἑαυτῶν. And Œcum. explains: ἀφώρισαν, τοῦτον τὸν βίον εἴλοντο. That it is a military metaphor, the examples of Wets. prove. The most apposite is Arrian Epict. 3, 2. διατί δ' εἰς ταύτην τὴν χώραν ἑαυτὸν κατατέταξεν, ὥστε μάντις εἶναι. So also Demosth. de Chers. p. 43. (cited by Krause) οὐδ' ἐφ' ἐνὶ τούτων ποποτ' ἑμαυτὸν ἔταξα οὐ καὶ προήχθην, οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. The διακονία is variously interpreted. By some (as Vorst.) it is understood of the ministry of the Church. But that cannot be what is meant. Beza (with more probability) thinks it has reference to the offices and duties of Deacons. Others explain it of charity to poor Christians. But that interpretation is justly considered by Kypke as too limited. He thinks that it signifies the offices of affectionate care, and kindness towards the saints. By the *saints* he understands, not the Christians of Corinth, but the stranger Christians, who were received by Stephanas at his house, and there hospitably entertained. And this is confirmed by the antient Commentators. Thus Theophyl.: εἰς τὸ ὑποδέχεσθαι τοὺς πιστοὺς πενήτας καὶ διακονεῖν αὐτοῖς. And also by 1 Tim. 5, 10. Hebr. 13, 2. 3 Joh. 5. Yet I see no reason to exclude the Corinthian Christians. As to the reason given by Kypke, that the Apostle would thus have written ὑμῶν, it is frivolous. It seems that all the members of this invaluable family devoted themselves to the ministering to the wants and promoting the comfort of all their fellow Christians, whether strangers or countrymen.

16. ἵνα καὶ ὑμεῖς ὑποτάσσησθε, &c. "The exhortation is, that you (on your part, as a return for such devoted benevolence) show respect to *them*, and to *such*:" which is plainly the meaning of τοῖς τοιούτοις; as ver. 18. τοὺς τοιούτους. For by τοιούτοις the family of Stephanas and *such like* must be understood; as the antient Commentators and most modern are agreed, and not τοῖς ἀγίοις; as most re-

cent Commentators (after Kypke) maintain ; which would be very harsh ; for *ὑποτασσ.* cannot be applicable to the offices of hospitality and kindness. Though Kypke refers to Ephes. 5, 21. 1 Pet. 5, 3. These passages, however, are not to the purpose ; nay, they are adduced by Grot. to prove the contrary. Moreover, the words following, *καὶ παντὶ συνεργῶντι*, &c. forbid this. The *τοιούτοις* must, then, be referred to *such as the family of Stephanas*. As to the *ὑποτάσσηθε*, it is not necessary to press on its sense. It is explained by Grot. *revereri, honorem et obsequium deferre*, "to show them all due reverence, deference, and respect." So Theophyl. : οὐ δὲ χάριν καὶ τούτους, καὶ τοὺς τὰ ὅμοια προαιρουμένους, πάσης τιμῆς ἀπολαύειν παρακελεύεται.

It is, however, probable that *ὑποτασσ.* has some reference to the *ἔταξαν* just before, and that the metaphor is carried forward ; q. d. "range yourselves under, and co-operate with them, and such like," viz. by aiding them in their benevolent offices. So Theophyl. (from Chrysost.) *συναυτιλαμβάνεσθε καὶ ἐν δαπανῇ χρημάτων, καὶ ἐν διακονίᾳ σωματικά, καὶ γὰρ* (says Chrysost.) *ἐκείνοις ὁ κόπος ἔσται κούφος, ὅταν ἔχωσι συμμάχους, καὶ τὰ τῆς εὐεγγελίας εἰς πλείους διαβήσεται*. So also Œcumen. All these Commentators, however, include in the *ὑποτασσ.* the sense *εἰς πάντα πείθεσθε*. It may be understood (as was shown above) of deference and yielding to their suggestions.

By the *συνεργ.* and *κω.* seem to be meant labourers of a higher order, ministers of the Gospel, especially in their peregrinations, as Timothy and Titus. See 1 Thess. 5, 12, and 13. In *συνεργ.* the *συν* must not be pressed upon. The word is well rendered by *associate*.

17. On Stephanas, Fortunatus, and Achaicus it may suffice to refer to the Commentators, as Dodd. and Mackn. *Ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν*. The sense of these words is somewhat obscure, perhaps on account of this being an idiotical expression.

In fact, the word ὥστερ. is no where found in the Classical writers; and seems to have been only an Hellenistical one; for it occurs often in the Sept. Chryst. and all the antient Commentators explain: ἀντι πάντων ἦλθον; q. d. "they have taken this long journey, to act as your representatives." But this seems too harsh. Mackn. renders: "they have supplied what was wanting in your letter," viz. (adds Grot.) "by informing me of your disorders." But this the Apostle *could* not mean. I prefer, with Beza, Rosenm., Schleus., and Jaspis, to render: "they have supplied your absence," i. e. "supplied the deficiency occasioned by your absence (as in Philip. 2, 30.):" or, (to use the words of Doddr. in his paraphrase) "gave me by their converse and friendly offices that consolation which I might justly have expected from you all, had I enjoyed an opportunity of conversing with you." This mode of interpretation is also adopted by Menoch., Ernesti, Vatab., and Est., and is perhaps what the antient Commentators had in view. And it seems correctly to represent the sense of this idiotical expression, which Bp. Pearce and Mr. Slade involve in tenfold obscurity by awkward attempts to explain it. After floundering in the mud for some time, Mr. Slade concludes with conjecturing (in a manner unworthy of his usual good sense) that the meaning of the sentence might be *left purposely indefinite*, as thus conveying a more delicate censure.

18. ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὁμῶν. The sense of these words is strangely misunderstood by most of the modern Commentators. See Doddr., Mackn., Rosenm., and Krause, whose explanations are extremely harsh, and miserably frigid, though all founded on Grot. and other early modern Commentators. The only one who has distinctly seen the scope of the words is Chrysost., who evidently regards them as explanatory of the preceding: τὸ ὁμῶν ὑστέρημα ἀνεπλήρωσαν. So Œcumen. 586.

9. *θύρα γὰρ μοι ἀνέωγε*. By *θύρα* is meant metaphorically an occasion, or opportunity of doing any thing. It seems to be a Hebraism; for Schoettg. cites a Rabbinical passage where *Πῶς* a *door* (whence *πετάω*) is so used. And in Hos. 2, 17. *Πῶς* is rendered by Symm. *εἰς θύραν ἐλπίδος*. And yet from the philological illustrators it appears that *θύρα* was sometimes so used by the Greek writers, and *fores* by the Latin ones. Thus Plut. Symp. p. 636. *θύρας ἐπὶ σεαυτὸν ἀνοίξας*. Cic. Ep. 13, 10. *amicitiæ fores aperiantur*. (See more in Wets. and Schleus. Lex.)* In the same sense it occurs in Acts 14, 27. where see the notes. Nor is this use without example in our own language. Theophyl. well illustrates the force of the term thus: *πολλοὶ μέλλουσιν εἰς τὴν πίστιν προσελθεῖν, καὶ πλατεῖα ἀνέωκται μοι εἰς τοὺς εἰσόδους, ἅτε ἀκμαζούσης τῆς διακονίας† αὐτῶν εἰς τὴν πίστιν*.

Ἀνέωγε is for *ἀνεώχθη*, which some of the Atticists thought a solecism, but others justified. (See the copious citations from the Grammarians in Wets. and Kypke.) Yet it does not appear to have been in use with the earlier writers. Such is, in all languages, the case with verbs which, like this and our *to open*, may be used either in an active or passive sense. So we say a door is *opened*, or *open*.

9. *ἐνεργῆς* is well interpreted by the Gloss. Alb. *ἐτοιμὴ πρὸς ἐργασίαν*. It is well observed by Krause, that the word is adapted rather to the idea of *occasion* implied in *θύρα*. The term signifies *effectivè*. So the Syr.: *plenum operibus*. See Wetstein's Classical citations, the most apposite of which is Thucyd. 3, 17. *πλείσται δὲ νῆες ἐνεργοὶ κάλλει ἐγένοντο*, on which passage, in my forthcoming edition, I shall adduce many examples illustrative of this use. Thus there is no occasion to read *ἐναργῆς*.

* To which I add Plut. Alcib. § 10. *μεγάλους δ' αὐτῇ κλεισίας ἐπὶ τὴν πολιτείαν ἀνοίγοντος τοῦ γένους καὶ πλοῦτου*. Arrian Epict. 1, 24. *τὸ δὲ κεφάλαιον μέμνησο ὅτι ἡ θύρα ἀνοικται*.

† Read *διανοίας*, from the conjecture of Lindsell, which is rendered certain by Œcumen. and even Chrysost., from whom both derived their matter.

To proceed, however, from the consideration of *words* to that of *things*, Krause and Rosenm. think that the Apostle adverts to what is mentioned in Acts 19. 1—5. of the disciples of John, of the separating of the Christians from the Jews, ver. 9. seq. and of the favour of certain Asiarchs, ver. 31. Mackn. observes, that about the time this letter was written, the Apostle's success was greater than common: for many who used *curious arts*, the arts of magic and divination, were converted, and burned their books, containing the secrets of these arts, Acts 19, 17—20.: which so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described in Acts 19, 23—41.

9. καὶ ἀντικείμενοι πολλοί. Many recent Commentators would render the καὶ *although*, or *yet*. And so Hilary and Vatab. But it does not seem necessary to resort to this signification. The θύρα ἐνεργηῖς denotes that there was an *opportunity* for effecting great things; but that *implied* great *exertion*; and these words καὶ ἀντικείμενοι πολλοί seem to express the especial reason for it; q. d. "for there are many opposing me."* This opposition (as Doddr. rightly remarks) rendered the Apostle's presence more necessary to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly, a celebrated Church was planted at Ephesus; and so far as we can learn from the tenor of his Epistle to it, there was less to correct and reprove among them, than in most of the other Churches to which he wrote."

10. εἰ δὲ ἔλθῃ Τιμόθεος, &c. "If Timothy should

* It is without reason (I think) that some fancy throughout this sentence an agonistical metaphor, and without necessity that the antient Commentators call in diabolical intervention. Though Chrysost. truly observes, that this opposition is often a sign of the spread of the Gospel; since the two principles of good and evil, being brought into closer contact, cannot but disagree.

come, or be come." (See 4, 17. and the note.) Now there was some doubt of this. For (as Grot. observes) though it appears from 4, 17. that Paul had sent him forward thither, yet he had many Churches of Macedonia to visit by the way.

10. ἀφόβως γένηται seems an idiotical phrase, in which γενέσθαι appears to have the sense of εἶναι, by which it denotes to *live*. In ἀφοβ. the effect is (as Est. observes) put for the cause. It signifies, then, *unmolestedly*. Now this is referred, by Grot. and others, to the scorn of the wealthy, the contempt of the learned,* the perverse opposition of the schismatics (especially the Anti-Pauline faction), and such other *repulses* as, being a young man, he might experience.† The ὑμᾶς can, of course, only extend to *Christians*.

The words τὸ γὰρ ἔργον—ἔγω seem meant to anticipate the undervaluing him on the score of his youth and inferior spiritual gifts. It is not necessary to anxiously dwell on these terms, which simply import: "He discharges the office of teacher and preacher of the Gospel even as I do," i. e. he is as much a divinely commissioned minister of God as myself. So Theophyl.: κηρύσσει καὶ διδάσκει. On this Chrys. beautifully observes: ἀντὶ πάσης αὐτῷ καὶ εὐγενείας καὶ πλούτου καὶ ἡλικίας καὶ σοφίας ἀπόχρη.

11. μὴ τις οὖν αὐτὸν ἐξουθενήσῃ. There was, as Theophyl. observes, reason to fear this, as he was young, alone, and had the charge of so wealthy and proud a people.

* Grot. borrowed the remark from the Greek Commentators. Thus Theophyl.: ἀσφαλίζεται αὐτοῦς (I conjecture αὐτὸν, i. e. Timothy.) ἵνα μὴ ἐπαναστῶσιν αὐτῷ οἱ πλούσιοι σοφοί. I conjecture οἱ πλούσιοι, οἱ σοφοί, or οἱ πλούσιοι οἱ τε σοφοί. This is confirmed by Œcumen. 384 v. Οὐκ ἵνα μὴ τις αὐτῷ ἐπιβουλεύῃ τῶν πλουτούντων, ἢ σοφία πεποιθότων and also by Chrys., from whom both derived their matter.

† It is possible that there is a meiosis in ἀφόβως. In which view Jaspis has not ill explained: "non modo nullas ei facessite molestias, verum etiam summo curate opere, ut lætam vitam apud vos transigat."

By *ἐν εἰρήνῃ* is meant *affectionately*: but it seems to refer to the *ἄνω* at parting.

11. *ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν*. It is not clear who these brethren were. Grot. understands, others who had gone on the journey to Corinth (through Macedonia) with Timothy, namely (as Mackn. thinks) Erastus, who had been sent with Timothy to Corinth, Acts 19, 22. and Titus, who carried this letter, and another brother, whose name is not mentioned; (see 2 Cor. 12, 17 & 18.) perhaps, also, some of the Corinthian brethren, whom the Apostle had desired Titus to bring with him to Ephesus, having need of their assistance there."

12. *περὶ δὲ Ἀπολλῶ—ἀδελφῶν*. The Latin Commentators are of opinion, that Apollos, displeased with the behaviour of the faction, had left them, as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acts 18, 24 & 27. 19, 1. But the messengers from Corinth, arriving with a letter to the Apostle full of respect, he answered it by Titus, and requested Apollos to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that Church. But Apollos refused to go, knowing the violent temper of the faction. (Mackn.)

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* Thus Theophyl. : τοῦτο πρὸς τοὺς στασιάζοντας καὶ διάσπωντας τὴν ἐκκλησίαν. Εἴτε γὰρ φησι διδάσκει τις, εἴτε μανθάνει, εἴτε ἐπιτιμᾷ, πάντα ἐν ἀγάπῃ ἔστω καὶ οὐκ ἔσται φυσίωσις, οὐδὲ διάστασις, ἀγάπης μεσιτενούσης. And Theodoret : πρὸς τοὺς διελόντας τῆς ἐκκλησίας τὸ σῶμα, καὶ τῆς φιλαρχίας δεξαμένους τὸ πῆθος, καὶ τοὺς τῶν εἰδωλοθύτων μεταλαγχάνοντας, καὶ τῶν σκανδαλιζομένων καταφρονούντας.

God's sake, like the *ἀγάπη* on which the Apostle pronounces such an eloquent eulogium at C. 13.

15. *οἴδατε τὴν οἰκίαν Στεφάνῳ—τοσούτοις.* The construction is here somewhat involved, yet such as may be called popular. Many recent Commentators endeavour to clear the *embarras* by throwing the words *οἴδατε—ἐαυτοῖς* into a parenthesis. And so the antient Commentators, who say there is an hyperbaton, and a parenthesis. Mackn., in his translation, places the words in the natural order, as follows: "Ye know the family of Stephanas, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry of the saints. I intreat you therefore," &c. But the present order may be retained, by simply supplying a particle after *οἴδατε*, thus: "Now I entreat you, brethren, that for as much as ye know that the family of Stephanas is," &c. In *οἴδατε τὴν οἰκίαν Σ. ὅτι ἐστὶ* there is a common idiom for *οἴδατε ὅτι ἡ οἰκία Σ. ἐστὶ*.

In *ἀπαρχὴ τῆς Ἀχαΐας* we are to subaud *eis Χριστὸν*, which is supplied in Rom. 15, 16, where see the note. The sense is plainly those "first converted to the Christian religion." See Acts 17, 12. 19, 21. and the notes, as also Schleus. Lex.

In treating on *οἴδατε* the Commentators seek a distinction between it and *γινώσκετε*. But this seems an ill founded and precarious criticism. Others, with less judgment, take the words as hortative. The sense is best pointed out by Theophyl., who paraphrases: "Ye yourselves know, and therefore have not to learn from me."

15. *eis διακονίαν τοῖς ἁγίοις ἔταξαν ἐαυτοῖς*, "they have applied themselves to, devoted themselves to, the ministering of the saints." In *ἔταξαν* there is, I think, a military allusion, the force of which is well illustrated by Kypke and Wets., the former of whom observes: "Latet notio illos ejusmodi amoris officia sibimetipsis injunxisse, eaque sponte nemine jubente aut impellente, suscepisse." And so Wets., who laconically remarks *ultro*. And so also Theo-

phyl.: οὐ παρ' ἄλλων καταστάντες ἀνάγκη, ἀλλ' ἐκουσίως παρ' ἑαυτῶν. And Œcum. explains: ἀφάρισαν, τοῦτων τὸν βίον εἴλοντο. That it is a military metaphor, the examples of Wets. prove. The most apposite is Arrian Epict. 3, 2. διατί δ' εἰς ταύτην τὴν χώραν ἑαυτὸν κατατέταξεν, ὥστε μάντις εἶναι. So also Demosth. de Chers. p. 43. (cited by Krause) οὐδ' ἐφ' ἐνὶ τούτων ποποτ' ἑμαυτὸν ἔταξα οὐ καὶ προήχθην, οὐθ' ὑπὸ κέρδους οὐθ' ὑπὸ φιλοτιμίας. The διακονία is variously interpreted. By some (as Vorst.) it is understood of the ministry of the Church. But that cannot be what is meant. Beza (with more probability) thinks it has reference to the offices and duties of Deacons. Others explain it of charity to poor Christians. But that interpretation is justly considered by Kypke as too limited. He thinks that it signifies the offices of affectionate care, and kindness towards the saints. By the *saints* he understands, not the Christians of Corinth, but the stranger Christians, who were received by Stephanas at his house, and there hospitably entertained. And this is confirmed by the antient Commentators. Thus Theophyl.: εἰς τὸ ὑποδέχασθαι τοὺς πιστοὺς πενήτας καὶ διακονεῖν αὐτοῖς. And also by 1 Tim. 5, 10. Hebr. 13, 2. 3 Joh. 5. Yet I see no reason to exclude the Corinthian Christians. As to the reason given by Kypke, that the Apostle would thus have written ὑμῖν, it is frivolous. It seems that all the members of this invaluable family devoted themselves to the ministering to the wants and promoting the comfort of all their fellow Christians, whether strangers or countrymen.

16. ἵνα καὶ ὑμεῖς ὑποτάσσησθε, &c. "The exhortation is, that you (on your part, as a return for such devoted benevolence) show respect to *them*, and to *such*:" which is plainly the meaning of τοῖς τοιαύτοις; as ver. 18. τοὺς τοιούτους. For by τοιούτοις the family of Stephanas and *such like* must be understood; as the antient Commentators and most modern are agreed, and not τοῖς ἀγίοις; as most re-

cent Commentators (after Kypke) maintain ; which would be very harsh ; for *ὑποτασσ.* cannot be applicable to the offices of hospitality and kindness. Though Kypke refers to Ephes. 5, 21. 1 Pet. 5, 3. These passages, however, are not to the purpose ; nay, they are adduced by Grot. to prove the contrary. Moreover, the words following, *καὶ παντὶ συνεργοῦντι*, &c. forbid this. The *τοιούτοις* must, then, be referred to *such as the family of Stephanas*. As to the *ὑποτάσσησθε*, it is not necessary to press on its sense. It is explained by Grot. *revereri, honorem et obsequium deferre*, "to show them all due reverence, deference, and respect." So Theophyl. : *οὐ δὲ χάρις καὶ τούτους, καὶ τοὺς τὰ ὅμοια προαιρουμένους, πάσης τιμῆς ἀπολαύειν παρακελεύεται*.

It is, however, probable that *ὑποτασσ.* has some reference to the *ἔταξαν* just before, and that the metaphor is carried forward ; q. d. "range yourselves under, and co-operate with them, and such like," viz. by aiding them in their benevolent offices. So Theophyl. (from Chrysost.) *συναντιλαμβάνεσθε καὶ ἐν δαπανῇ χρημάτων, καὶ ἐν διακονίᾳ σωματικά, καὶ γὰρ* (says Chrysost.) *ἐκείνοις ὁ κόπος ἔσται κούφος, ὅταν ἔχωσι συμμάχους, καὶ τὰ τῆς εὐεργεσίας εἰς πλείους διαβήσεται*. So also Œcumen. All these Commentators, however, include in the *ὑποτασσ.* the sense *εἰς πάντα πείθεσθε*. It may be understood (as was shown above) of deference and yielding to their suggestions.

By the *συνεργ.* and *κον.* seem to be meant labourers of a higher order, ministers of the Gospel, especially in their peregrinations, as Timothy and Titus. See 1 Thess. 5, 12, and 13. In *συνεργ.* the *συν* must not be pressed upon. The word is well rendered by *associate*.

17. On Stephanas, Fortunatus, and Achaicus it may suffice to refer to the Commentators, as Doddr. and Mackn. "Ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν. The sense of these words is somewhat obscure, perhaps on account of this being an idiotical expression.

In fact, the word *ὥστερ.* is no where found in the Classical writers; and seems to have been only an Hellenistical one; for it occurs often in the Sept. Chryst. and all the antient Commentators explain: *ἀντι πάντων ἦλθον*; q. d. "they have taken this long journey, to act as your representatives." But this seems too harsh. Mackn. renders: "they have supplied what was wanting in your letter," viz. (adds Grot.) "by informing me of your disorders." But this the Apostle *could* not mean. I prefer, with Beza, Rosenm., Schleus., and Jaspis, to render: "they have supplied your absence," i. e. "supplied the deficiency occasioned by your absence (as in Philip. 2, 30.):" or, (to use the words of Doddr. in his paraphrase) "gave me by their converse and friendly offices that consolation which I might justly have expected from you all, had I enjoyed an opportunity of conversing with you." This mode of interpretation is also adopted by Menoch., Ernesti, Vatab., and Est., and is perhaps what the antient Commentators had in view. And it seems correctly to represent the sense of this idiotical expression, which Bp. Pearce and Mr. Slade involve in tenfold obscurity by awkward attempts to explain it. After floundering in the mud for some time, Mr. Slade concludes with conjecturing (in a manner unworthy of his usual good sense) that the meaning of the sentence might be *left purposely indefinite*, as thus conveying a more delicate censure.

18. *ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.* The sense of these words is strangely misunderstood by most of the modern Commentators. See Doddr., Mackn., Rosenm., and Krause, whose explanations are extremely harsh, and miserably frigid, though all founded on Grot. and other early modern Commentators. The only one who has distinctly seen the scope of the words is Chrysost., who evidently regards them as explanatory of the preceding: *τὸ ὑμῶν ὑστέρημα ἀνεπλήρωσαν.* So Œcumen. 586.

ἐδίδαξεν ὅτι εἰς ἐκείνων ὄφελος συνέτεινε τὸ ἀναπαυσθῆναι τὴν ψυχὴν τοῦ Παύλου, ἀναπαύσαντες γὰρ τὸ ἑμὸν πνεῦμα φησι, τὸ ὑμῶν ἀνέπαυσαν, τοῦτέστιν ἐμὲ τὸν διδάσκαλον ἀναπαύσαντες, ὑμᾶς τοὺς μαθητάς μου ἀνέπαυσαν. And so Theophyl., Est., and Tiren. This use of ἀναπαύειν is quite Hebraic, and perhaps the sense of the words may be simply this: "By thus supplying your absence, they have benefited us both." For Paul gained information of the state of these absent, and they gained in the counsel afforded to them by the Apostle.

The Apostle therefore adds: ἐπιγινώσκετε οὖν τοὺς τοιούτους. Now by τοιούτους is meant *those, and such as those*, as τοῖς τοιούτοις at ver. 16. Ἐπιγιν. is here used in a sense partly Hebraic, derived from *yr* to *love* and reverence. So Theophyl. ἐκ τιμῇ αὐτοῦς ἔχετε.

19. ἀσπάζονται, &c. Here Chrys. beautifully remarks: συναίγει καὶ συγκολλᾷ τὰ μέλη διὰ τοῦ ἀσπασμοῦ. And so Theodoret: Ἐξήλασε τὴν διάστασιν, καὶ διὰ τοῦ ἁγίου φιλήματος ἀλλήλους συνέδησεν. The sense of the words ἀσπάζονται ὑμᾶς ἐν Κυρίῳ, is not (as Mackn. interprets) "they wish you all felicity," but, "they wish and pray that all Christian blessings may be vouchsafed to you." On Ἀσία see Schleus. Lex., and on Aquila and Priscilla, see Paley, Hor., Paul, and the note on Rom. 16, 3.

19. σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. It is strange that most modern Commentators, as Hamm., Erasm., Beza, Est., Menoch., Grot., Dodd., and Whitby, and, of the recent ones, Krause should explain this of "all the Christians in their family." Grot., thinks it may signify, "a family consisting wholly of Christian converts," as the jailer's house, Acts 16, 31 & 32. and that of Crispus, 18, 8. "When it was otherwise (says Whitby) and the family were not entirely converted, the Apostle alters his style, speaking of 'them of the household,' Rom. 16, 10 & 11. Phil. 4, 22. or 'those that are with them,' Rom. 16,

14 & 15.'” But this mode of interpretation is manifestly harsh and improbable. And it is quite gratuitous to add (as does Doddr.) “for you know their family is happy in a large number of Christian converts.” Far more natural is the sense assigned by Chrysost. and all the Greek Commentators, and, of the moderns, Mede, Wells, Bp. Pearce, Slade, and Jaspis, namely, “the congregation that was accustomed to meet, for divine worship, at their house.” And this sense has the advantage of *including the other*. I need not, however, enlarge on this subject, having fully treated on it at Rom. 16, 5. to which I refer the reader.

20. ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. It is observed by Mackn., that, “as in this passage, *the brethren* are distinguished from *the church*, or common people, it is probable the Apostle meant his fellow labourers in the Gospel.” But nothing can be more absurd and ill-founded. The opposition between *all the brethren* and the *congregation* which met at the house of Aquila and Priscilla, turns upon a point which I have explained at Rom. 16, 5., namely, that as the Christians probably had yet no large *church* for general assembly, they worshipped κατ’ οἶκον, in private houses, to which there is an allusion in Acts 21, 20. Lightfoot thinks that their house was a Beth Midrasch, or school for Rabbinical disputation. But there seems little foundation for the opinion, which is like some others of that Commentator, too hypothetical and visionary.

20. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. See the note on Rom. 16, 16. Here Krause appositely cites Justin Ap. 1, 85. ἀλλήλους φιλήματι ἀσπαζόμεθα πανσάμενοι τῶν εὐχων. Constitut. Apost. 2, 57. εἶτα καὶ ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλους αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα—καὶ μετὰ τοῦτο προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης. Μετὰ δὲ ταῦτα γινέσθω ἡ θυσία, ἐστῶτος παντὸς τοῦ λαοῦ. By the ἁγ., is (I think) meant such as becometh Christians, i. e.,

both sincere and decorous. So Beza and Doddr. Vorst. explains it "the kiss usual among Christians." But this would require the article. It may be referred to the general Oriental, and especially Jewish custom, which Schoettg. thus illustrates: "Osculandi ritus apud antiquos Judæos tam pervulgatus erat, ut ad quotidianam alios salutandi humanitatem referretur. Exempla in sacris ubique sunt obvia. Primi vero Christiani, quoties cœtus ipsorum dissolveretur, osculo semet invicem excipiebant, quæ tessera erat concordie et charitatis." And, for this reason, it was very properly enjoined by the Apostle. And, as Grot. observes, "rectè osculum pacis iis imperatque in periculo erant ne per schismata abriperentur."

Chrysost. offers the following excellent illustrations: Σφόδρα διεστήκεσαν ἀλλήλων τῷ λέγειν, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ· τῷ, Τὸν μὲν πεινᾶν, τὸν δὲ μεθύειν τῷ, μάχας καὶ ζηλοτυπίας καὶ κρίματα ἔχειν· καὶ ἀπὸ τῶν χαρισμάτων πολὺς ὁ φθόνος ἦν, πολλὴ ὑπερηφανία.

21. ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Rosenm. (from Schoettg.) rightly remarks, that there is here an ellipsis: and he lays down the following as the sense: "Restat salutatio a me, quæ est adscripta a me ipso, propriâ manu." He adds, that we may suppose what was written by Paul with his own hand, though he had *dictated* the rest to some scribe. Krause observes, the Apostle was accustomed to dictate letters, and at the end add a sentence with his own hand, that there might be no room for fraud. And he refers to Rom. 16, 23. Gal. 6, 11. 2 Thess. 3, 17. Philem. 19.

Of the sense here of *χειρ*. Wets. adduces an example from Hyperid. ap. Pollux, 2, 152. οὔτε τὴν ἑαυτοῦ χεῖρα δυνατὸν ἀρνήσασθαι. And so the Latin *manus* is perpetually used. With the construction ἐμῇ χειρὶ Παύλου, Wets. compares Philo, p. 554, 14. ἐμὸν ἐστὶ ποῦ Μάκρωνος ἔργον Γάϊος.

22. εἴ τις οὐ φίλει τὸν Κ. Ἰ. Χ. Theophyl. (from Chrysost.) well annotates thus: τῷ ἐν τούτῳ λόγῳ πάντας ἐφόβησε, τοὺς πόρνους, τοὺς διχονοοῦντας, τοὺς τὰ εἰδωλόθυτα ἐσθίοντας, τοὺς τῇ ἀναστάσει ἀπιστοῦντας, καὶ πάντας ἀπλῶς τοὺς παρ' αὐτοῖς ἔξω τῆς αὐτοῦ διδασκαλίας καὶ παραδόσεως διάγοντας.*

On ἀνάθεμα see the note on 12, 3. and Sladé in loc. Mackn. observes, that with the words *Anathema Maran-atha* the Jews began their *greater* excommunication, whereby they not only excluded sinners from their society, but delivered them up to the divine Cherem, or Anathema, i. e. eternal perdition.

22. μαρὰν ἀθά is a Syr. Chaldee expression. It is interpreted by Chrysost. and the Greek Commentators, and Jerome, ὁ κύριος ἦλθε. But the best modern Commentators are agreed that it signifies, "the Lord cometh," i. e. *is to come, will come*, viz. "to take vengeance on those who know not God, and obey not the Gospel." And this sense is here far more apposite. Rosenm. observes, that in the 2d Epistle of Clemens. it is explained thus: "Hæc, qui non custodierit, sit Anathema usque ad adventum Domini."

23. ἡ χάρις τοῦ Κ. Ἰ. Χ. μεθ' ὑμῶν. It is well observed by Theophyl.: Τοῦτο διδασκάλου, τὸ μὴ μόνον παραινεῖν, ἀλλὰ καὶ εὐχεσθαι, καὶ διπλῇ στηριζειν, τῇτε διδασκαλίᾳ, καὶ τῇ τῆς ἀνωθεν βοηθείας διὰ τῶν εὐχῶν ἐπιχορηγίᾳ. Rosenm. explains thus: "Ego propter Christum vos omnes sincerè diligo."

24. ἡ ἀγάπη—Ἰησοῦ. Grot. and Rosenm. from Chrysost. and Theophyl.) remark: "Dicuntur amicitiae dissolvi intervallis locorum. Hoc negat apud se fieri. Se animo ipsis esse præsentem; res eorum curare." Krause, however, remarks, that it was unnecessary for the Apostle to say this; for the expression ἡ ἀγάπη—ὑμῶν seems to have originated in the

* It is rightly remarked by Dr. Owen, that by *love* the Lord Jesus Christ is meant *obey* him; and that this is directed not to Jews, but to Christians.

preceding formula ἡ χάρις τοῦ κυρίου Ι. Χ. μεθ' ὑμῶν.
and ἡ ἀγάπη μου μετὰ πάντων ὑμῶν simply denotes
“*amore vos complector singulas.*”

“Thus (observes Mr. Slade) the Apostle assures the Corinthians, that, notwithstanding the malevolence of many of them towards him, he ceased not to love them all, and that his reproofs actually proceeded from an affectionate concern for their welfare.”

END OF VOL. VI.

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